

THE
PHRENOLOGICAL JOURNAL
AND
LIFE ILLUSTRATED.

A REPOSITORY OF

Science, Literature, and General Intelligence,

DEVOTED TO

ETHNOLOGY, PHYSIOLOGY, PHRENOLOGY, PHYSIOGNOMY, SOCIOLOGY, PSYCHOLOGY, EDUCATION,
MECHANISM, AGRICULTURE, NATURAL HISTORY, AND TO ALL THOSE PROGRESSIVE
MEASURES WHICH ARE CALCULATED TO REFORM, ELEVATE, AND IMPROVE
MANKIND, SPIRITUALLY, INTELLECTUALLY, AND SOCIALLY.

Embellished with Numerous Portraits from Life, and other Engravings.

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PHRENOLOGICAL JOURNAL



"Quiconque a une trop haute idée de la force et de la justesse de ses raisonnemens pour croire obligé de les soumettre a une expérience mille et mille fois répétée, ne perfectionnera jamais la physiologie du cerveau."—GALL.

"I regard Phrenology as the only system of mental philosophy which can be said to indicate, with anything like clearness and precision, man's mixed moral and intellectual nature, and as the only guide short of revelation for educating him in harmony with his faculties, as a being of power; with his wants, as a creature of necessity; and with his duties, as an agent responsible to his Maker and amenable to the laws declared by the all-wise Providence."—

JOHN BELL, M.D.

"To Phrenology may be justly conceded the grand merit of having forced the inductive method of inquiry into mental philosophy, and thus laid the permanent foundations of a true mental science."—*Encyclopædia Britannica*, 8th Edition.



Index to Volume 9.—January to June, 1874.

A.

Arctic Explorations.....	12
Analogous Expression in Man and Animals.....	13
Articulation School for Mutes..	17
Another Tunnel through the Alps.....	46
Agricultural Hints.....66, 204, 270,	337
Answers to Correspondents.....69,	140, 207, 273, 339,
	403
Archæology in America.....83.	155
Agassiz, Louis, Death of.....	102
Absolutely Heartless.....	108
Appetite.....	113
Abbe, Cleveland, "Probabilities,".....	213
Aumale, the Duke d'.....	265
Anybody Can Do It.....	267
American Fruit in England.....	271
Agassiz—poetry.....	323
Attention. Power of.....	341
Anæsthetic Revelation.....	343
Adams, Dudley W., Master of American Granges.....	877

B.

Basis of Education.....	37
Brain Exhaustion.....	45
Bourbon Revival in Europe.....	59
Book Notices.....73, 143, 211, 277,	343
Brain, Dr. Broca.....	114
Broca and Phrenology.....	114
Bazaine, ex-Marshal.....	135
"Be Not Righteous Overmuch"—poetry.....	130
Beyond—poetry.....	177
Beautiful in Old Age.....	242
Boston Gossip.....	275
Boys' Sports.....	292
Birds, Color of, Effected by Climate.....	310
Bees in the United States.....	338
Bible and Phrenology.....	389
Brain, Size of.....	403
Brain and Mind.....	404
Beard, How to Make it Grow... ..	404

C.

Clean and Unclean Literature..	31
Centennial, National.....	52
Coal, Origin of.....	54
Class of 1873.....65, 132,	327
Correspondents.....	69
Castelar, Emilio.....	118
Closing Exercises of Class of 73	132
Conversations About Faces.....160,	285
Clouds that Pass.....	177
Crime—its Cause and Cure.....80,	216
Commercial Obstructions.....	261
Character Reading.....	267
Cost of Printing Office.....	268
Charity—True and False.....	295
Children, How to Govern and Train.....	317
Courage in the Right—poetry.....	358
Class in Phrenology.....	390
Compulsory Education.....	406

D.

Deaf and Dumb, Articulation School for.....	17
Declined, Respectfully.....	58
Dogs Going to Bed.....	140

Denominations, by Taste and

Temperament.....	153
Dockery, Alfred, M.C.....	166
Domestic Help.....	172
Do Your Own Thinking.....	188
Dreams and their Fulfillment.....	219
Duke d' Aumale.....	265
Does Nature Cure?.....	314
Duchess Breed of Cattle.....	337
Dreams and Clairvoyance.....	405

E.

Expression in Man and Animals	13
English Literature.....	63
Epitaphs.....	104
Eye-Cups.....	141
Early Hours or Early Rising.....	187
English, Sources of our.....	200
Evergreen Trees.....	262
Electro-Biology.....	385
Education in Illinois.....	

F.

Flogging.....	37
Fruits, How to Select and Grow	66
Fishes—South and West.....	98
Forest Trees and their Culture.....	122
Faults of Public Speakers.....	129
Fire-Proof Buildings.....	130
Faces, Human.....160,	285
Free Religion in America.....	200
French Canadians.....	234
Firmness.....	269
Fruit, American, in England.....	271
"Follow Your Nose".....	276
Faces, Conversations About.....160,	285
Fillmore, Millard, Death of.....	288
Free Churches.....	328
Frere, Sir Bartle.....	332
Farmer's Song.....	338
Face and Its Impressions.....	368
French, Mrs. Bella.....	369
Faults in Elocution.....	400

G.

Geology, Genesis of.....	54
Generally.....	107
Good, True and Beautiful.....	203
Going to Bed.....	256
Gardening, Premature.....	270
Gentleman, The Real.....	322
Growth and Decay of Mind.....	336
Granges.....	377

H.

Hoosac Tunnel.....21,	91
Holidays.....	49
Human Brain.....	114
Hall's, Rev. Dr., New Church.....	190
Hereditary Character.....	191
How to Endure.....	221
Heads and Hats and Character.....	225
Horses' Feet, Care of.....	271
Horse Physiognomy.....	290
Human Sacrifices.....	308
How to Govern and Train Children.....	317
How it is Done.....	327
Head Measurements.....	340
Handsome Murderer—Lowenstein.....	398
Historical Items.....	402
How Shall They Be Saved?.....	406

I.

Insanity—its Moral Treatment, by a Lunatic.....	40
Irish Customs.....64,	137
Indian Medicine Man.....	88
It Isn't All in Bringing Up—poetry.....	110
Immortality Physiologically considered.....	150
Infallibility.....	183
Imitation—Moral Sentiments.....	207
"Its," and somewhat about it.....	334
Irish Saints.....	392
Immortality, Discussion on.....	395

J.

Judiciary, An Elective.....	164
John and Jane—How they Kept House.....	360

K.

Kingdom, Parable of the.....	352
Knapp, Elder Jacob, Death of..	356
Kaulbach, Wilhelm Von.....	392

L.

Library.....	78
Love Works Miracles.....	111
Lotteries.....	116
Livingstone, Death of Dr.....	191
Lesson of the Day—poetry.....	219
Life Insurance—Phys. and Phrenology.....	254
Lessons Learned in Playhours.....	292
Life's Sweetest Memory.....	293
Latin and Teutonic Races.....	298
Life in the Deep Sea.....	329
Lewis, Dr. Dio.....	345
Law of Life—poetry.....	351
Language as Related to Man... ..	393

M.

Massey, Gerald.....	6
Money, Its Functions and Requirements.....25, 125, 169,	228
My Mother—poetry.....	36
Murchison, Sir Roderick.....	56
Mirth.....68, 139, 206, 272,	339
Magnetism, Personal.....	69
Mound Builders of America.....83,	155
My Mansion.....	105
Missionary Women in India.....	110
Man and His Appetite.....	118
Maple Sugar.....	139
Mental Organs, Nature and Revelation.....	142
My Impressions of Names.....	246
Masks, Why Wear?.....	287
Mind, Growth and Decay of.....	336
Memory.....	340

N.

Never Pays—poetry.....	31
Needs of the Body, Basis of Education.....	87
Nautical School.....	53
Names, My Impressions of.....	246
Natural Language.....	291
New Phrenology.....	315

Nearer, My God, to Thee — poetry	349
New American Sculptor.....	367
Names of Places.....	392
Natural Artist in Virginia	401

O.

Only Once.....	34
Occurrence Down South.....	108
Oratory	129
Obliquities of Character.....	147
Our Evergreen Trees.....	262
Orchards, Planting	271
Our Opportunities.....	386
Octagon in Central Park.....	399

P.

Perverted Self-Sacrifice	33
Phrenology, The Use of It.....	50
Phrenology, Law of.....	72
Phrenology and Swedenborg.....	72
Proctor, Richard Anthony	78
Pyramid, The Great.....	90
Pardee and his Donation.....	100
Pet Delusions.....	111
Phrenology and Dr. Broca.....	114
Precocious Children.....	117
Phrenological Convention.....	118, 261
Pen and Ink Sketches of Irish Customs.....	64, 137
Pre-Natal Influences	192
Peat as Fuel.....	204
"Probabilities".....	213
Phrenology, Some Fundamental Principles.....	226
Put Down the Brakes.....	237
Pennsylvania Railroad.....	231
Psychology of the Sexes.....	236
Parker, James, Railway Conductor.....	244
Press Notices.....	259
Phrenology, Anybody Can Do It.....	267
Printing Office, Cost of.....	268
Physiognomy of the Horse.....	290
Pretty Don't Hurt.....	296
Pompeii, Visit to.....	311
Phrenology, The New.....	315
Porter, Rev. Dr., on Phrenology.....	319
Phrenology and Old Style Metaphysics.....	326
Parable of the Kingdom.....	352
Phrenology and the Bible.....	389
Phrenological Instruction.....	390
Plant Life in our Territories.....	396
Phrenology, How to Learn.....	404

Q.

Quack Phrenologists	273
---------------------------	-----

R.

Religion, Scientific Basis of.....	120
Royal Pair, Duke and Duchess of Edinburgh.....	178
Resurrection of Phrenology	190
Religion, Free, in America.....	201
Rosa, Parepa.....	291
Races, Latin and Teutonic.....	298
Right Man in the Right Place.....	325

S.

Success, Real.....	11
Slave Trade and those Interested.....	38
Salutatory.....	47
Sincere Work.....	55
"Shall My Boy Strike Back?".....	105
Scientific Basis of Religion.....	120
Spurzheim and Owen in 1827.....	148
Siamese Twins.....	184
Study and Rest.....	193
Shaker Problem.....	194
Sponges, Hints about.....	197
Sources of our English.....	200
Short-Horn Cows.....	205
Schwartz, Maria Sophia.....	222
Stolen Glimpses.....	242
Spiritualism.....	276
Sumner, Charles, Death of.....	279
Scholarship in our Class.....	340
Study of the Mind and of the Bible.....	349
Stolen Glimpses, No 2.....	358
Sunday Evening in Water St.....	372
Silk Trade in America.....	374
Sacramental Wines.....	387
Suggestive Facts.....	391
Size of Brain.....	403

T.

Texas, Life in Northern.....	28
Throwing Money in the Fire.....	29
Two Sides of Life.....	34
Telegraphic Courtship.....	36
Thirty Reasons.....	53
Timber, Best Time to Cut.....	139
Tastes and Temperaments a Reason for Denominations.....	153

U.

Use of Phrenology.....	50
Unwritten Poetry.....	163

V.

Vice and Crime—Causes and Cure.....	80, 216
Vampires and Vampirism.....	189
Vital Force—Mind and Soul.....	209
Vitality and Chemistry.....	247
Violent Deaths.....	256

W.

Wakes, Irish.....	64, 137, 210
Wisdom.....	68, 139, 206, 272, 338, 403
Wit.....	68, 139, 206, 272, 339, 402
What They Say.....	70
What Pays the Best.....	138
Waite, Morrison R., Chief-Justice.....	146
Woman at the South and West.....	174
Way to Do.....	176
Was He Born So?.....	250
Will and Firmness.....	269
Wedding Ring, How Worn.....	274
Water Brain.....	339
Water St., Sunday Evening in.....	372
What They Say.....	405

Y.

Yates, Richard, Speech of.....	250
Yale Metaphysics, Porter on Phrenology.....	319

ILLUSTRATIONS.

Ape and Man.....	16
Agassiz, Prof. Louis.....	103
Abbe, Cleveland, "Probabilities".....	213
Adams, Dudley W., Master of American Granges.....	378
Bazaine, Ex-Marshall.....	125
Brooks, Mrs. Caroline S., New Sculptor.....	367
Butter Sculpture.....	367
Cat-Man.....	13
Cat-Woman.....	14
Cuvier.....	16
Castelar, Emilio.....	119
Cow, \$30,600.....	205
Donkey-Man.....	167
Dockery, Alfred, M.C.....	167
Duke of Edinburgh.....	179
Duchess of Edinburgh.....	178
Duke D' Aumale.....	265
Dreaming Iolanthe—in Butter.....	367

Eagle-Man.....	16
Fox-Man.....	14
Frost, B. D., Engineer Hoosac Tunnel.....	91
Fillmore, Millard.....	283
Frere, Sir Bartle.....	333
French, Mrs. Bella.....	370
Girl Sacrificed to Ju-Ju.....	309
Hoosac Tunnel.....	22, 23, 25, 93, 95
Hindoo Merchant.....	38
Hindoo Governor.....	38
Heads and Hats and Character.....	225
Ju-Ju House at Bonny.....	310
Knapp, Elder Jacob.....	357
Lafayette College, Easton, Pa.....	101
Lewis, Dr. Dio.....	345
Lowenstein, Emil, Murderer.....	398
Massey, Gerald.....	5
Murchison, Sir Roderick.....	57
Mound Builders.....	83-87, 155-158

Old-Hen-Woman.....	15
Pig-Man.....	16
Poodle-Dog-Man.....	17
Proctor, Richard Anthony.....	77
Pardee, A.....	100
"Probabilities, Old".....	213
Parker, James.....	244
Pompeii Exhumed.....	311
Quack Phrenologist.....	273
Rats, Two.....	14
Roué, The.....	15
Shanley, Francis, Hoosac Tunnel Contractor.....	24
Shanley, Walter, Hoosac Tunnel Contractor.....	24
Slave Boy and Girl.....	39
Siamese Twins at 18 and at 60.....	185
Schwartz, Maria Sophia.....	223
Sumner, Charles.....	279
Trist, Nicholas P.....	233

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GERALD MASSEY—THE POET-AUTHOR.

GERALD MASSEY.

HERE and there among the masses of society we find individuals whose mental and physical characteristics mark them as possessing the highest attributes of human organization. These individuals were born, not of parents possessing qualities which appear to have reproduced themselves in their children, these marked ones, but, on the contrary, it would seem as if nature, in giving them life, had proved recreant to her own laws. We may visit the abodes of the humblest life and find a child occasionally whose temperament and intellectual or moral manifestations awaken the doubt that he is the child of such people; and yet inquiry elicits the fact that there, among the crude, and uncultivated, and coarse, and the vile, this child with the large, deep eyes, and bold, broad forehead, and high spiritual crown, was born; and we conclude that in this, as in other things, "appearances are truly deceiving."

Our subject was born, as his biography shows, of parentage by no means elevated in English life; but there were elements mixed in his composition which awakened and stimulated inclinations to acquire a higher position among men. The restricting, cramping labor of the factory could not dwarf his soaring intellect. Opportunities, though small, yet opportunities indeed, were eagerly seized, and as the years moved on, and the young man grew older, he rose higher and higher in the scale of intellectual and moral strength and capability.

The face indicates a high order of temperament and organic development. It is a refined character. That mold of face, did one not know aught of the man, would impress him with a sense of its origin from the highest sources. There is nothing in it which furnishes a clue to the fact that its derivation

should be sought among the low and untutored. In saying this we treat the subject from the point of view of the people generally, not from the point of view of the physiological scientist, leaving entirely out of sight those germinal principles which so strangely relate to the ante-natal life of man.

The intellect of Mr. Massey is evidently clear, sharp, comprehensive, and esthetical. The upper portion of the brain is developed somewhat more than the lower, hence he is much given to the investigation of abstract subjects, considering questions chiefly in connection with their moral aspects. He belongs to the type of thinkers who urge radical measures of reform, who would break down entirely a system or institution, although it might be constructively useful in its practical application to every-day affairs, if it were, nevertheless, based upon error. Yet he is broad and liberal in moral thought, prone to discuss religious questions, not shirking a declaration of his own views when called upon.

In regard to the consideration of moral and economic affairs he is, in the main, scientific. While a Tyndall—whom he somewhat resembles—or a Youmans would investigate physical matters, searching out their underlying causes and defining their resultant consequences, Mr. Massey is found looking into the underlying causes of moral movements, and tracing them in their influences and results.

His temperament is highly sanguine, its influence being to quicken, energize, and warm up the intellectual activities. He is a hopeful, cheerful spirit as well as earnest and progressive—an enthusiast in most senses of the term, and, like enthusiasts, given to over-endeavor through the fullness and depth

of his sincerity. His errors are chiefly on the side of excessive action or thought.

The following sketch was furnished by Mr. J. M. Peebles, at our request:

Whether a man acquire greatness by constant personal effort, or whether fame and greatness are thrust upon him under circumstances over which he had little or no control, are minor considerations with the masses. The practical world, America especially, takes men precisely as it finds them, and seldom pauses to inquire about prenatal conditions or primal causes. And yet, human nature, partaking of the divine, is naturally loyal. Appreciating the struggles that precede victory, it bows to superior intellect in whatever country, or in whatever channel of mentality it may run.

It is generally considered rather difficult to write biographical sketches judiciously, because friends, partially blind to faults, are inclined to over-color the picture; while enemies underrate, or, what is absolutely unpardonable, misrepresent. I write of Mr. Massey as impressed from reading his publications; and further, as I have seen and heard him upon lecture platforms in both England and America, helping myself in the meantime to much that was recently published in James Burns' "Medium and Daybreak."

The thinker and poet, Gerald Massey, was born May, 1828, "in a little stone hut near Tring, where his father, a canal boatman, his mother, and the children then lived—if it could be called living. His bringing up was, of stark necessity, hard indeed. At eight years of age he began to work for his living in a silk mill, the wages paid him in exchange for his all-day and every-day imprisonment ranging from 9d. to 1s., and from that to 1s. 3d. per week. It was Hood's insight which guided the hand that penned such lines—"

'It is not linen you're wearing out,
But human creatures' lives.'

Mr. Massey's pen, however, had been dipped in the bitterest gall of experience when he wrote—

'The devil might gloatingly pull for the peal that
wakes the child to work.'

and of feeding

'The factory's smoke of torment with the fuel of
human life.'

"From the silk mill he went to straw-plaiting, a poor exchange, which was accompanied by frequent attacks of ague. He says, 'I never knew what childhood meant. I had no childhood.' His mother managed to eke out from their sorry means a few precious pence; he learned to read at a school where the teacher and the taught were about on a par."

High attainments are preceded by struggles. The very strength we admire in towering trees has been extracted from a thousand tempests. Adversity, though a hard teacher, enables the true-souled to transform every obstacle into a monument of moral grandeur. The tender age of fifteen found young Massey in London, an "errand boy," thirsting for knowledge. "I used to read," says he, "at all possible times and in all possible places." His hunger for knowledge was so insatiable that he often suffered hunger of a more material kind to provide himself with books. At first he cared nothing for written poetry. A poem on Hope, "when he was utterly hopeless," was his first attempt at verse. "After I had begun I never ceased for about four years, at the end of which time I rushed into print." The tyranny and oppression which in his struggle for unbuttered bread he had to suffer at the hands of inflated shop-autocrats, intensified his growing sense of the abstract wrongs of his class. Feelingly he wrote—

"I know 'tis hard to bear the sneer and taunt,
With the heart's honest pride at midnight wrestle,
To feel the killing canker worm of want,
While rich rogues in their stolen luxury nestle;
For I have felt it; yet from earth's cold real
My soul looks out on common things, and cheerful
The warm sunrise floods all the land ideal—
And still it whispers to the worn and tearful,
Hope on, hope ever."

HIS PROGRESSIVE TENDENCIES.

Poets are the soul's prophets. Unlike cold, grubbing scientists, they give us the product of their spiritual life and intuitive insight, and appeal to the consciousness and deep sympathies of humanity for the verification. Young and enthusiastic, he studied the works of the more daring political writers. These studies ultimated in poetical contributions. "In the *Leader*, the *Christian Socialist*, the

Red Republican, and the *Spirit of Freedom*, there appeared, in quick succession, a number of lyrics that proclaimed to the world the existence of a bard-poet of unique power. They bit their way into the memories of chance readers. Mr. Hepworth Dixon happened to meet with one in a paper which he had bought in Gray's Inn Lane. He stood in the rain until he had read it through, and when, some short time afterward, an unpretentious book of verse, in paper covers, fell into his hands at the *Athenæum* office, Mr. Dixon remembered 'The Song of the Red Republican,' recognized the name of the author, and wrote the enthusiastic review which revealed to the larger domain of letters the existence of the poet. Mr. Massey had previously published, by subscription, a thin volume of 'Poems and Chansons,' in his native town of Tring, but it was 'Babe Christabel,' and other poems, which Mr. Dixon reviewed. It is pleasant to know that it was during a visit which the editor of the *Athenæum* paid to Douglas Jerrold, at Brighton, that the leaves of the book were cut—that the estimate which Mr. Dixon had formed of the caliber of the new poet was cordially indorsed by the great humorist, as was afterward proved by a review which appeared in *Lloyd's Newspaper*."

From this time Mr. Massey's position in literature was assured, and he could reckon among his friends men like Walter Savage Landor, and Thomas Aird, and Canon (then the Rev. Charles) Kingsley. It was, I believe, through the instrumentality of the latter (who, it may be mentioned parenthetically, no doubt had the poet in view when he delineated the character of the hero of "Alton Locke") that Mr. Massey was appointed Secretary of the Tailors' Association, a society established on *co-operative principles* to aid the amelioration of a class to whose abominable treatment public attention had at that time been drawn by Mr. Kingsley and others.

Naturally a reformer, he was aptly termed the "poet of the poor," the "poet of the people." Never a materialist, never a sluggish conservative, he obeyed the fierce impulsion of '48 in his own high way; thundered forth his denunciations of kingcraft and priestcraft; but through all his bitterness there ran a vein

of faith in the retributive justice of God. If he sang to the people—

"The palace-paupers look from lattice high, and mock your prayer;
The champions of the Christ are dumb, or golden bit they wear,"—

he also said to the oppressed—

"Cheer up, poor heart! thou dost not beat in vain,
For God is over all, and heaven above thee;
Hope on, hope ever."

If in his scorn he cried—

"Out of the light, ye priests, nor fling
Your dark, cold shadows on us longer!"

he also preached sermons, not to be slept over, from such kindling texts as this:

"Probe Nature's heart to its red core,
There's more of good than evil;
And man, down-trampled man, is more
Of angel than of devil.

Prepare to die? *Prepare to live!*

We know not what is living;

And let us for the world's good give,
As God is ever-giving."

It was no small matter, considering English culture, to leap at once to fame as did Mr. Massey. This, in a good degree, was owing to consistency of purpose in the line of progress and the exercise of a deep sympathy with our common humanity far beyond party in politics or exclusiveness in religion. "His political foresight was marvelous. He was never blinded by the professions of the late Emperor of the French, as Mrs. Browning was. As far back as the close of the Crimean war we find him pricking the bubble with words that Landor said Beranger might have written; and from that time to the end he continued to pelt the great 'empiric' whose downfall he had predicted from the first. In the light of the more conspicuous events of the American war, 'Nebraska' reads like a prophecy.

"At what age the poet married," says this English writer, "I do not know, but should judge him to have been twenty-two or twenty-three, while Mrs. Massey was probably a year or so younger. After their marriage Mr. Massey, who had already lectured to the John Street circle on literary and political themes, added mesmerism and clairvoyance to his then somewhat limited repertoire, and, with the aid of Mrs. Massey, afforded doubting audiences extraordinary glimpses of "the abnormal."

THE POET'S LITERARY CAREER.

Already has Mr. Massey accomplished an immense amount of solid, endurable work. "Craigcrook Castle" more than maintained the glorious promise of "Christabel," and drew from the critics an almost unanimous shout of approval. It was in this volume that the Crimean lyrics, as full of fire as the Republican songs of the previous volume, appeared, and "A Mother's Idol Broken." Mr. Massey was residing in Edinburgh when "Craigcrook Castle" appeared, engaged in the editorial duties of one of the Edinburgh newspapers, I quite forget which. It was while resident there that he became personally acquainted with the late Alexander Smith, with Sidney Dobell, and Hugh Miller. Part of his work there was a series of critical papers on the Manchester Art Exhibition, which Mr. Ruskin pronounced "entirely true."

The poet resided for a brief season in Wordsworth's country, in an elegant little cottage, occupied at present by Mr. John Ruskin, the art critic. Some of the passages in "Havelock's March" are in Mr. Massey's noblest style. Fully appreciating, he seized the earliest opportunity to express his sense of the many kindnesses conferred upon him by the late Charles Dickens:

* * * "Meanwhile he had taken a remarkably high position as a prose writer. He for some time supplied what is known as 'the social leader' of the *Daily Telegraph*; while his contributions to the *Athenæum* and the *Quarterly Review* have, I doubt not, been recognized by those who, through his lectures, knew what to look for. He has also contributed a number of brilliant papers on literary subjects to the *North British Review*. During Mr. Massey's connection with the *Athenæum* (which, I believe, terminated with Mr. Dixon's editorship), he was once, and only once, enabled to reveal the existence of a new and *obscured* poet as some years before Mr. Dixon had revealed his. The enthusiastic review of Jean Ingelow's first volume of poems, which appeared in the *Athenæum*, was written by him. It was my good fortune," says this English reviewer, "to be paying a visit to Mr. Massey, who then lived at Rickmansworth, when the parcel which contained Jean Ingelow's poems and Alex-

ander Smith's 'Dreamthorp' was opened. The first line of the poem—

'An empty sky, a world of heather'—

struck his attention, and induced the pair of us to sit up until far into the night, or rather morning, until, in fact, every syllable of the verses had been read, and the foundation laid for the review I have mentioned. After the *Athenæum* had spoken, other journals echoed the verdict, as was their wont, and Jean Ingelow's poems passed rapidly through fifteen editions!"

MR. MASSEY'S PENSION.

It is doubtless known to most Americans that the English government pays yearly quite a handsome sum to that eminent author, William Howitt. So, "in 1863, Lord Palmerston granted Mr. Massey £70—or say \$350—a year from the small fund which is apportioned to such literary men and women as, from various causes, are deemed worthy of this kind of substantial compliment. Later, Lady Marian Alford, the poet's true and gracious friend for this many a day, gave him a house to live in rent-free, and thenceforward there was no fear of a visit from 'the wolf' he had been so familiar with in his youth. The dedicatory poem of 'Havelock's March' bears the name of 'Lady Marian,' in whose

'Ancestral tree's old smiling shade,
Spencer and Milton sang, and Shakspeare played.
I can not prophesy immortal fame,
And endless honor for my lady's name
Thro' my poor verse; but it shall surely give
All that it has as long as it may live.
She heard my children singing in the street,
And smiled down on them starry-clear and sweet.'

For 'all that it has' one might read the *best* that it has. Some years afterward the poet 'inscribed' his very finest poem 'to the Lady Marian Alford, on the death of her son, John William Spencer, Earl Brownlow, as the author's offering of sympathy in the common sorrow.' Mr. Gladstone read that remarkable poem while stopping at Ashridge, and at his instance a copy was sent to the Queen. Her Majesty wrote in reply as follows: 'The Queen returns the volume, having read and greatly admired the poem. She would indeed be most pleased to possess a copy of it.'

During all the vicissitudes, inverse and di-

verse, through which Mr. Massey has passed, he has kept a warm, sunny, and hopeful heart. This thought, connected with progress, ripples through these lines. Listen:

'Tis the voice of the future, the sweetest of all,

That makes the heart leap to its glorious call—

Hope, hope, hope!

Brothers, step forth in the future's van

For the worst is past;

Right conquers at last,

And the better day dawns upon suffering man,"

And then, again, these words sing themselves into all genial hearts:

"As the wild rose bloweth, as runs the happy river,

Kindness freely floweth in the heart forever;

But if men will hanker ever for golden dust,

Kingliest hearts will canker, brightest spirits rust.

There's no dearth of kindness in this world of ours;

Only in our blindness we gather thorns from flowers.

Oh, cherish God's best giving, falling from above:

Life were not worth living were it not for love."

THE POET'S APPEARANCE.

It is said that when the Italian artist, Titian, took the brush, he endeavored to produce a life-picture. This should be the aim of those who paint with pens. Seen stepping upon the platform, Mr. Massey is neither graceful in motion nor commanding in appearance; but the first uttered words indicate earnestness and sincerity. He is not so much of an Englishman but that he would readily pass for an American. He reads his lectures, and holds his audiences as Emerson does his, because he has something to say, and says it in language clear and terse. The temperament nervous, the eyes blue and mild in expression, rest in repose, unless animated in conversation, or touched by the inspiration of the hour, when they glow with a most speaking intelligence.

A lecture of his which was recently delivered upon the subject "Why does not God Kill the Devil?" produced a most telling effect upon the large audience. It is generally conceded that Mr. Massey handled the devil rather roughly upon this occasion. Here is a paragraph as reported in the *New York Tribune*:

"It is pitiable for you to pray to God for His kingdom to come on earth when you are doing all

you can to prevent it. You were sent here to work for that purpose, and the reason that it can not come is because you stand in the way, merely standing and praying with folded hands. The orthodox are responsible for helping the devil. These false beliefs have been utterly opposed to progress. Is Christianity Christ's likeness? Instead of that it is but a bastard Judaism. It is the apotheosis of self, each man hoping to save his cowardly self by the sacrifice of another. Christians get rich by grinding other people down, and then hope to be saved by another sacrifice made hundreds of years ago. You build comfortable houses for broken-down paupers to die in, but you leave them to come to this condition, breeding this disease which you treat so generously. Surely no human being has been so much misinterpreted as the man Christ Jesus. He came not to preach a sermon, not to write a novel, but to live a life, a life that is an example to us."

A lecture delivered in Association Hall, New York, and reported in several of the papers of that city, declares his views on "Objective Spiritualism." We quote from the *New York World*:

"Scientific Philistinism and orthodox impudence, having climbed nearly to the summit of the nineteenth century, will turn round and assure you that the whole phenomena called Spiritualism are an illusion of the sense and a delusion of the soul. As to the seers and visionists, not only did they not see any other world when they shut their eyes on this—not only were they pitiable, poor, blind beggars, whom all scientific men ought to rush at and 'give them two black eyes for being blind'—but they are charged with shamming their blindness. First, it is impossible to believe in them, because they were so blind; and next, we are not to credit them because they were such impostors as to sham their blindness. It is among the most uncultured races that we shall find a living record of a dead and buried past. How did the invisible world first make itself known to the early benighted cave-dwellers of the human mind? Answer: by becoming visible to them. It did not dawn from any sudden illumination within, nor wake up as a memory of immortality; was not born first as an idea at all. Conception did not precede the act of begetting. The first idea of man's continuity after death and the existence of a spiritual world was engendered, I am certain, by direct phenomenal and visible demonstration."

The speaker further said that Spiritualism "was the foundation, in fact, that the Christian faith was built upon. The first act recorded of Jesus Christ after his death and burial was that he rose again and revealed himself in person to his disciples. Of all men who preceded Christ of whom we have any record Socrates had the most placid and smiling assurance of immortality. He made no question of it; and why? He was in

daily receipt of revelation from the spiritual world by objective manifestations made to him through the attendant spirit, that spoke to him audibly and led him through this life with one hand reached out to him from the other. The earliest mode of manifestation recorded was that of gods, angels, spirits appearing to men in their own likeness, and this, Mr. Massey maintained, was the earliest form of revelation."

REAL SUCCESS.

LIFE is a struggle—how shall we meet it? By opposing force or gentle submission? There is a line between, I think, which might be divine.

To every day is allotted just so much that we must do. To neglect certain duties because they are unpleasant is but preparing ourselves for harder work in the future. It would, no doubt, be a help if we had some one to gauge our powers and say, "thus far shalt thou go, and no farther." As it is, there is a doubt as to whether we do not overestimate our capabilities, and thus lay up for ourselves disappointment. Still, we must ever give hope a place in the heart. The resolute and unflinching energy with which we take up the hardest work we have to perform, in itself confers on us a great and lasting good; the one who hesitates or draws back knows not his own loss. The future has always a possibility of success in store; we should cling to that, driving back the probability of failure that is so certain to hug us closely in its morbid grasp. We should be so well satisfied with the firm step that we have gained and can hold on the ladder of life, that we may calmly smile at those above us who may have outreached us, more by good-fortune than well-earned labor. We must learn to endure; in this world it is death to halt half-way; we must press on, never looking back. It is right to oppose certain forces which convict us of wrong, and show us plainly that we are yielding to weakness. We can never gain ground if we do not take a firm stand, and are not fearless of opinion. One's own mind must be his guide. Why do we trouble ourselves so much about what *others* think of us? Let us not cumber the

mind with needless trials, but give it ample space and room, in which to grow unfettered. While we may despise conventionality in our hearts, we can still make it of great use to us, and prove it a good weapon to fight the world with, only we must never hide from ourselves the truth, that it is the lesser light, not the great one, that moves our lives. Ambition has many uses, and should not be despised or discouraged. It makes life one grand battle-field, but it may be strewn with sweet flowers by the way, with which we may strengthen and refresh our panting souls. All grand emotions, passions, and desires should be cultivated and encouraged. What mighty powers are these to uplift, to regenerate, a cold and passive life! As we climb step by step, ambition keeps pace and refuses to be satisfied with present achievements, what we longed for in the past; now having gained it, we reach forth for more beyond, still unsatisfied. The spur of misfortune, or blighted hope, is sometimes the very thing to bring us success; the little troubles are annoying, wearing, but the *life-trial* can be made our starting-point on a new and brighter road. I believe many of us have not only dual, but triple, natures—one clearly marked out, the other one or two hardly understood or developed. The least, probably, being the most prominent, and taken for character. There is also a self-reliance which comes only when every available proof is taken away. Then weakness rises into strength, and fear ceases to tremble. But with the least sympathy vacillation and doubt appear again as enemies. Patronage is simply intolerable when extended to the proud, though wearied, heart;

it burns with the fire of grief and anger mingled. One can accept what is their due, but to humbly sue for favor earned is but gathering in insult. Feeling has no footing in the world, nor place in its creed. Indeed, the absence of it seems to give a charm to its votaries which they all seek to win. A cold, relentless heart can easily win the victory, and bear it in triumph from the pure and trusting. We need two schools, one of the world and one of the heart—the one, policy; the other, impulse. One to make us of use to others; the other to benefit ourselves—but they should be perfectly and evenly balanced. There is nothing gained by hurrying; the best work, intended to last, is done slowly; and even if we could accomplish wonders by this nervous speed, if we are ourselves worn out, where is the actual gain? The fountain-head must not give way. Quiet intensity, steady and controlled passion, these are great powers in this world; but with what a strong hand must the rein be held, or we may be overmastered! There is a rest which seems mere idleness, but it brings strength. There is a stupor of soul which beguiles into inactivity, which weakens the mind and body as it grows; and perhaps there is but a step between the two.

Enforced idleness, where there is much to be done, is anything but rest or quiet. It is harder to wait than to work; it is heart-sickening to dream but never wake to the reality. But strive we must, or give up all supinely. Who can but admire a strong nature, whose pulses throb, perhaps for evil, though they might for good? How sad the sacrifice when one of these dooms himself to destruction! Success in life is a thing we may boldly take hold of if the first steps are taken on firm and unyielding ground. In the first place, we should have a principle to mark our path; to this we may add the stepping-stones of patience, courtesy, and good-nature, and we must not forget that politeness is a lever that moves the whole world: if we look for a weapon of gigantic strength we here have found it. Toward the poor and uneducated its power is mysterious, since they have no means of analyzing or proving its source. To the refined and cultivated it marks a broad platform upon which the merest strangers may meet in pleasant

companionship. A broader feeling of brotherhood among men, a giving up of this innate selfishness, which is so prominent among us now—only this will give an impetus to life and make success worth striving for. When we struggle for the mass of people, the victory will be dearer than when only won for ourselves alone. But despair and doubt are things that should not be thought of in conjunction with life. We are here to labor; let us do our work with happy minds and free hearts. Let us struggle against unbelief, skepticism, loss of faith in human nature. If deceived a dozen times, let us still keep a glad freshness of heart rather than succumb to the torpor, the inanity which suspicion creates. Let us believe there is some good in everything to the very last.

ARCTIC EXPLORATIONS.

WHETHER we may ever reach the North Pole is a vexed question. That there are many who believe in an open Polar Sea is a fact. How to reach it puzzles navigators. Already some thousands of treasure, and not a few valuable lives, have been sacrificed in the enterprise, and what have we gained? Only failure, so far as the special object is concerned; but we have learned much of arctic geography, arctic life, human and animal.

Is there an open polar sea? Is there a channel through which it may be reached? What is the condition of things at the North Pole? Wild geese and other birds are believed to be abundant there; so of fish. But are there human beings there? It may be another race may be found there, the "connecting link," perhaps, for which Mr. Darwin has been searching so long. Except in the cases of Sir John Franklin, Dr. Kane, and Dr. Hayes, the explorers have not been the right sort for such work. Enthusiasm does not imply good judgment in a man. We may put our money and our trust in such a man as the late Captain Hall, but it is likely to prove an unfortunate investment. Captain Hall was not the man for the place, and those in authority ought to have discovered it. He was an enthusiast, and ambitious to do that which gives notoriety. In organization he was low and coarse. In spirit and temper

he was either kind or cruel, according to his moods and surrounding circumstances. His nature was essentially sensual, and he did not sufficiently restrain or regulate his impulses. He was not sufficiently educated for the position he assumed. Instead of being the hub, he was fit only for a single spoke in a wheel. He should never have been intrusted with any such great responsibility as that in which he lost his life, and imperiled the lives of so

many others. We respect his aspirations, but deplore his overestimate of his own abilities and qualifications.

Should future exploring expeditions be fitted out, let us hope that a thoroughly competent man may command it, and that a picked crew may be selected to help work out its objects to a successful end. With "the right man in the right place," we may still hope to reach the North Pole.

Physiognomy, or Signs of Character.

Of the soul, the body form doth take,
For soul is form, and doth the body make.—*Spencer.*

ANALOGOUS EXPRESSION IN MAN AND ANIMALS.

AN eminent divine, whose knowledge of human nature is not exceeded by his masterly eloquence, has said, that man is a combination of all the known animals. The accuracy of this statement will scarcely be doubted by any close observer, whether he be a disciple of the Development theory, or a stubborn coadjutor, in opinion, of Agassiz. But however little may have been our associations with others, the most of us have not failed to detect now and then expressions of character which instinctively have suggested some brute, in whose disposition and habits are found analogous traits.

It is not alone in the sphere of the base or reprehensible qualities that we discover these resemblances between the human and the brute, but also in the realm of those noble qualities which dignify manhood or womanhood.

While harshness and ferocity are conspicuous in the nature of the wolf, cunning in the cat, malice in the hyena, deceit in the ape, affection is equally discernible in the lamb, watchfulness in the dog, patience in the horse, gratitude in the lion.

The silly, meek-faced sheep, the long-eared, braying donkey, and the gabbling duck have furnished convenient illustrations for flippant tongues from time immemorial, and yet the fling which wounded feeling conveys through them to-day is fresh enough to exasperate us. The poet of ancient Greece or Rome found in the bee and the ant apt

symbols of persistent industry, and to-day the poet and economist still find striking lessons in the habits of these insects.

There are men whose names gleam brightly on the page of history who have not been too proud to acknowledge how much they owe of their success to the accidental or designed contemplation of some insignificant creature. Lessons in architecture have been taught engineers by the honey-bee, the swallow, and the spider; and examples of patient



Fig. 1—CAT-MAN.

perseverance and ingenuity by insects which are regarded by the masses with disgust. In view of these facts we can obtain some clew to the zest with which observers in natural history give themselves up to the investigation of some one class of animated organ-

isms, finding newer wonders as they advance in their examination.

THE CAT-FACE.

Dogs and cats are among the animals most familiar in every-day life, and it is but natural that we should give particular attention to them in this purposed discussion of comparative physiognomy. The cat-class of facial types is large. We meet men and women in whom the feline characteristics are prominent in the walks of what we term good society. Their heads are broad between the ears, and above and backward of the ears where the organs of Destructiveness, Secretiveness, and Cautiousness are situated, and relatively low in the crown, while the perceptive organs predominate considerably



Fig. 2—CAT-WOMAN.

in the intellect. The voice of the cat-man is low and blandishing; his movement graceful, undulating and quiet. His language is not distinguished by directness of statement; rarely does one hear him utter an opinion roundly; but he usually speaks in a deprecating way as if in apology for saying anything in addition to what you may have asserted. He reflects your notions of things, and so seeks to establish himself in your good opinion. But the cat nature now and then crops out; the claws protrude from their furry sheaths. Most indirectly and most unintentionally, of course, and at times when the occurrence is most objectionable to

you, he lets slip bits of confidence which sharply wound you. But he is so innocent,



Fig. 3—TWO RATS.

so meek, so sorry for his "mistakes," that you feel obliged to pass over the distressing incident as altogether accidental. Matters may go on between you and the cat individual in this way for years, when all at once you wake up one day to a realization of his true character; that under the bland mantle of dissembled friendship he has insidiously plotted to destroy your reputation in the very "house of your friends," and now, with his habitual dissimulation, inwardly chuckles over your embarrassments and grief.

The expression of the features in the second illustration betokens such a character in a very striking degree; it combines the elements of cowardice, caution, cunning, and malignancy. A person so organized would be likely to embrace fitting opportunities not only to poison a trusting friend's reputation, but even his body, and find secret delight in both his mental and physical torture.

THE RAT-FACE.

Rats in human form and outward semblance cross our path, but it is not often that they meet us in the broad street, on the open, sunlit avenue; they burrow in the close, dark alleys, amid the noisome odors of filthy habitations, and the foulness of old cast-off garments. "Sneak" is written upon their foreheads, and is legible in the outline of the protuberant nose and sharp chin, while their thin, hungry fingers fitting accompaniment of excessive Acquis-



Fig. 4—THE FOX.

itiveness, are extended as if ready to pounce upon anything which may appear. We need but point to the illustration wherein the portraits of the man and the rodent strikingly show their close relationship in the more manifest traits of character.

THE HUMAN FOX.

Leaving the rat and his human analogue, let us turn to the next illustration. How sly and covert those half-closed pupils and that grinning mouth! We are reminded, as we contemplate these features, of the familiar



Fig. 5—THE RÔUË.

fable of the fox and the crow. There is much speculation in those eyes with reference to ways and means for getting what their owner covets. How he chuckles to himself as some scheme floats upon the surface of his vacillating mind which promises rich booty in its practical consummation. He-he-he, already the treasure is within



Fig. 6—OLD HEN.

the clutch of his greedy imagination. The sly fox is engraved upon those features.

COMPOSITE FACES.

Some faces combine the expressions of several animals even as their characters have in them elements which correspond with those expressions. The face in figure 5, in youth, might have been prepossessing, probably was, but, with the growth of years, and the perversion of improper habits and practices, its tone has become more and more impaired, until now there are but few traces of the harmony that once marked it. See therein the crabbed disposition and rapacity of the wolf, the watchfulness of the vulture, and the indifference of the owl. The forehead yet retains the stamp of intellect; the eyes still show a ready discernment, and the nose is marked with superior executive ability. And though gleams of a nature adapted to better ends occasionally flash out, the talents in him are subordinated to selfish and mean purposes. The nose has acquired a vulture look, and overspreads the face with the shadow of rapacity.

THE HEN.

"Fie, fie, unknot that threatening, unkind brow,
And dart not scornful glances from those eyes."

Thus Shakspeare, and we can with all propriety apply the exhortation to the prominent figure in the picture now before us (fig. 6). Methinks we hear her repeat for the hundredth or the thousandth time to her poor, truckling, hen-pecked man, who, perchance, with stammering tongue and pale lips, has attempted to raise some rather small remonstrance to her willful domination, "Though I am your wed-



Fig. 7—A DONKEY.

ded wife, yet I am not your slave, sir," and then pour forth such a steady stream of complaint, oburgation, and reproach that the confounded husband is glad to make a hasty retreat from the house, leaving the shrew victorious once more.

What an old hen the picture presents! She can cackle, cackle, cackle, and if need be "crow"—mistress and man in one. Had she for a husband such a man as figure 7, we would plead in extenuation of her conduct toward him; for all the donkey in that face

would exasperate a wife having good claim to mildness of temper.

THE APE.

Of course Darwin comes in for his share of favor and apparent support in these explanations of the lower animals in man. However repugnant to our sentiments, the fact is nevertheless too obvious to be shirked, with anything like consistency, that there are persons asserting all the privileges of human beings who are in face and manner very like unto monkeys. We find them in our best parlors arrayed in all the glory of well-starched shirt-fronts, glittering watch chains, and gorge-

Fig. 8—THE MONKEY.

geous neckties. The type we furnish is at once recognized as having all that "mold of form" which constitutes the "glass of fashion," the dandy of true blood. Speaking of the author of the "Descent of Man," we would be almost afraid to place his portrait in close contiguity with our quadrumanous friend, the ape, lest we should be charged with libeling either the great author or the beast. Suffice it to refer to the back numbers of the PHRENOLOGICAL JOUR-



Fig. 9—THE PIG.

NAL for 1863 for a truthful portrait of the advocate of the Development theory.

THE HOG-MAN.

One class of faces, with which all are very familiar, is distinguished by its marked homogeneity of expression. The whole tenor

of the features is low, coarse, and vulgar. The owner of such a face finds his highest enjoyment in the indulgence of the sensual appetite, and that to excess. He does not understand the significance of the term moderation, but, like the quadruped whose name is associated with extreme gluttony and reeking filth, and yet of whose soggy flesh many professing Christians persist in eating—despite the Mosaic prohibition—he gobbles, gobbles, gob-

Fig. 10—EAGLE.

bles, and drinks, and drinks whatever is edible or drinkable, irrespective of quality, whatever may feed his indiscriminate voracity. We recognize his face (fig. 9) without special direction from others; the hoggish aspect is too conspicuous. Strange that human beings will deliver themselves up to habits which they know must render them objects of contempt to the refined and decent!



Fig. 11—CUVIER.

There is no reproach in a resemblance to some of the higher animals, those for which we entertain respect, as the horse, or the lion, or the graceful deer. Men great in character and powerful in influence are often compared with the lion. Daniel Webster had much of that royal beast in his nature and physiognomy. A gentle and winning person is sometimes compared with a lamb, or fawn, whose trusting confidence has been the subject of more than one beautiful poem. Among men of marked intellectual acumen, especially those of professional culture, we

find a type of face which reminds us of the eagle. Figure 10 shows this configuration in a somewhat exaggerated degree. Cuvier, the naturalist, and Tristram Burgess, the eloquent American advocate, possessed it. With what sharpness of perception did the latter penetrate the designs of opponents, and with what impetuous swiftness he pounced upon and tore into shreds their fallacious reasonings!

DOGGED FACES.

We speak of dogged obstinacy, having in mind the well-known traits of the bulldog. The facial outline of the prize-fighter



Fig. 12—POODLE

and rough furnish ready specimens expressive of such brutish characteristics. The square, retreating brow, massive cheek-bones, broad chin, great jaws, large mouth and protruding lips of the ancient gladiator represent the type as truly as the modern Tom Cribb.

Here you will find a great open-countenanced, large-eyed fellow, who reminds you of the good-natured mastiff; there you will find a grizzled, unkempt, laborious son of the

fields, who brings to your memory the Scotch shepherd colie.

The dapper little fellow, with sleek hair and curly beard, with insignificant nose and mouth quite hid beneath his luxuriant moustache, suggests the well-fed, lazy poodle; while another has the crusty, vicious look and air of the irritable terrier.

Thus briefly have we indicated some of the types of animal physiognomy as they occur in society. What there is of human in us is the better part, the noble and elevating, while the brutish is the lower or animal part, susceptible of corruption and degradation, and so capable, as is too often demonstrated, of dragging down the whole man into shame and dishonor.

But, happily, this unfortunate sequel in the drama of life does not belong to true human nature, for the man who listens to the voice of that spirit within him, that afflatus which tells him he was born for a different purpose and a higher destiny than the dumb animals around him, develops into a nobler type of humanity, and by his walk and conversation demonstrates his relation to a higher power, and is in the meridian of his manly powers "crowned with glory and worship."

HAL. D. RAYTON.

AN ARTICULATION SCHOOL FOR THE DEAF AND DUMB.

IN a somewhat obscure corner of Connecticut is a growing institution of which I think the readers of your excellent JOURNAL will be glad to hear. About a mile and a half from the united villages of Mystic Bridge and Mystic River is "Whipple's Home School for Deaf Mutes." The house, a very pretty building, first intended as a country residence for a wealthy family, is situated on a high elevation, commanding a view of exceeding loveliness. Mystic River, with its picturesque shores, the beautiful cemetery on its further bank, the village, which derives its name from the river, and is built upon hillsides and in valleys, a wide sweep of fields and woodlands, and a fine view of Long Island Sound may be seen from the front of the house. Back of it is a grove of junipers and rocks innumerable, which, though they may not add to the value of the place for farming purposes, yet do not detract from its wild beauty. But the interest of the

place is the work that is carried on within the walls of the building. At the present time the school numbers seven pupils. Two of them are a young gentleman and a young lady, who lost their hearing at the ages of ten and thirteen, and can talk, but are merely trying to learn to read the lips of others, and thus be able to understand ordinary conversation. Three of the others were congenital mutes, and two lost their hearing after they had learned to talk, but spoke very imperfectly at the time of their entrance into the school.

HISTORY OF THE INSTITUTION.

The origin of the school is as follows: About forty-eight years ago Johnathan Whipple, grandfather of the present teacher, had a son born to him who proved to be deaf. He became old enough to talk, but did not try to speak a word until his father, who possessed a very investigating turn of mind, discovered that the child would never make an effort to imitate

speech except when looking at the mouth of the speaker.

At that time Jonathan Whipple had never heard of the articulation schools in Germany, and as the science had never been taught in this country, the idea was entirely original with him. He commenced by requiring the child to look at his mouth and repeat words slowly spoken, until he could articulate them plainly and understand them. In this way Enoch Whipple, now one of the most intelligent men of his native town (Ledyard), learned to talk. His old grandfather was wont to say to Enoch's father, "Jonathan, if you hadn't been a remarkable man your little boy would have been deaf and dumb."

ANECDOTES OF ENOCH WHIPPLE.

It is truly wonderful to see the facility with which he understands and converses. A stranger might be in his society for days, and as long as he looked him in the face while talking he would never suspect him of being deaf. I will cite a few instances to show his proficiency in the art of lip-reading.

During the winter he follows the occupation of butchering, and is employed within a circuit of a good many miles. He was one day working at a distance from home when he cut his finger, and went into the house to get it wrapped up.

There were two women in the room when he entered, and instead of speaking he simply held up his wounded finger with a smile. The lady of the house knew that he was deaf, and naturally supposed him to be dumb.

With much sympathy she found a piece of cloth, and wrapped up his finger. While doing so she remarked to her companion that it was a pity that this poor deaf man had cut his finger so badly.

What was her surprise when, with a perfectly natural tone and accent, Mr. Whipple, who read her lips, said, "Never mind; accidents will happen!" The woman afterward said that she came near fainting, for she thought he spoke for the first time in his life.

Another time, when he was driving around with a butcher's cart, he stopped at a house and asked the lady if she wished to purchase some meat.

She went out to the cart to make a selection, and while there asked him some question, but as she wore a long sunbonnet he could not see the motion of her lips plainly enough to understand what she said. He asked her to repeat her question, and without thinking of its being a rudeness, stooped to look into her face.

The woman, not knowing him to be deaf, was much offended, and, without making a purchase, turned and entered the house. He thought she had forgotten something, and waited awhile for her return, but as she did not come he drove on. A little distance from the house he saw the woman's husband, with whom he was acquainted, and the latter asked him if he sold any meat at the house.

"No," was the answer; "your wife spoke of buying some, but did not."

Thereupon the man bought some meat and took it to the house.

"Did you get that of that saucy butcher?" inquired the man's wife, indignantly, as he entered.

"Saucy! Why, that was Mr. Whipple, one of the likeliest men in town. Why do you call him saucy?"

"Because he looked into my face when I went to speak to him."

"Why, he is deaf," said her husband, "and can not understand a word unless he can see your mouth."

When it was explained to her she felt as though she was more saucy than he, and afterward apologized.

He says that when people speak loudly they articulate more plainly, and when strangers with whom he is conversing speak with mouths half shut, he sometimes tells them he is deaf. They then raise their voices, thinking to make him hear, and in so doing open their mouths, thus giving him a better view of the organs of speech.

One day he was shingling the roof of a house when a man went by, and seeing him there asked him the way to a neighboring place. The man scarcely looked at him, and though he knew by his stopping that he was saying something, he could not catch a word of it. Putting his hand to his ear in a listening attitude, he said, "Please speak a little louder; I'm hard of hearing." The man then turned straight toward him and opened his mouth, and though Mr. Whipple heard not a breath of noise, he answered his question without difficulty.

When he was quite a young man he had occasion to make a journey. Part of it was performed in a stage. As he was very sociable and well informed, the stage-driver seemed to be much interested in talking with him. They rode together nearly a whole afternoon, and never once did the stage-driver suspect that his companion was deaf. As it began to grow dark, however, the truth had to be revealed,

and never was a man more astonished than was that stage-driver to find that he had been conversing for hours in his natural tone of voice with a deaf man.

Many more circumstances might be mentioned to show how perfectly he is master of the art of conversation and reading of the lips, but these must suffice.

JONATHAN WHIPPLE'S OTHER EXPERIMENTS AND EFFORTS.

After the experiment proved thoroughly successful with his son, Jonathan Whipple used to wonder why other deaf people might not be taught language in the same way, and he tried a number to see if he could make them speak. The effort was successful in every instance as far as it went, but circumstances did not permit of his carrying it to any extent in other cases.

The idea remained in his head, however, and he often spoke of it to friends and strangers, and expressed the wish that he might start a little school and take a few pupils to experiment upon, that he might prove the feasibility of his method in others besides his son. Owing to the skepticism of the people, and the determined opposition of the teachers of the sign language, he found it impossible to gain any public recognition. Meanwhile the subject was beginning to be agitated in various parts of this country. It was becoming known that articulation and lip-reading had been taught to deaf people for more than a century in Germany, and many, too, had heard of Enoch Whipple and his wonderful perfection in the art, and in 1867 Jonathan Whipple received a letter from some of the prominent educators in Boston asking him to give them a detailed account of his method of instruction with his son. He did so, and thus helped in founding what is now the Clarke Institution in Northampton, Mass., and the Boston day school for deaf mutes, in both of which the system of instruction is articulation.

AN OLD PUPIL.

In the winter of 1866 Jonathan Whipple received a pupil, a young man twenty-one years of age, and kept him under instruction one hundred days. He could talk none at all when he commenced, but when he went away he could ask and answer questions, and, in fact, converse on a small scale with those around him.

In 1868 a little girl, seven years of age, was brought to him for instruction, and it was with much disappointment that he found himself, on account of the debility of age and the loss

of his teeth, which very much marred the perfection of his speech, unable to take the responsibility of teaching the child, therefore he applied for aid to his young grandson, Zerah C. Whipple, then about nineteen years of age.

The young man had not the slightest idea when he commenced of making this a permanent pursuit, but his success was so remarkable that he began to grow much interested in the work.

The little girl learned very rapidly, but, unfortunately, she was taken away after about seven months' instruction and placed at the asylum in Hartford, where the expense was less on account of the aid which that institution received from the State.

PERSEVERANCE—BENEVOLENCE.

Zerah Whipple was not satisfied to give up without making another experiment, now that he had discovered what he could do in the line of teaching deaf mutes, therefore he put forth every exertion, aided by his parents and grandfather, to obtain more pupils. He had nothing to show for his labor, but he tried to make his desire for business known by writing for literary papers, and getting friends to speak of it for him whenever opportunity offered.

His grandfather wrote occasional articles for the press upon the subject, and one of these fell into the hands of a wealthy gentleman in Wilmington, Del., Samuel Downing by name, who had a little deaf son. This gentleman had never heard before of the possibility of teaching the deaf to speak as hearing people do, and although very incredulous in regard to it, he felt enough interest in the matter to make a trip of investigation to Connecticut. There he found a family of honest-appearing people in very moderate circumstances, with no school and no prospect of any at that time, but he saw Enoch Whipple, conversed with him, and found that although he was as deaf as his own son, he yet could talk as well as common people, and could understand with the greatest facility the lips of those conversing with him. Mr. Downing went home, indulging a warm hope that his little son might some day become a talker like Enoch Whipple; but when he communicated the idea to some of his friends, in whose judgment he had much confidence, it was received with so much skepticism and even ridicule, that for a time he wavered in his purpose of sending his child to the Whipples for instruction.

A RICH PUPIL, WILLIE DOWNING.

Parental love, however, triumphed. He felt that if there was a possibility of his little boy

even learning to talk, it was his duty at least to make the trial; therefore, despite opposition, in November, 1869, he took his little boy to Connecticut, and left him in the Whipple family for a three months' trial, in which time he thought the system of instruction might be tested.

Willie Downing was a congenital mute, eleven years of age. He not only had never spoken a word, but he had no idea of language, and did not even know that the most common objects had names. All this it was necessary to teach him, and the work was begun with the most faithful and pains-taking persistency by the young man who acted in the capacity of teacher.

For a year and a half Willie Downing was Zerah Whipple's only deaf pupil, but his progress was so astonishing that when he went home on his first yearly vacation, the people who had caviled at the idea, and ridiculed his father for thinking he could learn to talk, were struck with greatest wonder when they heard the child, whom they had known as a deaf mute, speak words plainly, spell, count, and answer simple questions.

THE METHODS FIRST EMPLOYED.

At first the method employed was very laborious: it necessitated such constant repetition of words. The pupil was required to look at the teacher's mouth and repeat after him the word to be learned, placing his hand upon the teacher's throat to get the sound, until he could repeat the word correctly. So much talking was required on the part of the teacher that it suggested the idea to his mind that if a system of representing sounds by writing symbols could be devised, the work could be made far easier, and, moreover, a class might be taught with much greater facility.

In the summer of 1870 Zerah Whipple first commenced a study of the position of the organs of speech in the articulation of sounds, with a view to representing them by written symbols.

At that time he had never heard of Mr. Bell's "Visible Speech," which has since become quite popular in the articulation department of several of the schools for the deaf.

By careful and laborious study he succeeded in working out the basis of a system which he has since utilized to a great degree in the instruction of his pupils.

ZERAH WHIPPLE'S SYSTEM HIS OWN.

In the autumn of 1870, before his system was completed, he first heard of Mr. Bell's "Visible Speech," but he made no use of that

system in working out his own, as some have unkindly said regarding the new method which Mr. Whipple is employing with such great success in his school at the present time.

Mr. Bell, himself, who has seen this new system, says that it is very different from his own, and exonerates Mr. Whipple entirely from any charge of plagiarism.

It has been copyrighted under the name of "Whipple's Natural Alphabet," and since its introduction in the school it has proved of more value in lessening the labor of the teacher than the services of the most competent assistant.

ITS NATURE.

In this article it will be impossible to give a detailed description of the system. It is intended to represent pictorially the positions of the organs of speech in the utterance of every sound, and is so simple that Mr. Whipple's youngest deaf pupils understood it at once.

It is marvelous to see how readily they read and write it. The youngest pupil in school is a little boy seven years old, who has had less than two years' instruction. Another is a little girl ten years of age, who has been under instruction about a year. Both can readily read the most difficult words when written in this system, and give the correct pronunciation.

The system has as yet become but little known, as its originator felt anxious to prove its utility thoroughly in his school before making it public, and he has done so to his own satisfaction and the satisfaction of all who have seen its workings among his pupils.

Among those who have seen and highly approved of it are Hon. Wm. H. Potter, of Mystic River, Conn., Member of the Board of Education of Connecticut; Prof. J. K. Bucklyn, Principal of Mystic Valley Classical Institute, Mystic Bridge, Conn.; and Prof. B. G. Northrop, Secretary of Connecticut Board of Education, New Haven, Conn. The only perfect printed copy of this system is in the annual report of the Board of Education of Connecticut for 1873.

A STATE SUBSIDY.

In 1872 an act was passed in the State Legislature to allow the Whipple School the same appropriation per year for each pupil as is given to the institution at Hartford. Three of the pupils belong in Connecticut, and receive the aid from the State at the present time. Every pupil in this school is bright and intelligent, and those who are interested in progress may derive much pleasure in visiting it and listening to the exercises of the deaf children.

SHADOW READING.

One of the experiments with which Mr. Whipple entertains company in the evening, and which serves to show the proficiency of his pupils in lip-reading, is to request them to read from the lips of a shadow on the wall. A person who speaks plainly sits in a position to show the outlines of the mouth, and the pupil stands behind his chair and reads his words from the shadow. It is quite an easy matter, but seems marvelous to one who has never seen it before. One evening, in the presence of company, Mr. Whipple desired a young man who is studying lip-reading to try if he could read the shadows, but as he had only been under instruction about two weeks he had no confidence in his ability and declined to try. The teacher then called on one of the younger pupils who had had more practice, and when the shadow was clearly defined on the wall the young man looked on with curiosity, for it was the first time he had seen the experiment tried. As the teacher spoke the words slowly, he then repeated them from the

shadows with scarcely a mistake, much to his own surprise and the amusement of the company.

THE WHIPPLE APTITUDE.

The Whipple family are well calculated to carry on a school like this. Zerah Whipple lives in the house with his parents and grandparents, making, with his infant daughter, four generations under one roof. Jonathan Whipple, Sr., now in his eightieth year, though physically debilitated, retains his mental faculties wonderfully well, and enjoys relating to sympathetic visitors the experience of his early labors and the unappreciation of a skeptical public. Jonathan Whipple, Jr., and wife, Zerah's parents, are called father and mother by all the pupils, from the oldest to the youngest. He is assisted in teaching by other members of the family. The children seem perfectly contented and happy, and the school is truly a "Home School" in every sense of the word. Those who have deaf children to educate would do well to communicate with its proprietors, whose address is Mystic River, Connecticut.

Our Country and Its Resources.

That which makes a good Constitution must keep it, viz., men of wisdom and virtue; qualities that, because they descend not with worldly inheritance, must be carefully propagated by a virtuous education of youth.—*William Penn.*

HOOSAC TUNNEL.—No. 1.

BY REV. LUCIUS HOLMES.

MAN naturally takes a lively interest in any stupendous work or great achievement of his race. Hence, visitors are constantly thronging wherever may be seen the utmost that art and science have accomplished. Men go a long distance to be permitted to look only upon the ruins of what was once useful and magnificent; and those detained from travel want to read, and the travelers themselves love to peruse, accounts of structures and contrivances which glorify the thought, the skill, and energy of human kind.

It is with confidence, therefore, that I attempt to write of the Hoosac Tunnel, knowing that if I only do passable justice to my subject-matter, I shall secure the gratitude of my reader; for this is the most difficult and surprising undertaking ever attempted upon the American continent. What led the way,

we instinctively inquire, to this stupendous enterprise?

ITS HISTORY.

Every intelligent person knows that Boston is the metropolis of New England, and that its geographical position, notwithstanding political divisions, renders it a sea-coast trade-center for Canada, New Brunswick, and Nova Scotia. Two aspirations must be common to it: a desire to augment its ocean commerce, especially with Europe, and to increase its trade with the West. Its ambition, too, would be naturally stimulated to compete with the largest city of the western hemisphere, New York. Moreover, it is clear the interests of Boston and of all New England are the same in respect to having the best and amplest thoroughfares to all the States West. It is in keeping with all these great facts, that almost fifty years ago (1825)

the Legislature of Massachusetts should appoint a Board of Commissioners, to be assisted by an able engineer, Mr. Loami Baldwin, to ascertain the feasibility of constructing a canal from Boston even to the Hudson River. The idea of a railroad was not then in the mind of the Legislature. But it happened that this very year the first railroad for carrying freight and passengers in the United States was put in operation.

Now, that every reader may the better understand what is about to be related and described, we will do a little free sketching.

The Board of Commissioners referred to examined two routes: one, the southern, by the way of Worcester, Springfield, and the Westfield River; and the other, the northern, *via* Fitchburg, Miller, and Deerfield rivers—North Adams being common to both routes.

A shorter, easier, and competing route was to be found. The first section of a road was opened to Fitchburg in 1845, and soon after the Vermont and Massachusetts Railroad was begun, which reaches from Fitchburg to Greenfield.

"As early as 1848 the Troy and Greenfield Railroad Company was incorporated by the Legislature, with a capital of three million five hundred thousand dollars, and was authorized to build a railroad 'from the terminus of the Vermont and Massachusetts Railroad at Greenfield, through the valleys of the Deerfield and Hoosac to the State line, there to unite with a railroad leading to the city of Troy.'"

It was known that by following up the Deerfield River a road could be constructed from Greenfield to the east side of the mount-

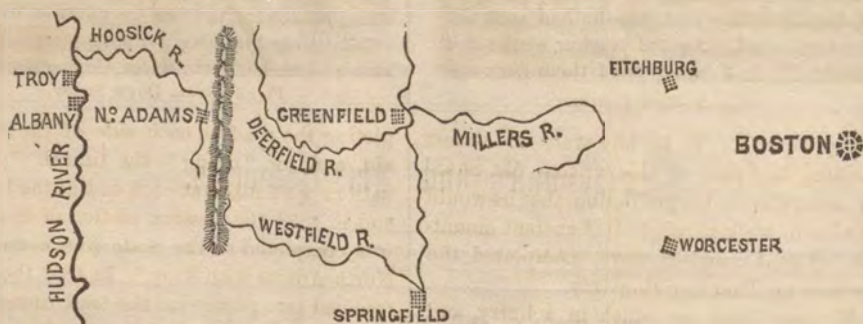


Fig. 1—Sketch of Railway Routes.

In their report they said, "There was no hesitation in deciding in favor of the Deerfield and Hoosac River route." They looked to find some way *around*, but the mountain meeting them always, they boldly declared for *tunneling* it, that the canal might go *through*. Thus a conception was begotten and nurtured, which was finally to be fully realized, though under a modification of purpose.

The steam, smoke, and jar of the railroad arresting universal attention throughout the Union, caused the canal project to fall out of sight. What next? In 1828 another commission reported in favor of going *over* the mountain with cars, and in 1842 the Boston and Albany line was opened. The grade between Springfield and Pittsfield, however, is very heavy; beside, it is some forty miles further "from the Hub to the Hudson" on this than on the tunnel line.

ain, without much extra labor, notwithstanding it passes through some very wild scenery as it approaches the Hoosac range. And then on the west side of the mountain, through North Adams, the Hoosac River goes between Mount Adams on the right and the Saddle Mountains on the left, and further on it flows between the Tayhkanic Mountains on the left and the Green on the right, and yet further there is a fine and comparatively open country. Mainly along the beds of three rivers, then, the Hoosac, Deerfield, and Millers, the rails could be adjusted with no unusual obstacles to overcome from Troy to Fitchburg, save this stubborn spur of the Green Mountains, denominated Hoosac. The rails are down to Greenfield, and in use; but as to the rest, delay.

* "From the Hub to the Hudson," by Washington Gladden, pages 86, 87.

The road from North Adams to Troy is in operation. The trains run to the east side of the mountain, but travelers go over the mountain yet in those splendid six-horse coaches, enjoying the bracing air and splen-



Fig. 2—EAST PORTAL.

did prospects. It is, however, an almost thrilling fact that at this writing, Mr. Shanley, according to his prediction, that he would be able to walk through this ancient mountain before December, 1873, completed the opening on Thanksgiving Day.

We have been too much in a hurry, and



Fig. 4—CENTRAL SHAFT BUILDINGS.

must go back a little, promising to hasten and skip some connecting links, etc., so as to be really through this general history soon.

In the year 1854 the commonwealth loaned its credit to the Troy and Greenfield corpo-

ration to the amount of two millions. Under this act work was begun the next year by E. W. Serrell and Company. In 1856 a new contract was made with H. Haupt & Company, who were to have \$3,880,000 for com-



Fig. 3—GOING DOWN SHAFT.

pleting the road on each side of the mountain, and for "doing" the tunnel. "Excavations were made at each end of the tunnel, and in 1858 the western section of the road was completed to the State line, connecting North Adams with Troy." In 1862 the State received into possession the road, tunnel, and



Fig. 5—WEST PORTAL.

all that belonged to the Troy and Greenfield Company. Work, which had been suspended, was resumed under Commissioners and the superintendence of Mr. Thomas Doane. In 1868 the Legislature appropriated

\$4,750,000, contracting with Messrs. F. Shanley & Brother, of Canada, whose portraits are given herewith, to have the tunnel strictly finished, with track laid from side to side, by

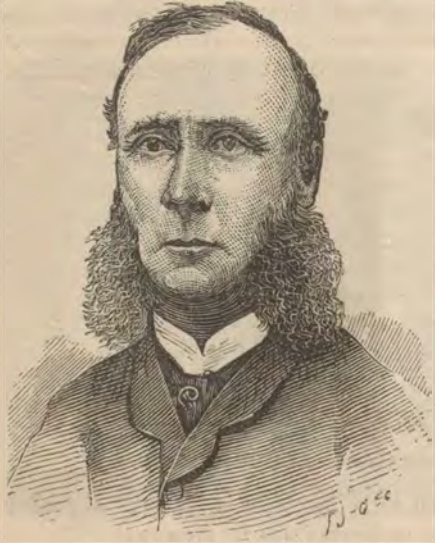


Fig. 6—FRANCIS SHANLEY.

March 1st., 1874, a bargain the Shanleys are likely to make good.

THE WORK ACCOMPLISHED.

In describing the magnitude and difficulties of the undertaking, we shall also be enlarging upon its history. We present another sketch, and now of the mountain itself, and as we at the present time contemplate it.

It is, then, 25,031 feet through the mountain, or a little more than four and three-quarter miles, and the tunnel at the central shaft even is 1,028 feet *under ground*. It is the longest tunnel in the world except Mount Cénis under the Alps, between France and Sardinia, which is more than seven and a half miles long.

It was according to the original plan, which has been adhered to, to construct the tunnel wide enough for two tracks, and of ample height. It is, accordingly, twenty-six feet wide and twenty-two high. Toward the central shaft the grade rises twenty-six feet to the mile both ways, so that the water may settle toward each portal from this point. Out of the west portal there now rushes a stream of water, along a ditch prepared for it, large enough to work an old-fashioned grist-mill.

One can not muse upon the idea of making an opening through such a mountain, or visit the tunnel and behold the work accomplished and going forward, without being surprised, and in a degree, at least, overwhelmed at its rugged vastness. Another tunnel of the same character could be constructed now at far less cost, much having been expended in experimenting, in the use of weak appliances, in the securing the necessary education respecting these vast labors, regarding which there was so little precedent.

Work was commenced in 1852 at the east end. When the formidable enterprise is finished, as many as eighteen years of solid, stern endeavor will have been expended upon it. An immense boring machine had been built at South Boston, and was, in parts, got to the mountain. It was "designed to cut a groove around the circumference of the tunnel thirteen inches wide." The center was to be split off by wedges or blasted away by powder. When it had gone ten feet it was wrenched to entire demoralization. Afterward, another and smaller borer was tried, with no success at all.

For a while work was done by hand-drills and gunpowder. But it was found that with



Fig. 7—WALTER SHANLEY.

the utmost application only sixty feet a month could be made at either heading, at which rate another generation would inherit an unfinished struggle with the mountain barrier.

Fortunately, the excavations have been hastened by the introduction of powder-drills, and of an explosive much more terrific than gunpowder.

The primary formation of the mountain is mica-slate, of great hardness usually. "Parts of this mountain have been found so hard and tough, and so difficult to drill, that 34

At first the workmen found a secondary limestone formation, and the progress was delightful. By-and-by this welcome strata dipped down below the grade of the tunnel, and they came upon demoralized mica-slate, upon slush. They had to build about them a very strong frame-work of timber and plank, to be supplanted by brick arching. This

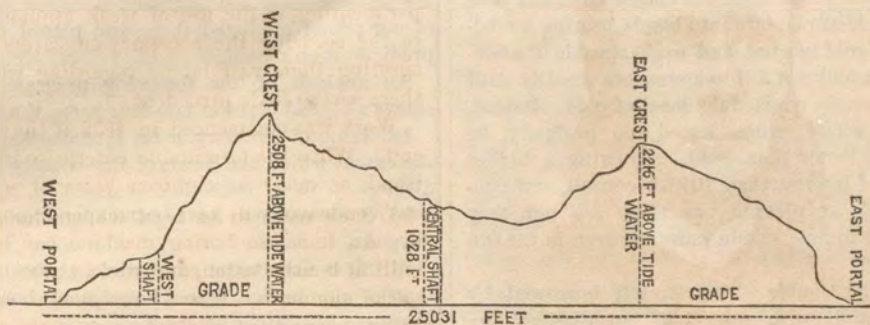


Fig. 8—PROFILE OF MOUNTAIN AND COURSE OF TUNNEL.

drills have been worn in drilling a blast hole 36 inches deep." Yet softness—"slump porridge"—has been a greater impediment than hardness; and at the central shaft the great conflict was with water itself.

The west portal is about two miles south of the village of North Adams. At the west end work has been slower than at the east.

had to be continued 2,100 feet, and for 700 the engineers found it necessary to render the masonry a complete tube. While this contest was going on, another gang sank the west shaft, and still another commenced the great central shaft, which is twenty-six feet in its longest, and fifteen in its shortest diameter.

MONEY—ITS FUNCTIONS AND REQUIREMENTS.—No. 3.

THE CURRENCY OF THE FUTURE.

IN the first article of this series (to which, in this connection, we refer our readers) we quoted largely from the able speech of Mr. Buckingham, in the United States Senate, January 7th, 1873, and from Mr. Boutwell's, Secretary of the Treasury, report of December, 1872, arraiguing the currency for its lack of elasticity.

The extract from Mr. Boutwell's report closed thus: "The problem is to find a way of increasing the currency for moving the crops and diminishing it at once when that work is done."

Our response is: Let Congress pass a very simple, and, therefore, easily-understood law, providing for the issue of treasury notes (greenbacks) as legal tender for all purposes whatever, to the extent which the requirements of the country indicate, and make such legal tender reconvertible, at the option of the holders,

into Treasury bonds bearing a rate of interest not much in excess of the average annual national increase of property—say 3.65 per cent. per year.

"In the interchangeability (at the option of the holder) of national paper money with Government bonds bearing a *fixed* rate of interest, there is a subtle principle that will regulate the movements of finance and commerce as accurately as the motion of the steam-engine is regulated by its 'governor.' Such paper money tokens would be much nearer perfect measures of value than gold and silver ever have been or ever can be."

Our readers should impress the above firmly in their minds, as there is more financial science contained therein in its adaptability to our present national need, than in all the volumes of political economy ever before written.

Horace Greeley, in a characteristic editorial of the *Tribune*, Nov. 9, 1871, said:

"The benefits of this system would be these: Our greenbacks, which are now virtual falsehoods, would be truths. The Government would pay them on demand in bonds, as aforesaid, which is in substantial accordance with the plan on which the greenbacks were first authorized.

"Our greenbacks, no longer false, but convertible at pleasure into bonds bearing a moderate gold interest and exchangeable as aforesaid, could not fail to appreciate steadily until they nearly reached the level of gold. Indeed, they would, unless issued too profusely, be really better than gold. Drawing a higher rate of interest than British consols, and convertible at pleasure, as these are not, they would in time obtain currency even in the Old World.

"The trouble so inveterately borrowed by thousands with respect to 'over-issues,' 'redundant currency,' etc., would (or at least *should*) be hereby dispelled. If there were at any time an excess of currency, it would tend to precipitate itself into the bonds aforesaid. If there should ever be a scarcity of currency, bonds would be exchanged at the Treasury for greenbacks till the want was fully supplied. Black Fridays and the locking up of greenbacks would soon be numbered with lost arts and hobgoblin terrors.

"Though the demand for these bonds might for months be moderate, their convenience and manifest utility would soon diffuse their popularity and stimulate an ever-widening demand for them. They would be a favorite investment with guardians and trustees, who should expect to be required to pay over the funds held by them at an early day, whether fixed or uncertain. They would say, 'Though I might invest or deposit these funds where they would command a higher interest, I choose to place them where I *know* they will be safe and at hand when called for.'

"Ultimately, we believe they would become so popular that hundreds of millions of them would be absorbed at or very near the par of specie, and that with the proceeds an equal amount of our outstanding sixes might be redeemed and canceled, without advertising for loans or paying bankers to 'shin' for us throughout Europe. The interest thus saved to our country would be an important item.

"Such are the rude outlines of a plan which we did not originate, but which we heartily indorse. Why not give it a trial? We should

dearly like to inform Europe that, since she seems not to want any more of our bonds at five per cent., we have concluded to take the balance ourselves at 3½."

Some one has well remarked that the truest test of a scientific theory is in its *power of prediction*. Measured by that severe criterion, the verdict must be in our favor, for, while our opponents have been entirely bewildered by the phenomena of last fall, political economists of our school predicted them, and placed the predictions on record.

An analysis of the foregoing programme shows a logical division into four parts, thus:

1st. Issue of Treasury notes (greenbacks) to the extent which the needs of the country indicate.

2d. Such notes to be legal tenders for all purposes.

3d. Such notes to be convertible, at the option of the holder, into Government bonds bearing a low rate of interest.

4th. Such bonds payable, principal and interest, in said currency notes on demand.

The first three have been spasmodically accepted at different times in part; sometimes under pressure of necessity; sometimes from vague aspirations for response to our need—but never in combination.

The result has been like that of a four-horse balky team—not only not pulling together, but a part lying on the breaching, while the rest pulled on the traces.

For instance, as to first requirement of ample currency, an eminent antagonist in the columns of the *N. Y. Times*, over the signature of "Knickerbocker," says:

"By reference to the report (Secretary of the Treasury) of August 31, 1865, it will be found that the circulating medium consisted of

United States Notes, Greenbacks, and Fractional Currency.....	\$459,505,311.5.
National Bank Notes and State Bank issues, (Report 1865.) by Controller's Report, Oct. 1, 1865.....	250,189,478.00
Total.....	\$709,694,789.51

"To this amount must be added the sum of five per cent. legal tender notes, and of certificates of indebtedness, etc., shown to have amounted to \$443,220,103.16; in all, a sum of \$1,152,914,892.67. This, then, was the circulating medium of the country at the time of its greatest expansion. * * *

"The Treasury statement of July, 1868, shows to what extent the circulating medium had been then contracted. It then consisted of

United States Notes, Greenbacks, and Fractional Currency.....	\$388,768,674.75
National Bank Notes outstanding 1st November, 1867.....	299,103,996.00
Total.....	\$687,872,670.75

To which we add the sum of temporary loan certificates and other notes serving the purposes of currency, amounting to \$92,687,442.64, and the sum of circulating medium will be found to have then reached \$780,560,113.39, and shows a contraction by the Secretary of \$372,354,779.28 in its total amount. * * *

"The country at large had felt the pressure of the screw, but had not been able to discern precisely from what quarter the pinch came, the contraction being confined to those outside forms of Treasury obligations which, though not currency in the strict acceptation of the word, were still used as such in the larger transactions of trade and financial exchange. When, in a time of general pressure, the currency itself became the subject of the pruning knife, the country not only felt the knife, *but saw how it was handled*—[these italics are ours]—and refused to submit longer to the 'heroic treatment.'"

"Knickerbocker's" figures, quoted above, take us to July, 1868, when, as the "people felt the knife, saw how it was handled, and refused to submit longer to the heroic treatment," the contraction of the cast-iron currency was stopped, and the people allowed to "grow up to it."

Five years have passed, and as we double in population in thirty years, it follows that we are one-sixth larger in 1873 than when we groaned so awfully in 1868. This one-sixth growth, with the same volume of currency, amounts practically to a contraction of one-sixth of the aggregate of 1868, and now we have but \$13.68 currency per head (including \$40,000,000 in gold quoted by the Controller of the Currency as "in circulation"), which is about one-half the average of France, one-third of England, and 29½ per cent. of that quoted by "Knickerbocker" as existing at the close of the war.

No wonder that our industries are paralyzed, and our crops stuck in transit for lack of currency to move them.

With the foregoing figures—taken, mind you, from the compilation of our antagonists—before us on one hand, and *Hunt's Year-Book*, and other statistical authorities, on the other, let us see how this resulted.

The mercantile failures in the Northern States, from 1862 to 1870, inclusive, which we

copy from *Hunt's Magazine and Year-Book* for 1870, were:

Year.	Number of failures.	Aggregate liabilities.
1862	1,652	\$23,049,000
1863	495	7,899,000
1864	520	8,579,000
1865	530	17,625,000
1866	632	47,333,000
1867	2,386	86,218,000
1868	2,197	57,275,000
1869	2,411	65,246,000
1870	3,160	79,697,000

We supplement the foregoing table with the following (for the whole nation), of commercial failures for 1870, '71, and '72:

Year.	Number of failures.	Aggregate liabilities.
1870	3,551	\$88,242,000
1871	2,915	85,252,000
1872	5,069	121,056,000

From the indication of the last few weeks, we must certainly be convinced that the record of the dead of '73 will be overwhelmingly in excess of its predecessor.

This computation does not include any losses not resulting in absolute failures, but it indicates beyond cavil that there were six-fold more of losses and disasters during each year of currency contraction than during each year of full currency.

It will be observed by comparison of dates of contraction with dates of failures that they kept pace in equal step. To effect these results—as orderly and economical as the career of a mad bull in a crockery store—the Government—

1st. Retired its certificates of indebtedness by borrowing gold from Europe at a high rate of interest and giving bonds, which, with exemption from taxation, cost the people at least 10 per cent. currency interest, when the people themselves would gladly have taken currency, saving all gold premium and interest.

2d. It created and continued the existence of about \$400,000,000, bonds costing 10 per cent. interest as above, to enable it to withdraw and withhold \$354,000,000 currency from the people for no other purpose than to retain said bonds as security for its indorsing the paper of holders of said bonds, for which indorsement said Government gets 1 per cent. per year interest, and calls it tax, while the people would have been much better pleased to have retained their own paper and saved the bond interest. In short, in this transaction the people, collectively, through their agents, borrow money at 10 per cent., and loan it again at 1 per cent. to

the bond-holders, who re-loan it to the individual people at 7 per cent. to 50 per cent. per year.

3d. With plenty of bonds outstanding costing, as above, 10 per cent. interest, it called in and paid off all its 3 per cent. indebtedness.

4th. It then attempted to absorb the remainder of the life-blood currency of the people at the rate of \$4,000,000 per month, and actually progressed eleven months in the nefarious work when (to quote our antagonist again) "the people not only felt the knife, but *saw how it was handled*, and refused to submit longer to the heroic treatment."

Like John Le Pean, they "could eat caterpillars, but squash bugs were a little too fat."

When Jim Fisk and other geniuses stole the Erie Railroad, the splendor of the villainy so dazzled the world that for the moment men forgot to call it stealing.

A deep conviction is fast gaining ground that, emboldened by that operation, his old fellow-workers, with other conspirators on both sides of the Atlantic—some Jews, others bad Christians—have a deep-laid plot to so reduce the values of the nation that a ring of a thousand men can gobble them all up.

Most certainly, if such is their plan, the past action and present lethargy of our legislative and executive departments play well into their hands.

[TO BE CONTINUED.]

LIFE IN NORTHERN TEXAS.

THE climate of Northern Texas, during nine months out of the twelve, is absolutely and perfectly delightful. There is no such thing as intense sultriness, for a refreshing breeze is always blowing. Spring comes in April, and enamels the prairies with a wealth of blossoms, among which none are more splendidly beautiful than the prairie plume, a plant which sends up a lofty flower-stalk, crowning it with a plume-like head of closely clustered crimson flowers. These prairie plains are destined, some time in the not far-distant future, to supersede Florida and Minnesota as a resort for consumptives. The dryness and equability of the atmosphere strengthens, vitalizes, and heals the lungs that have become diseased in a wet or freezing climate. It is said that a case of consumption never originates there; while many who have gone there in the last stages of it have taken a new lease of life and lived comfortably for fifteen or twenty years. In such cases, however, they got the full benefit of the healing air by breathing it in an undefiled state, sleeping under a tent, or in an open log cabin.

As a farming country, Northern Texas possesses great attractions. Its broad, rolling prairies are easily convertible into fields of cotton—there is no clearing to be done, only the tall grass to be burned off in the spring, or turned under with a plow. And cotton grows there beautifully. Since railroad facilities have been introduced its culture pays

handsomely. If a farmer wants to raise corn, oats, barley, and wheat, as well as cotton, he can just fence in a big prairie field, fifty, a hundred, or three hundred acres, as he chooses, and not go to the trouble of "taking in" all the land he owns. Two plowings, one with a turn-plow, the other with a sweep, will make a crop of cotton, though, as in the "Old States," it does better with more careful culture. The quick growth of cockle-burrs and sun-flowers necessitates the use of the hoe more than grass or any other kind of weeds. Corn yields splendidly. From one quart of corn, planted in May, three bushels were gathered. Stock-raising is a specialty of Texan farmers. A herd of forty cows will, in twenty years, produce a drove of eight hundred; horses increase in the same ratio, and both get their living off the prairies, the owner taking no trouble further than branding them; the mark generally being his own initials. Colts are broken, a few at a time, from a drove, caught with a lasso and thrown down. An unbroken horse will bring fifty dollars; a broken one, seventy-five.

In the spring of the year cattle speculators pass through the country buying up cattle for beef, giving, where they buy a large drove, not more than six dollars per head. A cruel custom prevails among these cattle drovers, which they excuse on the ground of expediency. As large numbers of cows with calves are included in the droves, they drive them all together for a few days, till they

come to some well-watered timber, where, having camped, they shoot all the young calves, saving their skins, which will bring them as much money as the calves' flesh would. They remain at these camps several days, so that the cows may see and be convinced that their calves are dead, as otherwise they would not submit to be driven. The drovers contend that it is more merciful to kill the little calves in this way than to wear them out by a march of several hundred miles, as their usual course lies northward to the track of the Missouri, Kansas, and Nebraska Railways, where the cattle are shipped for beef to Eastern markets. The settled population of Northern Texas accumulate property rapidly, raise their herds of cows and horses, and the finest of wheat, but there is a large floating population, constantly on the move, who hardly pay expenses.

There are a good many Indians still in the country. It is said that in the part of country inhabited by the Comanches a silver and copper mine has been discovered, which will doubtless be opened and worked by capitalists in a few years. The friendly Indians who come into the country keep up the old system of barter, bringing venison, hams, deer-skins, moccasins, and baskets to exchange for blan-

kets, whisky, powder, shot, corn, and flour. Their baskets are beautiful specimens of deft handiwork, made of *split* cane, brilliantly colored, red, green, blue, and yellow, with vegetable dyes. They are made by the squaws, who, as from time immemorial, do all the work while the warriors hunt and ride. The price of a basket is what it will hold of corn, wheat, or flour. They use no salt with bread or meat, stripping the flesh entirely off the bones, and stretching it as thin as possible to dry it. Their method of killing a beef aptly illustrates their savage temper, and how they *educate* themselves to practice the torture. Several of them get round the animal to be killed, and shoot arrows at it in parts of the body where the points of the arrows sticking in will only produce a stinging, irritating sensation, and this they will continue, laughing, yelling, hooting, at the evident sufferings of the victim for hours, until, indeed, they see it droop as if about to die, then a well-aimed arrow through some vital part instantly dispatches it. To this day they occasionally steal white girl children and carry them off, in order to get a ransom for them, managing to get the reward, on the restoration of the child, without betraying the original thief. V. D. R. COVINGTON.

Department of Our Social Relations.

Domestic happiness, thou only bliss
Of paradise that has survived the fall!
Thou art the nurse of virtue.

"THROWING MONEY IN THE FIRE."

BY MRS. JULIA A. CARNEY.

"MINNIE C— is very happy to-day," said my little boy, as he returned from the house of a neighbor. "She has a new china doll."

"Yes," echoed another child, "she was three years old yesterday, and her father bought the doll for a birthday present. She is delighted with it."

"She is as happy as she ever will be in this life, if it is her first real doll," was the reply.

For the girl's first doll, and the boy's first boots, are to them all that after years will bring of womanly love or manly ambition.

"Mrs. F— thinks it is throwing money in the fire," said the little boy.

"I presume it would be 'throwing money in the fire' to buy a new doll for Mrs. F—," I replied, a little abruptly.

"There I beg leave to differ," said an older speaker. "Mrs. F— appears to me to be very happy with *her* new doll. The only difference is that Mrs. F— is a little more anxious, because her doll has the whooping-cough."

"Yes, dear; you are right. It is maternal love that sanctifies and ennobles Minnie's doll

in my estimation, as it almost glorifies it in that of the child. The same maternal love mingles with anxiety, yet happy even in its solicitude, bends over the sick babe. To the child it is a pure and simple gladness, to the mother it is that deep joy which comes only with the endurance of anxiety, as if it were the promised strength, which shall ever be equal to the day. The money which purchases the doll is no more wasted than that which feeds and clothes the child. The physical want may be the most clamorous, and in extreme poverty must, perhaps, be satisfied first; the recognition of spiritual needs is the boundary between man and the animal."

"Man is an animal. Professor S—— says so, and demonstrates it upon the black-board as a logical truth," says a student.

"The amendment is accepted. Man is an animal, and a voracious one, too, or weary housekeepers would not have much cooking to do. He is not one of the lower animals, however, or we should have no need of snowy table cloths, damask napkins, silver forks or butter knives. More conclusive still, he would not pause to discuss metaphysical questions during his dinner."

"To go back to first principles, however, says one, "we are doing Mrs. F—— injustice. Her objection is not to the expenditure of money to please the child, but she says Minnie is so young it will be destroyed immediately, and a rag doll, or handkerchief pinned into shape, has heretofore made her just as happy."

"A grave mistake in the premises, and utter ignoring of important parts in the conclusion! A child is sent into this world to grow mentally as well as bodily. At a very early age it will distinguish the prettier toy, if both are presented at the same time, and will prize and preserve it according to its little knowledge. If the prettiest is presented last, it will have acquired a higher estimate, and will never again be satisfied with the lower."

"We are getting very abstruse, considering the conversation commenced with a child's doll," exclaims one.

"Large oaks from little acorns grow," repeats another, with a tragical air.

"Pure lives from happy childhoods flow," I respond. "It was a trifling toy, and

a careless witticism, with which we began jestingly, but the toy has given no trifling amount of happiness to a little child, and the witticism involved a principle which underlies all our social relations. It can not be a waste of time or means to give innocent joy to another, even if we ourselves have outgrown that source of joy."

"The suit of clothing my little one has outgrown may still be of fitting size for a younger child; the dress I think past using is gladly received by my colored laundress."

"In like manner Minnie's father has outgrown the penny whistle and the noisy drum, which were to his boyhood what the doll is to her infancy. In their stead he enlivens that dreary engine-room with his violin, and rests from feeling and guiding that grim monster by making miniature models of his own embryo inventions. Some day those intervals of leisure may give the world a blessing equal to the one which now furnishes his hours of weary toil."

"Surely no other invention can be as useful as the steam-engine," said one, half doubtfully.

"So might our ancestors have thought the horse never to be rivaled as a means of locomotion. What think you of the telegraph? It carries our thoughts as the express train our bodies, only more swiftly and more safely. Is mind less useful than matter?"

"I expect we will have a 'brain-wave' telegraph some day, and dispense with the wires altogether."

"Stranger things than that have been, and yet may be. We grope blindly for many a key which the light of science shall yet reveal, and the 'gates' which are now but 'ajar' shall yet be thrown wide open."

Our dinner was over, and so was our discussion. We wended our separate ways to our varying duties. Perhaps, of all who had joined in the conversation, I alone retained it in memory, or gave it one further moment of thought.

To me it seems the greatest problem of our artificial life. Which are the real, and which the ideal needs? Which is wasted, the means which supply the body or those bestowed upon the soul? Which ministers to the real need most truly—the flower by the cottage door, the vine over its windows, the tree which shades its roof, or the wheat-field

which feeds its inmates? If they are truly healthful they have an appetite for each.

There are fires for which it is well to expend our means. They are those which light a happy home, which give warmth to ourselves, and cheer the passer-by, or "the stranger that is within our gates"—love, happiness, social friendliness, and neighborly kindness. Hesitate not to expend time, talent, worldly means to light and maintain these fires. Pleasant memories

will be left when the toy is broken, the game outgrown, the kind word forgotten, the pleasant smile vanished, and the friendly hands folded in the grave.

Beware of expending means to feed the fires of worldliness, of gluttony, of sin. Once enkindled in your being they shall burn with a flame before which those of an old theology shall pale, and your social relations, your better nature, your good resolutions, may all be consumed as a scroll.

IT NEVER PAYS.

It never pays to fret and growl
When fortune seems our foe;
The better bred will push ahead
And strike the braver blow.
For luck is work,
And those who shirk
Should not lament their doom,
But yield the pay
And clear the way,
That better men have room.
It never pays to foster pride
And squander pride in show;
For friends thus won are sure to run
In times of want or woe.
The noblest worth
Of all the earth
Are gems of heart and brain,
A conscience clear,
A household dear,
And hands without a stain.

It never pays to hate a foe,
Or cater to a friend;
To fawn and whine, much less repine,
To borrow or to lend.
The faults of men
Are fewer when
Each rows his own canoe;
For feuds and debts
And pampered pets.
Unbounded mischief brew.
It never pays to wreck the health
In drudging after gain,
And he is sold who thinks that gold
Is cheaply bought with pain.
A humble lot,
A cozy cot,
Have tempted even kings,
For stations high
That wealth will buy
Not oft contentment brings.

CLEAN OR UNCLEAR LITERATURE.

"Fee—fi—foh—fum!

Blood—blood—I will have some."

WE have laughed at Englishmen for the animal nature which delights in "roast beef—rare!" and which, not infrequently, has been called upon to digest a genuine blood-pudding; but it is time we stopped to pity ourselves for that grosser taste of the mental appetite—that incessant, morbid craving which demands a daily repast of crime and horror.

It is time we began to arouse from our lethargic indifference, and to understand that there are other passions than love which "grow by what they feed upon."

We have so long followed the bait which ministers to an unnatural and sickly appetite

that we refuse to be satisfied with anything less than the strongest stimulants, and cry out, in our feverish thirst, "Blood—blood—I will have some!" The public is wild with delight when furnished with a genuine Stokes or Kate Stoddard case; there is something perfectly satisfactory in the mixture of romance and horror contained in each; but the public is getting tired of these, and begins to ask for some fresh tragedy "a little more startling, if you please, than either." This unnatural appetite, which has been created by unwholesome mental food, the journals of to-day find it difficult to satisfy; and some of the best and bravest not

only stand aghast at results which are their own offspring, but have with resolution and principle already begun to spread the board with more healthful and digestible articles. Is there, indeed, nothing good in poor human nature that we should wring from it the last drop of evil wherewith to quench our feverish thirst?

It matters little or nothing that we are entirely ignorant of the parties concerned; whatever they were before, their crime has rendered them famous now. It may be that they possess "just humanity enough to keep them from walking on all fours," still the one act of horror is sufficient to bring them into distinction. The dark deed, fit only to be spoken of in whispers, becomes the subject of household conversation, and is served up hot, cold, hashed and re-hashed in a manner that shows the sympathy of the community; while it appears to be regarded as too delicious a morsel to permit the slightest crumb to be swept away unnoticed. Were the matter here thrown before us given in book form, every judicious parent would secure the volume under lock and key; but so far from this being the case now, even little children are left to puzzle out the pernicious phraseology and to ask the meaning of words which should only be spoken in police stations or mentioned in medical treatises. The mind grown familiar with acts of crime and horror soon ceases to experience any sensation of shrinking or disgust, and begins to consider the journal as having "nothing in it" unless it can furnish each day some fresh repast of atrocity. It is not long before the tendency toward imitation becomes manifest, and the boyish fancy marks out for itself a career of crime whose warp may be self-furnished, but whose bright coloring, pictures of heroic guilt, and glittering eminence have been painted by the press. Indeed, there seems to be pointed out no field for the display of courage, none for youthful heroism, none for the ardor of manly daring, except as shown in the illustrations of police journals, or in haunts where crime runs riot. Journals are too often but inflammable machines, fanning the flame of which they have already been incendiaries, and goading on weak and tempted humanity to the point of crime.

It may be that while we have frequent individual cases of those who are injured by this daily contact with evil, no great public calamity will result from it, but the experiment is a dangerous game to play at. A pot may boil over many times before the stove is broken, but there comes a day when it is either ruinously warped or gives way utterly under the constant ebullition. That matters of state interest, subjects which concern the general good, that a calamity, whether private or public, that demands for aid and charity should receive conspicuous notice, seems right and proper; but why deeds that are vile and loathsome, the recital of which can not affect the public mind except to injure it, should be brought out with such fondness of display, such minuteness of detail, we fail to comprehend, except it be for motives impure as the act which it narrates.

Of late one or two journals have arisen entirely disclaiming any political or religious preferences, throwing themselves open for the discussion of all topics, and refusing to be considered as assuming partisanship upon any theme. We do not hesitate to say that the position is more disastrous for the public morals than a radical one. We are so constituted as to be almost incapable of reading both sides of any topic with equal interest; we either approach it with opinions and prejudices already formed, or we are very soon swayed by an author in his manner of presentation. A sort of dash and brilliancy will, especially, lead the young to certain articles simply for their style; very soon the judgment becomes affected, and the veracity of the argument is not questioned. It is well-nigh impossible to mix two liquors so that one or the other shall not seem to preponderate; the actual quantity may be the same by carefulest measurement, but the flavor of the one more pungent or more delicate will pervade the whole.

We are told that the press only print what the public demand; that if tales of horror and crime make up the substance of a daily paper, it is because the public exact this sort of stimulus. Even to those who desire a purer journalism, the recital of deeds of guilt has come to be looked upon as so inevitable an evil, that it can only be done away with by dispensing with the journal alto-

gether. Few are prepared to make such sacrifice of their news, and therefore the subscription list is held firmly.

Fathers ask for a paper which may be placed unblushingly before wife and children, and which, since it must needs speak of crime, shall refrain from entering into its hideous details. There is enough to be gleaned each day from a world thrown open to telegraphic communication to constitute a

journal at once interesting and enlightening. We need journals constructed of unquestioned and legitimate material; not flinging out observations and prophecies to-day, in blind haste to please the public, which must needs be recalled to-morrow; above all, pure in sentiment, making the evil and crime and ever downward tendency of tempted humanity a theme rather to be mourned than gloated over.

J. A. WILLIS.

PERVERTED SELF-SACRIFICE.

A LADY correspondent of the Philadelphia *Saturday Evening Post* puts an end to a good deal of cant in the following sensible letter:

"Don't call me a hard-hearted heathen now, I beg you. Call me pet names, but don't call me that; because I am sensitive, and it will hurt my feelings.

"But the fact is, I don't believe in self-denial to an unlimited extent. I don't believe it's Christian doctrine, in the first place; and in the next place, it is the ruination of people to be sacrificed to, like an old heathen deity. As a general rule, things which sound well in poetry work most abominably in real life. I've noticed that. Wherever you observe that anything sounds particularly beautiful in poetry, you may set a peg down that its something which won't work in practical life. For instance, From time immemorial, it has been a favorite amusement of poets and writers to harp upon the moldering string of the loveliness of a mother's devotion to her children, giving her life up to them, letting her whole existence be swallowed up in theirs, like the whale swallowing Jonah, as it were. It's a most pernicious and dangerous doctrine, worse than Darwinism; yes, worse than women's rights and cold water put together. Wherever a woman lets a gang of children swallow her up, like a very big whale swallowing a very little Jonah, just there she fails most miserably in her duty to herself and her children. I know it's a very fine thing to talk about how lovely it is for a mother to deny herself evening parties, good clothes, intellectual pursuits, and all that, to devote herself to her children—how altogether admirable it is for her to spend the energies on them, washing, dressing, decking them out in the most elaborate clothing her purse and fancy are equal to, and sending them off to Sunday-school, or a party, or somewhere, while

she herself stays at home stitching or cooking for them, in a dingy old calico wrapper, with her hair in that horrid knot, like a baker's twist. Very beautiful, isn't it?

"Yes, oh, yes!"

"I tell you it is not beautiful at all. On the contrary, it is exceedingly silly. There is a well-known principle in mechanics that no labor is ever lost; but it appears to me that this sort of overdone devotion of mothers to their children comes about as near being labor lost as anything well can be, not to violate a principle of physics. It is an injury both to mother and children, and an injury to other people, let me tell you. I knew one of these excessively devoted mothers. I have known several in my time; and I think I never saw one yet whose children did not look down on her as a drudge, and nothing else. I never saw one whose children did not become selfish men and women, utterly regardless of the comfort and rights of other people, especially of their own families. But this mother was so devoted to her children that she arose in the morning and made the fires all over the house, and let her grown sons lie in bed till breakfast was ready, when she called them very tenderly, and when they came down stairs, she did not exactly wash their faces for them, but she had soap, water, and towels, all waiting for them, as though they had all been princes of the blood, and she a kitchen scullion. And she made herself a slave to them in everything else, just the same. They regarded their mother as a drudge born to wait upon them; and by-and-by, when they had families, they regarded their wives and children in exactly the same light. They expect their wives to creep meekly about and drudge for them, just as their mother used to do. If the household of one of them happens to be temporarily without a servant, his wife must arise first, make the fires, prepare the

breakfast, and then gently awaken the lord and master of the premises.

"There is a golden mean to be observed in all things. Children ought to be brought up to wait upon themselves and other people, to have regard for the rights and the comfort of others. A stupid, affectionate drudge of a mother is about the last person on earth to train model republican citizens.

"There is nothing in this life more grand or heroic than to lose one's life in trying to save that of another. Moral grandeur can reach no sublimer height than to give one's life to save another life. When it comes to be one's duty to die for others, one ought not to hesitate a moment. But that is something very different from one individual's being a slave to another while both are living. Such self-sacrifice amounts simply to committing suicide by inches without doing the other person any good. The longer I live, the more apparent it becomes to

my mind that the Creator never intended one person to be born for a drudge to another. Self-sacrifice is a good thing till it reaches the point of engendering selfishness in the person sacrificed to, then it ought to stop."

[This deserves a careful reading; there is so much truth in it. A safe rule is given us in these words, "As ye would that men should do unto you, do ye also unto them." In short, do as you would be done by—not more, not less. Draw the line as nearly as possible, and act accordingly. The divine injunction is right in every point of view. Parents should not become drudges or slaves to children, nor should children become drudges or slaves to anybody. What is right, in the sight of heaven, must be done by each and all. Parents "provoke not your children"—"children, obey your parents"—and (if respectable) respect them. Some parents are such miserable drunkards that they forfeit all respect and affection. Such can not—should not—be obeyed.

TWO SIDES OF LIFE.

There is a shady side of life,
And a sunny side as well,
And 'tis for any one to say
On which he'd choose to dwell;
For every one unto himself
Commits a grievous sin
Who bars the blessed sunshine out
And shuts the shadows in.

The clouds may wear their saddest robes,
The sun refuse to smile,
And sorrow, with her troop of ills,
May threaten us the while;
But still the cheerful heart has power,
A sunbeam to provide;
And only those whose souls are dark
Dwell on life's shady side.

ONLY ONCE.

AM I dreaming? What sudden hallucination is this? Or can it, indeed, be possible? Frank Lester, my college chum, in prison for murder! And I took up the paper, which had fallen from my nerveless hands, and read the fatal item again and again, to assure myself of its reality.

Yes, it was but too true; he had committed the greatest of all crimes while under the influence of liquor; and I, who had known him intimately for years, had never known him to taste of the intoxicating cup. What sudden temptation, what terrible blow was this! But a few weeks before we had spent a happy evening together at his pleasant home, relating our mutual hopes and plans—we had pictured an ideal, noble life, and had resolved that we would strive to attain to a high standard; and now his life-hopes were

forever crushed; his prospects destroyed; he was the companion of the vilest criminals, with the brand of murderer upon his brow. A thousand thoughts seemed to flash through my brain, but clear above all was the impression that I must go to him at once. And in a comparatively short time I was treading the gloomy corridors of the prison. The warden opened the door of the cell where sat my unhappy friend. He looked up as we entered—but oh, how changed! how wan and haggard was his face! upon which a lifetime of suffering seemed already stamped. No words of noisy greeting, as ever aforetime, passed between us. I sat down beside him, and silently placed my hands in his.

"Edwards," he exclaimed, when we were left alone, "do you not shrink from and abhor a murderer?" and in the tone of his voice

there was a whole world of agony, of remorse, and hopelessness. "Is there not contamination in my very touch?" and he arose and paced the narrow room with wild impatience.

"No, my poor friend," I replied, "I do not, for I well know that you could never be a deliberate one. Can you bear to tell me your story to-day?"

"Oh, no! not to-day—I can not speak of it to-day; come to me again to-morrow, and I will tell you all. Ah, my friend," he continued, mournfully, "but a short time ago I was looking forward hopefully to the future, wishing to live worthily and nobly, and now I am in a felon's cell, with a felon's ignominious death or a dreary prison life before me. And my mother, oh, God, comfort my mother! Will you not go to see her now? Tell her"—but here the voice of the strong man was drowned in sobs; and I, what could I say—what can we say, when a terrible and irremediable sorrow is before us—but breathe that prayer for help and mercy so often heard in times of trouble, and tearfully commit him to the Judge, who is also the Father, to the kind Saviour who "hath borne our griefs and carried our sorrows!" Promising to be with him on the morrow, I left him, to visit his widowed mother. I almost dreaded to enter that once happy home, and shrank from meeting her whose dearest earthly hopes had been centered in her only son. There were traces of tears visible on the pale cheeks of the widowed lady as she greeted me, and her voice trembled as she spoke of her son; but no impatient murmur arose to her lips, no wild complaints were heard. In this, the saddest of all earthly calamities, when separation and disgrace, sin and shame were all commingled, she still bowed in meek submission to the will of the God whom she adored—the Father whom she loved, and who was indeed her "refuge and her strength." In this bitter hour, when a trial which would be a lasting stigma—a sorrow far worse than death—had fallen upon her, and she might well have exclaimed, "All thy waves and thy billows have gone over me, oh, God!" she still rose above the shock, and fully demonstrated by her conduct the power of the Gospel of Christ to sustain and soothe the afflicted.

Never shall I forget her parting message

for her boy! Her look and manner, with their import, have engraven them upon my heart. Would that hundreds of the young, the tempted, might with me have listened to them!

The next day, according to appointment, I again visited my unfortunate friend, whom I found calmer.

"Well, Edwards," he exclaimed, with a feeble attempt to smile, "true to your promise—but what of my mother?"

I told him all, and tried to lead him to the Saviour, on whom she leaned.

"If the past week could be but blotted out!" he said; "an eternity seems to have passed since then. Oh, Edwards, had I but died before this! A week ago I went with Lewis and T—on a pleasure trip to S—. We had a delightful sail, were cordially welcomed by their friends. For a time all was enjoyment. It being the great gala day was, however, the pretext for liquor being freely indulged in. Knowing that I was strictly temperate, they seemed determined to enjoy the petty triumph of seeing me also partake of it, and again and again I was urged to join them. For a time I resisted all their importunities, and proffered every possible apology for declining. But at length, weary of ridicule, stung by contemptuous sneers and sarcastic remarks about cold-water fanatics, I weakly resolved to gratify them, with the mental reservation that it should be only once, and that never again would I frequent their company. How I despise myself for that cowardly yielding, God alone may know. I drank not one glass only, but many, for the first seemed to awaken an insatiable appetite, of which I had before never dreamt. I remember that I wondered how I could so long have abstained from it. Poor Lewis was also somewhat intoxicated, and soon, maddened by stimulants, high words passed between us, then followed fiery reproaches, threats of violence were used, I am told, till finally we came to blows, and in the affray I stabbed him fatally. Need I relate what followed?"

I found him fully resolved to declare his guilt, and urge no extenuating plea, a resolution which I did not seek to alter.

At length the trial came, into the details of which I will not enter. Suffice to say, that in consideration of attendant circum-

stances, the sentence by the court was imprisonment for life.

In our last interview he said to me at parting, with an expression and earnestness which words may not portray :

"Life, with all its magnificent possibilities, is before you ; I need not say, do not let one false step lure you into an abyss of misery, for I know that you will not ; but I entreat of you that you will urge all those whom you can influence in your daily life, particularly your young acquaintances and friends, that they beware of that most fatal of all sentences—most pernicious of all pleas, 'Only Once.' Relate to them the story of my bright and

happy prospects ; tell them of the fearful results of a moment's weakness ; of my poor companion, hurled unprepared and unrepentant into the presence of his Judge ; of the sufferings of his friends, the agony and shame of mine. Describe the mental tortures, the blighted life, the living death before me, and beg of them that they allow no shrinking from taunts or censure to swerve them one iota from the path of conscious right or duty. Although indulging in the intoxicating cup but once may but seldom lead to such swift and sudden ruin as mine, yet it almost invariably opens the flood-gates through which seas of sin and misery roll." C. I. ANDERSON.

MY MOTHER.

BY H. W. HOLLEY.

ALL, all of my life underlying,
There is a sweet memory of thee ;
More hallowed by time, never dying,
Growing hourly more sacred to me—
A memory unsullied, untainted,
A remembrance devoid of regret ;
A picture of one truly sainted
In my heart's secret recesses set.
Not the grief that succumbs to time's healing,
Nor the memory its change can destroy ;
Not an old man's exhaustion of feeling,
Nor the fickle heart-sobs of a boy

Are mine ; but like zealot untiring,
Whose altars are ever aflame,
Each act, thought, word, deed, or desiring
Is blended in part with thy name.
What thou *hoped* I might be, I endeavor
With all my best efforts to be ;
Though closed are thy dear eyes forever,
I must feel they are still watching me.
And for what little fame I am winning
When applause greets my listening ear
In the noise that around me is dinning
'Tis what *thou* might'st have said that I hear.

TELEGRAPHIC COURTSHIP.

THE report of Mr. Scudamore, the Director of Postal Telegraphs in Great Britain, is not exactly a novel, and yet it contains certain statements which make up a romance of the newest and most original description. After saying how successful he has found the system of employing male and female clerks together, and how much the tone of the men has been raised by the association, and how well the women perform the checking or fault-finding branches of the work, he goes on to speak of friendships formed between clerks at either end of a telegraph wire. They begin by chatting in the intervals of their work, and very soon become fast friends. "It is a fact," continues Mr. Scudamore, "that a telegraph clerk in London, who was engaged on a wire to Berlin, formed an acquaintance with, and an attach-

ment for"—mark the official style of the language—"a female clerk who worked on the same wire in Berlin, that he made a proposal of marriage to her, and that she accepted him without having seen him. They were married, and the marriage resulting from the electric affinities is supposed to have turned out as well as those in which the senses are more apparently concerned." Nor must the prudent reader run away with the idea that these young persons were very rash, or that they married without due acquaintance ; for it is a fact that the telegraphic instrument is a sort of phrenological machine, and a clerk at one end of a wire can readily tell, by the way in which the clerk at the other end does his work, "whether he is passionate or sulky, cheerful or dull, sanguine or phlegmatic, ill-natured or good-natured."

THE NEEDS OF THE BODY THE BASIS OF EDUCATION.

HERBERT SPENCER makes the knowledge of the preservation of life the basis of all education, since life is before action. It might seem that this great truth is easy of application; but, on the contrary, it is exceedingly difficult. The whole system of education is very much like the stuffing of the goose whose liver is destined for *pâté de foie gras*, good neither for the preservation of life, and exceedingly detrimental to action.

Why should any one be compelled to argue that when a child possesses a knowledge of the needs of his own body, it is worth more than all other branches of study put together, because he can not live, though he may exist, without such knowledge, and can not act suitably unless he live?

Such knowledge is not taught early in life; indeed, it is but a short time ago that it was taught at all; consequently, we have graduates of colleges who know a little of everything except this most important branch; men and women who are the dupes of doctors all their lives, who swallow patent medicines with all the credulity of the ignorant.

There is no reason why, before a child is taught to read, he should not be familiar with the common facts of anatomy, physiology, and hygiene. There is no study that has a greater fascination for the mind of a child than the needs of his own body. Let the teacher go very deeply into the subject, until the young are taught to refrain from vicious practices, not merely because they are morally wrong, but also because such habits produce feeble men and women, unfitted to perform the functions of life.

But it is also important that a child should be taught in school how to act in emergencies. Every child in a primary school should be shown (and made to practice until he is familiar with the process) how to improvise a tourniquet, by which, with a handkerchief and a piece of stick, the blood from a severed artery can be checked until the arrival of the surgeon. In the war of the Crimea, after a terrible battle, an officer was found just breathing his last, his life ebbing away in the flowing blood of a severed artery. By his side sat a young man, an army surgeon, the picture of despair. That night the army

surgeon committed suicide, simply because the death of the officer was caused by the fact that he did not know how to improvise a tourniquet, a simple thing he should have learned in his infancy.

It would be well for children to be taught how to afford relief in cases of sunstroke, suspended animation from immersion in the water, and simple antidotes to poison.

It is generally said when people do not know what to do in such cases, that they've no presence of mind, when the truth is, they never had any mind on the subject to be absent.

It would be well, also, for children to be trained in the knowledge of these things, that they may not be at the mercy of every doctor who may happen to be nearest in case of sickness. It is said that the excessive use of calomel is out of fashion, and yet about a year ago a lady in the country called in a doctor, simply because he was the nearest one, and the case demanded prompt attention; she besought the doctor to give her no calomel, as her system would not bear it. He promised he would not do so, and administered powders under some innocent name; but they happened to be calomel; yet even after salivation had attested the truth of this, the doctor declared he had given no calomel. There should be instruction given to every child sufficient to protect him or her from such unprincipled swindlers.

There are but few adults of this age who know enough to preserve their bodies, and, therefore, almost every man or woman we meet is chronically diseased. There are but few who are not the dupes of medical men. The adults of the future need not be so ignorant if the children of to-day are properly educated.

HARRIETTE A. KEYSER.

FLOGGING.—Great surprise is expressed by many editors at Miss Florence Nightingale's advice that English wife-beaters be publicly whipped as a penalty for their brutality. We are not sure that Miss Nightingale recommends this treatment; and before denouncing her, we must have further evidence than "what they say" she says. When we

have the proof, we will discuss the matter. Meantime, we beg to suggest that if Englishmen drank less beer there would be less brutality, less quarreling, wife-whipping, and misery generally. If Miss Nightingale will

fire her anathemas at the cause rather than the effect of English domestic infelicity, and bring her people up to a temperance line of life, she will accomplish much more good than by any number of public whippings.

THE SLAVE-TRADE AND THOSE INTERESTED.



Fig. 1—THE GOVERNOR OF LAMOO.

THE continuance of the African slave-trade, in spite of the protests of philanthropists and of those nations of Europe and America which have authoritatively suppressed it in their own territory, has been the theme of many a denunciation by writers and speakers who have the welfare of the oppressed at heart. England, several years back, professedly discountenanced the traffic in slaves, but has shown much apathy in the matter of setting on foot measures for its suppression. This would appear more clearly from the fact that the majority of those engaged in the traffic as proprietors and masters of slaving vessels, and as contractors for the supply of black labor, were Englishmen.

However, latterly, the English government has evinced some energy, as much, perhaps, to redeem her past negligence as to bring about a better condition on the African coast, where she has acquired certain import-

ant interests. Vessels from her navy have been sent, and persons of rank and well-known ability have taken it in hand to ventilate thoroughly the subject of the slave-trade, and, if possible, so arrange with African rulers as to secure the much-desired result.

The regions visited chiefly by vessels engaged in the disgraceful trade is that along the shores of the Zanzibar and Mozambique channels, and the northern part of Madagascar, and also the Comora and Johanna islands. Investigations made show that the slave-trade had immensely increased of late years, the slaves being mostly sold for transportation to Turkish or Arabian ports in the Red Sea or in the Persian Gulf.

Sir Bartle Frere was appointed Special Envoy in 1872 from England to the sultans of Zanzibar and Muscat, and during last winter and spring, in pursuance of his



Fig. 2—RESIDENT HINDOO MERCHANT.

mission, he visited several points on the coast and islands of Eastern and Northern Africa,

and is represented as having been eminently successful in securing treaties and promises on the part of most of the African authorities for the suppression of the barbarous busi-



Fig. 3—NATIVE SLAVE BOY.

ness. One of the more important rulers, the Arab governor of Lamoo, on the main land territory of Zanzibar, of whom we publish a portrait, rejected the overtures of the Envoy at first. Sir Bartle Frere had come on a mission of peace and good-will, but was nevertheless well provided with a substantial backing of English cannon. So he urged his suit, and secured the Arab ruler's consent to an ameliorated condition of his miserable subjects. The treaty made provides for the immediate suspension of the transport of slaves throughout his majesty's dominions, for the abolition of all slave-markets, and for the protection of all liberated slaves.

This arrangement was clinched by the Sultan himself, who engaged on his part to faithfully observe its provisions, and do all in his power to see that they are effectually carried out within the territory over which he claims rule. The merchants of Lamoo who have been engaged in this trade in human flesh, have among them, as of special prominence, some Indians from far off Hindostan. One of them, an excellent representation of sharpness, greed, persistency, and cunning, figures in connection with this article. It is due to the semi-barbarism of Africa to say that the English mission has found more trouble in overcoming the corrupt and selfish aims of

the foreign traders resident in Africa than in dealing with the native officials.

We have also portraits of some of the stock with which the iniquitous traffic is prosecuted in the shape of two negro slaves, a boy and a girl of the Zanzibar country. These illustrations are said to be fair representations of their originals, and were drawn by a son of Mr. Frere on the spot. As portraits, they do not indicate a very low grade of mentality. Indeed, the material is much too good for slavish purposes of any sort.

If, in connection with the suppression of slavery the better practices of civilization, moral and intellectual culture, which distinguishes Europe and America, would be introduced, there would be developed, in the course of a few generations, a new and important era for Africa.

The period is approaching when all the nations that have good claim to the designation "civilized" will have abolished slavery, and shall no longer permit traffic in human flesh. A united sympathy for the



Fig. 4—NATIVE SLAVE GIRL.

oppressed African, such as free institutions encourages, will do much toward assisting him to throw off the shackles of ignorance and superstition.

INSANITY: ITS MORAL TREATMENT.

BY A LUNATIC.

IN order to understand what are vulgarly called the "tricks of a trade," it is necessary that one should serve an apprenticeship in the line of which he desires an intimate knowledge; and to show that the facts hereafter stated are not mere theories or fancies, I will remark, by way of preface, that I have been for several months an inmate of an insane asylum, having allowed myself to be put under restraint as a help in my struggles for freedom from the habit of using opium.

My personal knowledge of institutions of this character is limited to the one in which I have lived, and as I propose to set before the public some of the mistakes made here, it is but right that I should say, first, that it is considered one of the best in the country, and—so far as means will allow—is conducted on the most improved and liberal plan, as regards its externals; but is deficient most in small things, some so small that many people will scoff at the idea of their influencing the mind, or through it the happiness, of patients.

Of all the ills to which suffering humanity is heir, perhaps none are more difficult of diagnosis or differentiation than those which affect the brain and mind, and even when a satisfactory conclusion is reached, and the peculiar form of mental alienation decided upon, the treatment often baffles the wisest specialists, how great soever may be the diligence and perseverance with which that treatment is carried out. So varied are the forms of disease which manifest themselves in this way, being indeed limited only by the number of cases, that even the successful treatment of one can not be taken as a precedent to guide us regarding another. It is hardly possible to imagine all the circumstances which have combined to disorganize the delicate machinery of one brain, so closely repeated with reference to an exactly similar one, as to produce a repetition of the same phenomena.

We know that every ship launched upon the ocean, or even the smallest pebble thrown into its depths, has an effect upon the whole body of water, imperceptible, perhaps, but

none the less real; and so it is with the brain. Every circumstance of our lives, no matter how trivial, has its influence in determining the susceptibility to disease and the form which it will assume; and as the course necessary to pursue in order to bring back a healthy state must depend much upon the causes of the abnormal condition, it follows reasonably that each individual case demands special study, and that there is as little sense in making general classifications for treatment as there would be in giving the same medicine to a number of sufferers from various disorders of the lungs or bowels.

The powers of mind which distinguish man from lower orders of animal life, and which raise individual men above their fellows, have, justly and from the earliest times, been held in veneration, and, on the other hand, no human being is more pitied than one whose mental powers and faculties have suffered from disease or injury. Indeed, this feeling, common to all decent people, is, as we know, a point of religion among some savage nations, they believing that those unfortunates, whom we in a sort of pitiful scorn call "foolish," are under the special protection of the Good Spirit, and they are called "gentle" ones.

I do not propose to discuss pathology, or to go into the therapeutics of insanity; nor would I take upon myself to advise or even suggest changes; my purpose is to speak of some of the things I have seen and felt while in an asylum, leaving the inferences to be drawn by the reader, for only by public attention and demand can any change be brought about. My object is, not to speak disparagingly of this institution, but to warn parents and guardians not to confine their loved ones in any place of the kind until such place has been visited by some friend, who will take the trouble and insist upon knowing how the place is *really* carried on, and not simply be satisfied to be shown the parlors and apartments, which are fitted up only as an advertisement.

Private or corporate establishments of this kind are carried on for the protection of society against irresponsible persons, to prevent

such persons from injuring themselves, for the curative treatment of mental disease, and perhaps rarely to carry out some whim of one who makes insanity a special study or benevolence, and has the means of so doing. To make money may be the chief aim of some, but of this it is needless to speak.

Of the maniacal and violent forms of insanity I have nothing to say, for, with the exception of one or two cases, I have seen them treated with universal kindness, and with as little severity as possible. My remarks pertain only to that class found in the best apartments of an asylum, those who are victims of alcohol, opium, or sunstroke, or who suffer from any one of the many forms of emotional insanity, this latter term being only a technicality for what is called in society "peculiarity," or "idiosyncrasy." The greater number of such persons are either aware of their condition, or are insensible only in regard to one subject, and many place themselves voluntarily under restraint, either with the view to getting rid of their disease or habit, or to relieving their friends from anxiety and the pain of seeing suffering which they are unable to check or alleviate.

One of the greatest mistakes, one for which there is no excuse, and which is never forgotten by the patient, arises from the misstatement of facts by the family physician. This may be from ignorance on the part of the man who advises parents to shut up their sons and daughters in a retreat, or it may be from a desire to overcome a natural reluctance on the part of patient and friends to have anything to do with such a place. But whatever be the reason, there is no excuse for it. No physician has a right to send his patients to a mineral spring unless he knows what effect the water will have upon their systems; nor has he the right to shut them up in any establishment unless he knows what treatment they will receive there. The profession generally is altogether too careless in this matter. Dr. Smith, Jones, or Thompson is invited by the superintendent of a retreat to visit it. He does so, and is shown over the pleasantest parts of the buildings. His attention is called to the carpets, easy-chairs, apparatus for heating, method of ventilation, and the commodious and well-appointed arrangements for sleeping and

eating. He has pointed out to him the beautiful views from the windows, and is told that the lawn which slopes so gracefully toward the river, which is dotted here and there with pretty groves, and which looks so green and bright, is the play-ground and walk for the patients. Thus he is pleased and charmed with everything, and as he departs and expresses his satisfaction to those who have conducted him around, he perhaps hints at sending some of his patients hither, and he is instructed to tell the friends of all patients that correspondence will be allowed the inmates, and that their friends will be permitted to visit them as often as they like.

But his attention is not called to the fact that the sashes of the windows through which he has seen such beautiful views, though painted to appear light, are in reality solid bars of iron; nor does he notice that the doors have no latches upon them, but have strong locks and keyholes only on the outside. He is not told that every patient is locked into his room at night, or that he is allowed to go out in the grounds only with some one to watch him all the time. He is not informed that the attendants, instead of being what their name indicates, are more like overseers, and delight in thwarting the most innocent efforts for comfort or amusement, if such efforts do not meet with their approval. In short, everything is shown at its best; the worst is not seen, and the everyday discomforts are not allowed to come in view; so the doctor is permitted to go away with the impression that patients follow out their own inclinations in the main, and that though a watchful care is constantly exercised over them, it is so wisely and thoughtfully exercised that the patient never feels a galling restraint, unless he attempts to break rules. This erroneous idea is retailed to individual patients, and they find out their mistake only when they hear the click of the key which makes them prisoners. By a strange coincidence I found that among my fellow-inmates the majority had been told before coming that they would not know but that they were living at the Fifth Avenue Hotel except for the very gentle restraint which would be, of course, necessary to keep patients in health. Nothing seems to me

more unfortunate than thus at the start to allow a patient to feel he has been imposed upon, for it renders him suspicious of every one, and throws over him a shadow which only time can remove.

Most patients go to an asylum during or immediately after some acute attack, or at least in a weak and enfeebled condition, and I have been careful to notice their first impressions when they come to themselves sufficiently to appreciate their surroundings. In every case the same feeling has been observed, namely, utter helplessness, and the conviction of having been fooled. Added to this is another, difficult to describe, but terribly real to the sufferer—that of being treated as if he were crazy, and being constantly galled by unnecessary restraint, will, in time, actually unsettle the mind. This latter thought gradually becomes less painful, but it is from absolute despair rather than a cheerful resignation.

The physicians in charge have too much power. In some few particulars they have not power enough, as, for instance, in the fitting up of rooms, and in regard to the food. The trustees of an establishment leave all such matters to their servant, the steward, and he is responsible to them only. But how rarely do trustees bother themselves with details! They look at the quarterly report, believe implicitly in its stereotyped expressions, and then forget all about it until next quarter. There is no doubt but that internal affairs should be left entirely to the doctors, and subject to public inspection at any time. But while their power is quite limited here, they have altogether too much in regard to the little things which make up every-day life, and can, if they choose, make life a burden by the constant exercise of their authority in these particulars. They are but men, and are just as prone to have their favorites as any one else; and as there is no appeal from them, those who are unpopular or disagreeable among the patients must submit to interference and injustice simply because they are unable to help themselves. All letters written by patients are read before they are posted, and such remarks as policy may dictate are appended, and letters which arrive are delivered, intercepted, and sent to the friends of patients, or allowed to lie in

definitely in the office, as may seem good to the powers that be.

When friends come to visit any one, they are first "interviewed" by one of the doctors, who, if he thinks it fit, tells them that he fears seeing them would excite his patient, and that they had better put off their visit until some other time. If a patient has reason to complain of anything, and shows the least vexation or impatience because it does not receive attention, his friends are sometimes apprised that he is not very well, is in a highly excitable state, and it would be better for them not to see him or write to him for a while. Thus with a strong hand is the poor victim crushed into submission, or, at all events, taught to conceal his feelings. Can it be that the real reason for this is the fear that outsiders will learn what their friends inside have to endure? As long as there is no one to inquire whether power is abused in these places, so long will this state of things exist, and the only comfortable or contented inmates will be those who have lost the ability to discriminate between kindness and wrong.

The doctors do not pretend to give reasons for their actions, or explain to patients why requests are refused.

I must again ask the reader to bear in mind that I am speaking, not of "crazy" people, but of those whose minds, if at all impaired, are so only on certain subjects, while in other respects they are as sound as any one.

From the moment one enters an asylum he is treated as if he were devoid of reasoning faculties, no matter how slight may be his trouble. Thus a man whose failing is an unfortunate desire for alcohol or narcotics has to submit to dictation in the simplest matters of dress. As though suspected of suicidal impulses, everything is taken from him, even his penknife, and he is locked into his room at night like any felon or madman. If he makes a request for some privilege, concerning the fitness of which he is as well able to judge as any one, he is very probably refused, and no reason is given.

One who has never experienced such a fate can not imagine how exasperating it is to feel that everything said or done by him is looked upon as an evidence of insanity.

If one laughs when amused, it is exaltation; if moved to tears by reading some pathetic tale, it is depression; if he eat heartily, he has a morbid appetite; if he eat little, it is melancholy; if he dress well, it is because vanity is a symptom of his condition; if he dress poorly, it is carelessness from the same cause. Every act and word, however trivial, he knows may, at any moment and at the pleasure of the doctors, be construed into a symptom of mental derangement. In fact, these gentlemen seem to feel they must think for every patient and deprive him of all individual responsibility.

This leads me to another point, which is, the doctors use no discrimination in the treatment of entire dissimilar cases. I am not speaking of public asylums, which are supported by governments, but of private ones, where patients pay from ten to one hundred and seventy-five dollars *per week*. I have shown above how impossible it is, from the nature of things, to treat any two cases of mental derangement exactly alike with any hope of success. One person lacks self-control, another self-confidence; one is ever in boisterous spirits, another always melancholy and sad; one is kept in a constant state of mental excitement by close restraint, another is never comfortable unless some one is near to watch over him. So through the endless variety of troubles there are features in each case which make it to differ from all other cases. And is the moral and social treatment varied to suit all these differences? By no means. With the exception of cases of favoritism, all are treated alike. The man who pays ten dollars is just as well off as the one who pays fifty; and about the only difference between these and the one who pays the snug little sum of one hundred and seventy-five *per week* is, that the latter has several rooms instead of one. But he is as close a prisoner as the rest.

These different prices are a humbug to a great extent. I have known a man who paid thirty dollars a week have a room not so well furnished as one who paid twenty-five and another who was charged forty had for the extra expense a single gas jet in his room. Whether the price paid be ten, twenty, fifty or more, the food is no better in one case than in another, and the privileges are the same.

I know that a man who requires restraint has to be so treated whether he pays much or little, and I speak of the money matters only to show that patients have to pay well for what they receive, and that the doctors have no business to treat them as though they were charity patients or malefactors.

If asked why the parlor-hall patients have no more liberty than others, and why no distinction is made between those who are unsettled on a single point and those who are altogether irresponsible, the answer will be: "We must treat all alike to avoid hard feeling." When one man can pay only ten dollars a week, and another comes who can pay fifty, do they tell him that they "must treat all alike," and so will charge him only ten? Why not, with as much reason, give the same medicine to all?

It will be evident to the most casual observer of mental derangement that the chief means of cure is entire change and freedom from exciting causes. Except in acute pathological conditions, or during the course of some intercurrent disease, drugs accomplish but little, and dependence is placed, for the most part, upon rest, exercise, and regularity in all habits. As I have said before, an establishment of this kind is supposed to have at command the means of giving to each patient all the attention which his particular case demands, and if out-of-door exercise is what he most needs, and he can not be trusted without some one to watch him, it is but shirking a duty to give as an excuse for not letting him out, the scarcity of attendants.

With some who allow their minds to dwell constantly on one subject, the theater, opera, or kindred amusements are well calculated to divert and thus do good, but because another patient would not be benefited by such recreation, is it a valid excuse for depriving the first of it? If the handling of cards bring painful and exciting scenes to one man's mind, should others be obliged to give up their evening "rubber" of whist? It seems to me that when men make it their special business to furnish an institution with all that is needful for the accomplishment of an object, it is hardly right to plead a want of means for so doing after patients are secured.

Another point germane to the subject of

favoritism of which I have spoken is, medical men of any prominence who chance to be patients, often have access to the case of books and make use of knowledge so derived, to the great discomfort of other patients. One instance will serve to show what I mean. A young man was subject to epilepsy, but was not aware of the nature of his difficulty, until, one day, a doctor, who was a fellow-patient, spoke in a sneering way of it in his hearing. The result was, his mind dwelt so long upon the subject that he had a relapse.

The doctors are not always entirely truthful, and do not act honorably toward their patients. Concerning the right or propriety of telling untruths to those who can not tell what is false, or of practicing deceptions with those who are too much deranged to ever suspect it, I have nothing to say; but to employ underhand means toward patients who are fully aware of what is going on around them, is neither justifiable nor proper.

If a patient has in his possession a knife, or money, a watch, or jewelry of any kind which they wish to take from him, do they, in a straightforward manner, go and ask him for such article, and explain the reason for taking charge of it? Not at all. In the night, when the patient is asleep, a man is sent into his room and his pockets are emptied, and no explanation is made.

A man is allowed writing materials, and while absent from his room his diary or manuscript is examined. If some article of dress is disapproved by them, do they, in a polite and kind manner speak of it to the person interested? No; but they give orders to an attendant not to allow such article to be worn again. They open and read letters without giving any notice of it to those interested, and they write to friends that a patient is sick and unable to see them when it is not so. Does not this sort of thing receive rather a hard name outside of such places?

The result is just what might be expected. Instead of regarding the doctors as friends, who are anxious to do the best for them, patients look upon them with contempt for their petty cheatings and meddlings, and though from policy they endure the formal handshakings every time a doctor makes his rounds, and smile and look pleasant, it is

but to mask their real feelings, for their acts are despised, and they looked upon as tyrants.

Any faculty or power is strengthened by use, and where men or women find that not the slightest confidence is placed in them, that nothing they say is believed, and that the commonest courtesies are withheld from them, the effect is anything but beneficial. And then comes ever the terrible thought, "I am entirely in their power. If they choose they can keep my friends from me, and keep me in close confinement. They can abuse me as much as they please, and I am powerless;" and finally the most terrible of all thoughts: "They can drive me crazy and thus conceal their cruelties."

Here is found, in its perfection, that *suaviter in modo, et fortiter in re* which so closely resembles hypocrisy, and one of the hardest things to bear with patience is the dissimulation which is so generally and unblushingly practiced. When daily rounds are made, and especially when visitors are present, the manner of the doctors is most unctuous and affable; but when bolts and bars are between them and their victims they apply pressure through the attendants. To one's face they promise, or at least do not refuse, to grant requests, but once beyond the patient's reach the matter dies. Every one is treated in that humiliating and exasperating manner, which says more forcibly than words can express it, "Poor fellow! I must not excite you by contradiction, and as you are not aware what you are talking about, I will promise anything you like, for you will not remember it."

But I fear I am exceeding my limits, and I must bring this to a close. I might go on enlarging upon matters which look trivial on paper, but which are important to those who are shut up in asylums. I will, however, touch on one point more, which is: the doctors are not careful to keep themselves informed of the way in which patients are treated by the attendants. Seeing so much of fraud and deception carried on by their employers, the employed very naturally do the same, and knowing that they will always be believed before the patients, they do not scruple to commit acts which amount to actual cruelties. They are overbearing, harsh,

and unjust, and when there is danger of their being reported for it, they club together with some story which always places the patient in the wrong. They drive patients about like slaves; if any games are going on they always play, no matter how many are excluded by it. They help themselves first at table, and leave others to help themselves. Not usually being, in any sense of the word, gentlemen, they are ignorant of the first principles of politeness, and their great idea is that their keys give them the power to do as they please.

For the first few weeks of my stay in an asylum, I felt that all these things would drive me mad, for I was in a weak bodily condition and very nervous and excitable, and was tempted then to write much more strongly than this, but I concluded to wait until I felt stronger and cooler, and meantime to find out how others felt under the same system. During the time, in looking over the books of the library, I came across many pencil marks which showed the same agony of mind which I experienced, and which I found to be universal with patients, and finally decided to make public these matters, hoping to attract attention to the end that those who have friends in such institutions should take more pains to find out the real state of affairs, and, if possible, some more general means should be employed to bring about a reform.

The following expressions I find in the margins of books which have been read by patients, both male and female, and I need not say they speak for themselves: "To think they are determined to make me crazy whether I am or not!" "Oh, my mother, it has made me crazy to come here!" "Oh, my mother, would thou hadst known how dreadful it would be!" "Such unutterable misery!" "Everything I say is turned against me!" "My God! if thou dost not help me, lift up my soul to thee—I shall go mad!" "My hope is dead." "Oh, the agony of being thought crazy!" "God help me keep my reason!" "Let me die rather than lose my reason!" "Oh, my friends, you know not what you have done!"

These are but samples of a multitude of similar notes, and written by those who are fully sensible of what they are writing. The

doctors will tell you that this is very common, and that such things must be taken only as showing the peculiar form which insanity sometimes takes. But those of us who suffer know better, and we ask the public to inquire and learn for themselves what is the truth.

BRAIN EXHAUSTION.

DR. RADCLIFFE'S third lecture in the recent Croonian series is an able and thorough discussion of the subject of "brain exhaustion." It has been fully reported by the English medical journals, but we are indebted to the *Boston Journal of Chemistry* for an abstract of it, from which we make the following selections. After describing the leading symptoms, such as loss of memory, depression of spirits, increased or diminished sleepiness, unusual irritability, epileptiform condition of the nerves, and sometimes transitory coma, Dr. Radcliffe proceeds to consider its prevention and cure. With reference to diet, he disagrees with those who believe that meat is food, *par excellence*, and that little other nutriment should be taken. He thinks a properly mixed diet better in the generality of cases; and that the present practice of urging persons at all weakly, especially children, to eat as much meat as they can, may have not a little to do in developing many nervous disorders, and in deranging the health in other ways—perhaps in causing liver and kidney and other glandular disease by over-taxing the eliminating powers of these organs.

The question of exercise is equally important. Too much walking may be one cause of a break-down in health. It often seems as if the amount of vital power at the disposal of the individual does not allow of much head-work and leg-work together, though quite sufficient to allow of a fair amount of either singly. Under these circumstances, if the head-work must be done, it is expedient to avoid walking exercise rather than to seek opportunities for taking it, and often to settle down in an easy-chair and take a nap rather than to walk at all. A person suffering from cerebral exhaustion often finds that he can stand or walk only for a short time, and that, if he persists, he

soon becomes faint and breathless, and unable to talk. In such a case, walking exercise, however moderately indulged in, is often followed by inability to keep the thoughts to the point, or by distressing drowsiness or actual sleep, the walking having brought on head-symptoms which were not previously present. Dr. Radcliffe is convinced that, in many cases, persistence in walking and standing has had much to do, not only with bringing on and keeping up a state of cerebral exhaustion, but with pushing matters to the crisis of hemiplegia.

Again, in regard to head-work, *rest* may be too much insisted upon in cases of cerebral exhaustion. What is wanted, generally, even at the beginning, is, not that the work should be given up altogether, even for a short time, but that it should be moderated in amount or changed. It is a grave mistake to let the mind lie fallow, even for a short time, not only in the particular case under consideration, but in all cases where head-symptoms have to be dealt with—in epilepsy, for example, no less than in cerebral exhaustion. Of course, this notion may be carried too far. Undoubtedly harm may be done by pressing the necessity for work too strongly; but practically this danger will prove to be small in comparison with that of letting the mind lie fallow.

With regard to *sleep*, the recumbent position has obviously very much to do with it. Undoubtedly sleep may occur in the sitting posture, and even while standing; but these cases are exceptional. It is certain, also, that sleep in bed is generally sounder with a low pillow than a high one. If, therefore, there be a state of wakefulness at night, the head should be kept low; if, on the contrary, there is undue sleepiness, the head should be kept high. The degree of sleep, and its amount, may be regulated by simply taking care that the head is in the right position. If prolonged recumbency is a necessary part of the treatment, the tendency to sleep too much during the day and too little at night may be thus corrected. As a rule, sleep may be conciliated and regulated in this way without the assistance of narcotics. But it must ever be remembered that the diet must be regulated with reference to the condition of the nervous system.

THE MOUND-BUILDERS.—I have been intending for some time to write you in regard to the traces of the ancient people of this country, and am glad Dr. Manville has opened the way. I at one time had quite a collection of skulls, bones, etc., for it is a very common occurrence to find these remains. The country would appear to have been at one time a large graveyard, especially the gravelly or sandy knolls which abound in various parts of the country. One in particular, known as Ground Hog Ridge, one mile north-west of this place—Ada, Ohio—contains numerous remains from three to eight feet beneath the surface, and covered by a primeval growth of timber. Nearly three years ago, a party of men engaged in building a pike through this place, in stripping the soil from considerable surface to expose the gravel underneath, uncovered a number of almost perfect skeletons. They were placed in a circle of probably twenty feet in diameter, feet to the center. Charred remains of a fire occupied the center, and a crust of ashes, etc., was quite distinct, as though the place had been used for a long time. No other remains besides the bones were found; no arms or clothing, if we except the flint arrow-heads. The soil and earth are three feet deep to the gravel, and these bones were at least three feet in the gravel, making them six feet beneath the surface. I did not measure any of the skulls, but they were of very ordinary size and shape; the teeth, with a few exceptions, being worn down and decayed, showing them to have been at full maturity, probably at great age, when buried. I hope to hear from others on this interesting subject.

G. B. M.

[The first of a series of illustrated articles on the "Mound-builders," their character and remains, by a traveler and explorer, will appear in our February number.—ED. A. P. J.]

ANOTHER TUNNEL THROUGH THE ALPS.—The St. Gothard Railway Company has just signed a contract for the construction of another tunnel through the heart of these mighty mountains at a cost of \$10,000,000, to be completed in eight years, \$1,000 per day to be allowed for each day of completion in advance of the termination of the time stipulated. The constructor is M. L. Favre, a Frenchman, said to have been a Parisian car-penter, but risen to fame by industry and ability.



NEW YORK,

JANUARY, 1874.

SALUTATORY.

DO we PROGRESS? All societies are made up of "many men of many minds." As we differ in organization, in age, and in circumstances, so we differ in feelings, in opinions, and in sentiments and beliefs. For our present purpose we will divide society by an imaginary line into two classes, and examine them on this question, Do we—mankind—progress, or does the race retrograde? and it will then be seen *why* one takes a hopeful, and the other a hopeless, view of the question.

In the early youth of a person, when he is growing in strength, knowledge, and power; when he is on the rising tide, he sees life only in its brightest and most promising aspects. All is then youthful, healthful, cheerful, joyous, delightful! Life is bliss indeed. He is young, with only such light cares and duties, we will suppose, as serve to energize, exhilarate, and give zest to thought and action. He is filled with high aims and godly aspirations which a loving mother and a doting father kindled in his young soul. Brought up with temperate habits, taught self-reliance, order, application, integrity, and faith in the Divine promises, how could it be otherwise than that such a one should believe in the principles of PROGRESS AND IMPROVEMENT? Such a nature will appreciate the changes for the better which

have been and are being wrought out in our modern civilization. Are not science and religion making rapid strides in discovery and dissemination throughout the world; the telescope and microscope revealing new worlds invisible to the unaided eye? Are not these in the line of progress?

In civil and political affairs the world is struggling for improvement; monarchies are giving way to republics; slavery to freedom, and all heathen nations—instance China, Japan, India, Africa—are all opening, through explorations and commerce, to Christian influences!

Consider the improvements making in mechanism. New inventions, intended to lessen human labor, develop human comforts, and to save and prolong human life, are constantly being made. Look at the health and sanitary reforms to prevent, control, or eradicate plagues and epidemic diseases! Better drainage, cleansing measures, and ventilation may now be seen in all civilized countries than were known before. Hygienic principles are being taught, and people are learning how to live healthfully and long. There is, most assuredly, substantial progress in this.

Free schools, in which all children shall be taught, are extending in all our States and territories. Children, white, black, and red, must now be qualified to become citizens and take their place under the Government. Negroes, once slaves, now earn their own living, and readily fall into line in the general march for self-support, independence, and to assist in the defense of their homes and the nation. So it must be with our Indians. They must be permitted to buy homes for themselves, and *required* to labor and to earn their own support. Why should the more industrious be taxed to support an able-bodied class in idleness? Those who believe in PROGRESS will de-

mand such a change in our Indian policy as shall exempt the hard-working white man and negro from being taxed to support, in idleness and vice, the pauper red man. "Equal rights" and "fair play all round" are claimed by every American citizen. Why should not the Indian work as well as the negro or the white? A simple, common-sense policy will set this matter right, and the people be relieved from a useless burden and the Indian be taught the arts of industry and self-support.

Our prisons are being converted into reformatories rather than schools of vice and crime, as formerly, from which the culprit usually graduated a hardened, hopeless criminal. He now has, or is to have, opportunities for improvement, so that when his time of restraint shall have ended he may go forth into society, not worse, but a better man than when he entered. This, too, is progress.

Our asylums aim, not simply to confine and keep the poor, warped creatures with softened brain and dethroned reason, but, by a better knowledge of the causes and cure of insanity, to restore the patient to health and reason. It is not many years since when an insane person was supposed to be possessed of a devil, and was kept in a strait-jacket or chains, locked up in a lonely, dismal room or pen, and treated worse than a brute. It is not so now.

The imbecile, the idiot, the deaf, dumb, and blind are being educated, developed, and many are rendered self-supporting. There is great progress here.

How is it in our great industries? Consider the millions of farms and homes which have been established in our country during the past few years. New States have grown up and now take their places in the nation. Railways, telegraphs, and post-offices put one part of the continent into immediate communication with every other, and

with the world. There is progress in this.

The objector here may say, O, yes; we have farmers and we have railways, but they do not agree. One would eat the other up. One interest clashes with the other. How about this? We reply, there is sharp competition here, no doubt, and yet the one interest is indispensable to the other. It is the same in other things. A manufacturing country desires protection by tariffs, while an agricultural country desires free trade in manufactured articles. It is the duty of legislators to harmonize and reconcile these conflicting interests, and to aid in the highest development of the whole country. Equilibrium will soon be established in these as in other interests.

In mental science we find more interest manifested than ever before. It is discussed in conventions, social science meetings, in the pulpit, and in the press. Men are dissecting the brains of bird, beast, and man, to determine what are its exact functions in whole and in part. Electricity, the galvanic battery, magnetism, and the microscope are used in these investigations. Whatever observations in the past may be confirmed; whatever new and useful discoveries in the present or future may be made in these studies, shall be given in the pages of the *PHRENOLOGICAL JOURNAL*. We hope to be able to report more progress during the year 1874.

And now, a few words in explanation as to why a considerable number of intelligent men do not believe in the principles of progress, as claimed by the foregoing:

- 1st. They are sick.
- 2d. They are hopeless.
- 3d. They are on the down-hill of life.
- 4th. They have been disappointed; were ill-born; have bad habits, which render life miserable.
- 5th. They are not happy at home;

they scold, fret, chafe, whip their children, quarrel with their wives and neighbors, curse the churches, and have more of hell than of heaven in their souls. *They* believe in *retrogression*, but not in *progression*. They will refer you to the increase of drunkenness, licentiousness, gambling, theft—and practice them; deplore the increase of crime, while they themselves violate the Commandments. This class feel quite sure we are all going straight to—the bad.

6th. Then there are the old practical fatalists, who believe it was fore-ordained that certain persons should be born to perdition, while others—only a few, the elect—should be saved. They teach that—

“You can and you can’t,
You shall and you shan’t,”

and so forth. We can have no controversy with this class, for the reason that *we do know all men to be capable of improvement, and of growing in the grace of God.* This we know independently of any Scriptural revelation. It is inwrought in the very constitution of man. Then, long after man came into being, the Holy Scriptures were given, and are *in accordance with the constitution of the medium through which they were spoken.* God made man in his own image, and He made him just as He wanted him to be. He gave man the Scriptures for his guidance; and, when rightly interpreted—aye, *rightly* interpreted—it will be found that the Bible is, indeed, the “Book of books,” and he that lives in accordance with its teachings will become a perfect man.

Thus, it will be seen that there are good and sufficient reasons why one class should believe in progression, and another class should take the opposite view. One is well, the other is ill; one is temperate and virtuous, the other is intemperate and vicious; one is on the rising tide, the other is drifting out to a

hopeless shipwreck; one believes in the goodness of God, the other is faithless, except in regard to death, hell, and eternal punishment. And thus it will be seen that there are “many men of many minds;” and so it shall ever be, until a knowledge of the truth as it is in Revelation and science has lighted up the whole world.

The *good* in man, or men, predominates over the evil. Honesty is not only the best policy, but it always—in the long run—out-generals and conquers dishonesty. Man’s moral sentiments and intellect master and subordinate his passions and propensities. God has given us faculties, powers, and a way of escape to all who wish and will.

We believe in “progress and improvement.” This belief is a real encouragement, and cheers us on in our work. It enables us to speak words of encouragement to others, and to stimulate our readers to renewed exertions in the direction of truth, right living, usefulness, success, and happiness.

Reader, are you with us in these views? If so, you have a large field in which to exercise your best forces. You can not be too zealous in extending a knowledge of the principles we teach. Man is to be reformed and redeemed. Science and religion have each their work to do to effect this end. Let us do *our* part soon, that it may be said of us, “Well done, thou good and faithful servant.”

THE HOLIDAYS.

THANKSGIVING, Christmas, New Years! The first means gratitude to God for His numberless blessings. The second means the birth of Christ, who came to teach the world how to live, what to do, and how to die; to reconcile man to man, and to his Maker. Those who follow *His* teachings can not

go wrong. The third holiday, the New Year, is the point of time from which we date all our affairs, important and unimportant. New resolutions to drop bad habits and to lead better lives are made; new enterprises are entered upon, old accounts are settled, presents are distributed, and a happy New Year should be generally entered upon. Thanks, thanks, thanks are, or should be, in every heart and on every tongue. Evergreen trees and beautiful wreaths now decorate churches, dwellings, and places of resort. Each caterer vies with others to produce "his very best" for these holiday occasions. A time of rejoicing prevails throughout the world. Civilization is advanced, Christian fellowship is enlarged, brighter prospects are opened to individuals, the period of penal restraint is shortened, and the race is happily

"A year's march nearer home."

Let us make the most of *all* our holidays. Why not make holidays of *all* our days?

THE USE OF IT.

SUPPOSING it to be true, what is the use of Phrenology? Are not our heads and brains made for us? We do not make ourselves, and can we alter or change that which is already made? In other words, is not our organization and our course in life predetermined and fixed for us? In short, are we not fated? We reply: We do come into existence according to established law. We inherit the conditions, physical and mental, of our progenitors. If they be tall or short, light or dark, virtuous or vicious, temperate or intemperate, we, their offspring, will inherit tendencies in the same directions. But when we come to years of discretion we *may* change our course, and instead of following where our inclinations would lead, we *may* choose a course for ourselves. While

some float down the stream with the current, others row their boat across the stream; still others go *up* the stream, *against* the current. In other words, the one yields to his appetites and passions, the other restrains and overcomes them by self-denial, and, at the same time, develops other, we may say, our higher faculties and powers. When one understands himself, and realizes fully what are his natural tendencies, his besetting sins, his proclivities to excess, he is the better enabled to put on the brakes, to regulate his conduct, and become master of himself. A knowledge of these principles also enables us to take the measure of strangers when we meet them; to guard against being imposed upon by impostors, swindlers, and pretenders. It indicates to each one what he can do best; whether he should be educated for a minister, or whether he should become a mechanic; a physician, or a policeman; a soldier, or a sailor; a merchant, or a musician; a surgeon, or a surveyor; a banker, or a butcher; a painter, sculptor, speaker, author, printer, publisher, phrenologist, lecturer, or a grower of stock, such as horses, cattle, etc., or a grower of fruits and flowers, or of farm crops. With this knowledge Mr. A. is pointed to one calling, to which he is by nature and organization best adapted, and Mr. B. to another. Following these directions, they will be far more likely to succeed in life than if they blindly follow in this pursuit or that without any special fitness therefor. Furthermore, it classifies children in schools, according to temperaments and capacity, and so disciplines them as to bring out deficient faculties, and restrain those in excess. It softens the hard and turbulent, and hardens the soft and timid. It teaches what temperaments and dispositions are best suited to each other in the matrimonial relations, so that there may be

more perfect adaptation and compatibility between husband and wife and their children, and that children shall be improvements on their parents. A knowledge of Phrenology and Physiology would secure these ends. Can anything be more beautiful than a well-constituted and perfectly organized family? What is there in all the world more beautiful to contemplate? This is the beginning, it may be, of a colony, a state, or a nation.

The proper application of these principles to legislation would at once weed out the rogues from places of trust, and put them away from temptations, which they do not withstand. Statesmen would then be selected for legislators, while pot-house politicians would be left to take care of themselves, or to earn an honest living. Honest men would be chosen to manage our banks, our post-offices, our custom-houses, and other places where intelligence, integrity, and vigilance are required. Defalcations would then become rare, indeed, if one ever occurred. We now have forgers, tricksters, and thieves where we ought to have only honest men. Phrenology would indicate at a touch who had, and who had not, large CONSCIENTIOUSNESS. If it be objected that good men sometimes become perverted, and that, therefore, Phrenology is not in itself a sufficient test, or guide, we reply: Use it so far as it may be used, adding such knowledge as may be acquired by common observation, to learn the private habits of each public character or aspirant for office. Does the man drink, smoke, and chew tobacco? then he is less clean than one of similar organization who does not indulge in these perverting substances, and he should be left out. A man who accepts public office is open to public criticism, and the Civil Service reform should be rigidly applied to every candidate. Is it probable that

such bold, bad men as now disgrace the nation would ever be permitted to occupy seats in our Congress or our State Legislatures? Is it not notorious that we send pugilists, boxers, bullies, gamblers, shysters, libertines, and even drunken drivelers to seats of honor, and to those high places which they only disgrace? Need these be continued? Is this in accordance with the genius of our democratic-republican institutions? Can a nation perpetuate itself through such representatives? When the people can judge by scientific tests who is who, they will vote for the best, rather than for the worst, men in a community. To the unfortunate, the perverse, and the bad, Phrenology says: "You can improve, you can overcome your tendencies to evil, can better your condition, and come up out of the passions to a higher plane, and Phrenology shows how. The devil never sets a trap so cunningly, nor tempts one so severely, that he may not escape, if he so wishes and wills. We—most of us—not only *fall* into temptations; we actually *seek* them. Need one lie, steal, gamble, smoke, drink, fight, rob, or kill? If one makes the drinking-saloon or tap-room the place of resort, he thereby invites danger, and it will sooner or later clutch him by the throat, and hold him fast in the grip of destruction and death. But, if he seeks growth in grace, through the exercise of his moral, religious, and spiritual sentiments; if he takes an active part in religious exercises, in the church, Sunday-school, lecture-room, etc., harm is not so likely to overtake him. Who ever heard of one being shot, stabbed, or knocked down in a Sunday-school, a library, a church, or in places where men gather for worship or for mutual improvement?

We must seek such associations as will prove helps, not hindrances, to growth in grace. Roads which lead to virtue and vice are as diverse as those which

lead to heaven and hell. A knowledge of Phrenology points the way to all that is desirable, all that is improving, encouraging, high and holy. Ignorance of these principles leaves one to grope his way in comparative darkness, stumbling and blundering as best he may; now succeeding, now failing, he counts all things as mere luck or chance not seeing clearly that the one course is sure to be successful, as the other is certain to be unsuccessful.

Again, when one knows his own powers, when one knows just what to expect from others, he is prepared to go forth and work his way up in the world, nor will he be disappointed. He will attain all the success which his powers of mind and body render him capable of attaining, and this is the "Use of It."

NATIONAL CENTENNIAL.

IN 1876 we shall be, as a nation, a hundred years old! Is that all? Yes; but where before, in all the world, did a nation attain to a population of FORTY MILLIONS of people in so brief a space? Nowhere! The old monarchies of Europe have all along predicted — and tried to procure the accomplishment of their prediction — that the "American bubble would soon burst," and the Democratic Republic come under priest, pope, and king. We are in a fair way of disappointing these enemies of freedom, and for establishing our rights to govern ourselves according to our own choice. We will prove to the world that America is indeed a free and independent nation; an asylum for all persons who prefer liberty to bondage; freedom of conscience to submission to priestcraft, kingcraft, or any other craft intended to fetter and dwarf the development of the human mind.

Philadelphia, our sister city, founded

by William Penn, and whence was issued our Declaration of Independence, is the chosen place for holding the hundredth celebration on the 4th of July, 1876.

In connection with this celebration we are to have a World's Fair. Invitations are being sent out to all the world to come and see us, and to bring their best productions of toil of hand and of brain. We will publish the programme in a later number. We simply wish to notify our readers to be thinking of the matter, and to get ready to "put their best foot forward," when the time comes. One will exhibit a little the best steam-engine ever invented; another, the best printing-press, etc. The Old World will be here, to compete with the New. Over the water they have traps to sell as well as we, and will try to carry off all the medals of merit. We must show fair play, and do exactly as we would be done by. But we are not afraid of results. Our inventors are alive to the importance of this thing, and will leave no stone unturned to secure success. We believe in competition, and invite it in the interest of industrial enterprise. Our yachts brought home the prize-cup from the old country a few years ago; and we received at London, Paris, and Vienna our full share of "rewards of merit." But the grandest thought of all is, that we are to celebrate our hundredth birthday. The significance of this is great. A free and independent nation of 40,000,000 of people, occupying the finest portion of the globe for soil, climate, and the richest minerals; with 50,000 miles of navigable lakes and streams; our territory stretching thousands of miles between the two great oceans, with more railways; telegraphs, school-houses, and newspapers than any other nation, all of which are constantly extending — why should we not thank God that our lot has been cast in this happy, glorious land?

We congratulate Philadelphia and the nation on the prospect. She will reap a rich harvest during the great exhibition, and, we doubt not, prove herself worthy of the opportunity and a credit to the nation. Let us all help to produce the best exhibition and the grandest celebration the world ever witnessed.

THIRTY REASONS.

THE late David Paul Brown, not long before his death, made an argument in favor of prohibiting the sale of ardent spirits, in which he most completely demolished all "constitutional" and financial objections, and gave the following thirty reasons why intoxicating liquors as a beverage should be prohibited by law.

Mr. Brown asks all to join in the practical enforcement of the doctrine, that the sale of intoxicating drinks as a beverage should be prohibited by law, because: 1. They deprive men of their reason for the time being. 2. They despoil men of their highest intellectual strength. 3. They foster and encourage every species of immorality. 4. They bar the progress of civilization and religion. 5. They destroy the peace and happiness of millions of families. 6. They reduce to poverty virtuous wives and children. 7. They cause thousands of murders. 8. They prevent all reformation of character. 9. They render abortive the strongest resolutions. 10. The millions of property expended in them are lost. 11. They cause the majority of cases of insanity. 12. They destroy both the body and the soul. 13. They burden sober people with millions of paupers. 14. They cause immense expenditures to prevent crime. 15. They cost sober people immense sums in charity. 16. They burden the country with enormous crime. 17. Many moderate drinkers want the temptation removed. 18. Drunkards want the opportunity removed. 19. Sober people want the nuisance removed. 20. Tax-payers want the burden removed. 21. The prohibition would save thousands now falling. 22. The sale exposes our persons to insult. 23. The sale exposes our families to destruction. 24. The sale upholds the vicious and idle at the expense

of the industrious and virtuous. 25. The sale subjects the sober to great oppression. 26. It takes the sober man's earnings to support the drunkard. 27. It subjects numberless wives to untold sufferings. 28. It is contrary to the Bible. 29. It is contrary to common sense. 30. We have a right to rid ourselves of the burden.

[Now let us try to "argue" the other side of this question for the drinkers. "What's the use of being *sober* all the time? Ain't a man entitled to have a little 'spree' now and then? What does freedom mean, if not to drink what you want and when you want it? Isn't this a free country? Can't a feller do what he likes? Mayn't a man whip his own wife? And if he wants to git drunk, whose business is it? If I don't want to send my children to school, who can make me? It's nobody's business if I do keep them hungry and in rags. They are mine. And what are poor-houses and prisons for, if not to put people in? and what would be the use of a gallows, if not to hang murderers? I don't believe in these temperance fanatics. Licker and terbacker was made for us men and women to use. If not, what was it made for? I like the smell of a good Havana, and the taste of old Bourbon. Lager beer won't intoxicate, unless you drink too much of it, and then a feller feels funny. Its your poison stuff, with fusil oil that 'kills at forty rods.' And the Bible says something about its being 'good for the stomach's sake.' Then why not take a drop? I don't believe in this temperance business; they're all a mean, religious set. So I 'go in' for licker and terbacker.'"]

NEW YORK NAUTICAL SCHOOL, under the auspices of the Society for the Education and Advancement of Young Seamen, 92 Madison Street, New York, recently held its twenty-first anniversary, when the President, Dr. William F. Thoms, delivered the annual address. He was followed by Captain Frisbie, President of the Marine Temperance Society, Isaac T. Smith, President of the Metropolitan Savings Bank, Rev. Alva Wiswell, Dr. V. Morse, and by others.

The design of this society is to secure the moral and intellectual improvement of young seamen, thus providing our merchant marine with better educated and more reliable men, and our ships with intelligent American seamen, which objects are every way worthy the most liberal support. There should be just such schools in every American sea-port.

Department of Literature, Science, Education.

GENESIS OF GEOLOGY—No. 3.

THE ORIGIN OF COAL.

TO the forests of the carboniferous period is due the coal that blazes and crackles in our fire-places, filling with warmth and cheery comfort the palace and the cot; that drives great ships against wind and tide, and sends the iron horse shrieking and snorting across plains and over mountains—that engine of civilization at the sound of whose tread the savage denizen of the forest is startled, and before which, with instinctive dread, he flees to more distant wilds. As has been intimated, this was peculiarly an age of great vegetable growth, the earth groaned beneath the weight of life that came from its womb, and a universal tropical luxuriance prevailed. Upon hillside and plain, in valley and in swamp, nature evinced an unexampled floral prodigality. But this condition was not destined to continue, for this was an era of changes, and this beautiful landscape, this scene of vegetable magnificence, was transformed into a watery waste, the old ocean again claiming his empire. This vast mass of vegetable matter, together with the leaves and branches which had fallen off and accumulated upon the ground during the period, was buried beneath a bed of sand.

So far, long geologic eons, the continents rose, and upon them great forests grew, and were in turn submerged. That it was by oceanic deposits that the coal formations were covered is manifest from the nature of the superincumbent strata, and the fossils therein contained. Coal veins alternate with layers of sandstone, shale, conglomerate, and limestone, all the product of aqueous agency.

These formations are characterized by the presence of the remains of marine fauna. The great accumulation of vegetable growth buried beneath sedimentary deposits, hundreds of feet in thickness, being subjected to heat and pressure, experienced a chemical action resembling slow, smothered combustion. We may mention here that vegetable matter undergoing combustion in the open air loses in a great degree its carbon. Such, however, is not the case when the process goes on without the supply of air, the carbon being in a great measure retained, as is seen in the making of charcoal. This was the work of the long ages of the coal period, for countless centuries (geolo-

gists dare not be stinting of time) the great cosmico chemical change went on; the oxygen and hydrogen passing slowly away, left a deposit of carbon in the form of coal beds. It not unfrequently occurs that we find formations in an incomplete state of development, that of *lignite*, a substance partially retaining its ligneous character, and in a state of semi-transition into coal. It is estimated that eight feet of vegetable matter are requisite to the formation of one foot of bituminous coal, and twelve for one of anthracite. Amazing thought! the time required to complete this work! how wonderful the development of the Creator's plan! Little by little, day by day, year by year, and age by age the work went on, and almost by insensible degrees, and by atoms, was the great aggregate obtained. To form a slight conception of the magnitude of the work of the coal age, we need but consider that the greatest tropical luxuriousness would not furnish in twelve hundred years vegetable matter sufficient to form a seam of coal six inches thick; also, that the rankest vegetation of the present day consumes but fifty tons of carbon per acre, whereas if fifty tons of anthracite coal were spread out evenly over an acre, its thickness would be less than one-third of an inch. In view of this it is needless to refer the reader to the larger seams of coal, but let us take the smallest that can be worked, three feet in thickness, and for a moment contemplate the length of time required for its formation. The reflection causes the age of the Pyramids to sink into insignificance, and the nations which we are wont to deem ancient seem not to have reached their juvenility ere they vanished. How lavish of time is nature in consuming 7,200 years in the formation of a seam of coal three feet in thickness, and 72,000 years in developing a coal basin whose aggregate thickness is thirty feet. The time involved in this work is amazing, but when we consider, and add to it, the period of submergence, and the time occupied in the accumulation of shales and limestone, the length of the age will be doubled.

COAL GEOGRAPHICALLY.

The geography of the coal age was varied indeed. At one time the east coast line was

not far inside the coast of Nova Scotia and New England, the southern border extending through North Carolina, Georgia, Alabama, and Mississippi; around Arkansas, touching Northern Texas, running north, bounding a sea, covering the Rocky Mountain region.

At another period, the wide fields we have named lay beneath the great sea, and the coast line ran through Southern New England, Southern New York, north-west around Michigan and south to Northern Illinois; thence west and north-west to the upper Missouri region.

Thus we leave the coal age, so full of geologic interest, so freighted with import to humanity, and in taking leave of this branch of our study, we recall, with feelings akin to devotion, and with emotions of deepest admiration, the scenes through which we have passed, landscapes rendered beautiful by the gorgeous display of tropical profusion, alternating with upheavals and vast inundations, together with the grand operations of vital and physical force that characterized it.

THE PERMIAN AGE

is here the great period of disturbance and convulsion. It was the mountain-making epoch, during which the continents were heaved and torn from their beds, and the ocean wafted, as it were, by the breath of the Almighty, from its place. Instead of a sand-reef, the Appalachian chain now forms the eastern border of the continent. As a result of the powerful agencies at work, the strata were not only uplifted, but flexed and folded, giving rise to all forms of distortion. This was also the period of metamorphic action; the internal fires so long pent up now burst their prison doors, and through their agency the rocks were crystallized. It was then the bituminous coal was converted into anthracite, sandstone and shale into granite, and limestone into statuary marble. Eastern Pennsylvania was especially the scene of this great metamorphic disturbance, as a result of which are to be seen those mountains of coal which so enrich the Keystone State. It was during the Permian that most of the rich metallic veins were formed, in some cases the metamorphosis developed lead, gold, copper, etc., and in other topazes and diamonds.

There is a peculiarity of position of the Permian strata that invites notice. Frequently they are flexed and folded, a condition evidently due to lateral pressure and internal heat. It is evident that the direction of the force was from the Atlantic side of the Appalachian

chain; it was also steady and long continued, not paroxysmal, there being no obliteration or destruction of the order of stratification, which would have been the result of sudden volcanic action.

The close of ancient geologic days is at hand, and the dawn of the middle ages draws nigh. From the far-off time when matter first leaped into being, we came to the time when our planet was a gaseous orb, then a fiery meteor flying through space, and we beheld it pass into the fluid state, thence to the solid. The fiery ordeal over, we beheld the gorgeous and terrible scenes of the stormy age, after which Ocean held a universal scepter over the earth; and, when ages had been passed in the exercise of the physical force, a higher evolution took place, and life began. We followed its progress from the lowest algæ upward, until the animal was brought upon the sphere, beginning with the lowest radiates, molluscs and articulates, rising higher and higher in the scale until great monsters, formidable fishes and reptiles, people the waters; and thus through varied scenes of tempest and conflagration, storm and rains, volcanoes and earthquakes, convulsions and inundations, we are brought to the age which we have just studied, gleaming at every step important truths and lessons, all pointing to a great Intelligence, whose laws govern the whole.

The ancient history of the earth is full of beauty and interest, more attractive than the history of Rome in her greatness; and the ruins of the Paleozoic earth far excel in grandeur and magnificence the temples and tombs of Egypt, and in ages to come will afford themes for study, and excite the admiration and wonder of intelligent creatures, when those splendid memorials of man's greatness shall have crumbled into dust.

ULYSSES L. HUYETTE, M.D.

SINCERE WORK.—We speak of sincere work. It means that no poverty of material or weak joint is covered up with a fair outside. Forty years ago a Bowdoin professor lost a screw from the fine theodolite he thought handsomer than any woman in the town of Brunswick. The missing little fastening was a great defect much deplored; but an ingenious student undertook to supply it by making another screw out of brass, obtaining from sulphate of iron his own oxide to polish it. His success led him next to construct a perfect steam-engine on a small scale; and that education of the brain by

the hand induced more mechanical and chemical study, on the strength of which, being a missionary in Constantinople during the Crimean war, he set up vast bakeries for the pressing need, turning out seven tons of bread a day, to save life and health for hundreds of thousands, specimens of which, filling the air with their perfume from the decks of several of the vessels, led a Mr. Robert to inquire for the baker, an introduction to whom occasioned the founding, for a blessing to the whole East, of

Robert College, sending rays of liberty and religion to the Oriental dark — all from the good heart that was put into the turning of a screw! The sincere boy is now the sincere man, Cyrus Hamlin.—*Dr. Bartol.*

[Every boy should learn to use tools—should learn a trade. Again we advise parents to procure for their children a chest of tools, with which to learn their use, and, at the same time, *develop their faculties.* This is one way to make inventors. Try it. Good will come of it.

SIR RODERICK MURCHISON,

THE EMINENT GEOLOGIST.

WHEN the Royal College still had its quarters in the picturesque town of Great Marlow, on the banks of the Thames, a young Scotchman named Roderick Murchison was among the cadets preparing for a military career. He was a descendant of one of those Highland families who figure with belligerent characteristics in the troubled history of Scotland, and who finally lost both blood and treasure in defending the cause of the Stuarts. Though the grandfather and great grandfather had fought their best against George I. and II., yet their descendant never forgot the honor he felt in carrying the colors of George III. in the battles of the Peninsular; and he became in later life a pretty thorough Englishman, losing even the accent of his native country.

In 1808, when young Murchison was only sixteen, he obtained his commission, serving in the 36th Foot, with the army of Spain and Portugal, under Lord Wellington. He was appointed to serve on the staff of his uncle, Sir Alexander Mackenzie, in Sicily, and finally attained the rank of captain in the 6th Dragoons. He carried the colors of his regiment at the battle of Vimiera. After the peace of 1815, Mr. Murchison left the army and married the daughter of General Hugonin. Instead of passing their time in fashionable idleness, the young couple turned their attention to the study of the physical sciences. Mrs. Murchison was already a very good conchologist, and meeting Sir Humphry Davy in a country house, his conversation directed her husband's attention to geology.

In 1825 we hear of Mr. Murchison becom-

ing a member of the Geological Society, and soon after we find that he is launched on an independent course of experiment and inquiry. From this date his work as an original observer may be said to have commenced. In the same year his first paper appeared; it was "Some Remarks on the Geological Formation of the Southern Counties of England," and was published in the "Transactions" of the Geological Society.

Early in his career we find him working in Southerlandshire; he examined the coal strata, and proved that it was a member of the Oolitic series. He then concluded that the primary sandstone of McCulloch was one and the same with the "Devonian," as the old red sandstone is also called.

In 1828 Murchison made a complete examination of the extinct volcanoes of Auvergne. These remarkable hills assume the form of natural citadels, placed amid an inextricable labyrinth of gorges and ravines.

Attracted by the numerous fossil remains that were reported to be found in the quarries of Oehningen, at Stein, near Lake Constance, the geologist and his wife went there. During their sojourn in the neighborhood they were rewarded by finding a perfect fossil skeleton. Mrs. Murchison, who was an excellent draughtswoman, made so careful and accurate a sketch of the fossil relic, that Cuvier, to whom the drawing was sent, was enabled to characterize the animal, and the celebrated "fossil fox" is now in the British Museum.

Murchison and Brewster were foremost in helping to establish the British Association for the Advancement of Science, and it was

at their first annual meeting in 1831 that the former laid before the Association his ideas of the distinctive divisions of English geology. In the preface to the last edition of "Siluria," the author says: "The term 'Silurian,' when first applied by me in 1835, (and in my large work entitled the 'Silurian System,' completed in 1838), was intended to characterize a great natural system of ancient deposit, which had not before been classified, and the type of which was found to be ex-

and the Volga, for many leagues. The mere names of these places may give some idea of the vast extent of Murchison's explorations.

The importance of these investigations was at once patent to the Emperor Nicholas, who invited Mr. Murchison to superintend a geological survey of Russia, in connection with some other scientific men. In 1842 Mr. Murchison traveled through parts of Germany, visiting the Carpathian Mountains, and two



hibited in Siluria, or the country of Caractacus and the old Britons known as Silures."

In the year 1840 M. de Verneuil, the great French paleontologist, proposed to Mr. Murchison that they should go together on a scientific tour in Russia, the geology of which country was almost unknown. Murchison consented, and those savans explored an extensive region, including Archangel, the shores of the White Sea, besides tracing the banks of the rivers Volkoff, Siaso, Dwina

years later he explored the Paleozoic formations of Sweden and Norway.

In 1845 Mr. Murchison published his great work on the "Geology of Russia and the Ural Mountains," which he had completed in conjunction with M. de Verneuil and Count Keyserling. In consequence of this splendid contribution to science, the Emperor Nicholas conferred upon him several Russian orders, besides various magnificent presents. Soon after the publication of the work on

Russia, Mr. Murchison received the honor of knighthood from Queen Victoria, and in 1866 was made a baronet.

In 1844, after his return from exploring the auriferous Ural Mountains, Sir Roderick was shown some specimens of Australian rocks, collected from the eastern chain of that country by Count Strzelecki. On examining these he was immediately struck by their similarity to the Ural Mountains, and was deeply impressed with the belief in their auriferous character, although no gold had yet been found there. In anticipation he called this range the "Cordillera." He memorialized the government, and did all in his power to direct attention to the subject, yet nothing was done till some years later, when a purely accidental discovery of gold in Australia proved the truth of his deductions.

Speaking of the quality of his mind, a distinguished associate of Sir Roderick once said, that his power of geological surveying at sight almost amounted to intuition. During his long walks over a district (when, by the way, he generally tired out even the younger men of the party), it was his habit to get on some elevated spot, and survey the position of the rocks, as a general might his troops at a review.

Since 1830, when Murchison and a few others formed themselves into a Society of Geographers, that sister science had attracted his attention. The society grew in importance, and he devoted much of his time to the furtherance of geographical explorations. His position as frequent President of the Society brought him into connection with most of the great travelers, Sir John Franklin and Dr. Livingstone among the rest; his devoted friendship, and his unceasing efforts to serve these two great men are well known to the public. In a letter to the writer in 1856, Sir Roderick says, "I have been striving hard to serve poor Lady Franklin, and to promote an object which all the Arctic officers have in view, and at heart. But is hopeless to obtain this definite amount of search for the wrecks of the Erebus and Terror so long as the *Times* is dead against us."

The portrait exhibits a strong head in every sense of the word, temperamentally knotty, tough, enduring, organically staunch, positive, persevering, confident. Rarely does

even the exploring itinerant scientist possess such qualities for the purposes of his chosen vocation as we find in the anterior or intellectual department of Sir Roderick's head. The whole bearing of it is toward acquiring knowledge. The nose, the eyes, the attitude evince scrutiny, investigation—a curiosity of a high and cultured order, but nevertheless a strong and yearning curiosity. The profile of the head is certainly fine, evidencing a nature robust in moral virtues and warm in social aptitudes. An enthusiastic scientist, he never lost sight of the claim of duty, morality, and social order. Friendship is very conspicuous in the configuration of the portrait before us, and his disposition must have abounded in that most genial, conservative element of human nature. An executive nature like this could not but respond to the stimuli of feeling and kindness. He was no scoffing, skeptical scientist, else the development of the moral and spiritual region of the brain is not properly represented to us. A soundly practical man, he was doubtless most hearty and direct in statement as in action. Although an author of authority, his writings were only the abstracts of actual performances. Actions with him spoke more than volumes.

"RESPECTFULLY DECLINED."

BY GLEN CAROL.

RESPECTFULLY declined, Dick's very polite invitation to take "just one glass," though 'tis only sherry—light wine, he calls it. But I see within the sparkling depths of the goblet he holds for my acceptance a band of specters that point and beckon and fling their shadowy arms aloft; I hear their fearful shrieks, their cries of remorse, and their names are stamped upon each ghastly brow. Woe, want, and wretchedness are here, with theft and murder, and a hundred other phantoms of evil appear and reappear beneath the rosy waves.

No, no, Dick! How dare I risk all this? Your invitation is still "respectfully declined."

Respectfully declined, any association with those men who spend their evenings away from home; who are found night after night

at the club, or theater, or in billiard-halls, wasting, *murdering* time; who spend the earnings of the day in the follies and crimes of the night; who scoff at this world's good, and smile upon its worst; who are found in the "Gold Room"—the significant title of many gambling-halls—and who, with every turn of the painted cards, or buzz of the faro-wheel, deal out to themselves poverty, ruin, and disgrace—who barter conscience and self-respect for a *dream of gold*!

Respectfully declined, the society of those persons from whom I can learn nothing; in whose companionship is found neither pleasure nor profit; who ask no higher theme of conversation than their neighbors' shortcomings; who take their tea with gossip instead

of sugar, and who couldn't tell you whether the French Revolution occurred before or after the Flood; who are unable to sleep nights until fashion has stated definitely what costumes are, and are not, to be worn during the coming winter, and who fritter away long hours, hacking and tacking scraps of silk and velvet, destined eventually to form a "log-cabin" spread, or some other abomination.

Respectfully declined, all the ills and torments of this life—but these, we fear, in vain. Upon many a worthless manuscript must we trace our seeming favor with unwilling pen. The lot which falls to each and every mortal, be it glad or sad, must be stamped with fate's relentless seal, "Accepted!"

BOURBON REVIVAL IN EUROPE.

EVERY great struggle of nations is dramatic. Croly was vividly conscious of this when, at the fall of the first Napoleon, he declared that "the great drama of Europe is concluded." Shakspeare, who could apply tragedy to the half-fictions of Macbeth and Richard III., and found such abundant scope for his artistic powers in the wars of the princes of the rival Henry of York and Lancaster, would be at home with the dynasty which planted itself on the thrones of France, Spain and the two Sicilies, and interwove its branches with the imperial and royal houses of Austria, Great Britain, and Italy. Beginning with the royal lovers, the Constable of Bourbon and the "pearl of pearls," Marguerite of Valois, baptized on the night of St. Bartholomew, cradled in the civil wars of France, confirmed by Sixtus V. when Henry of Navarre became the "Most Christian Majesty," having Sully, Richelieu, Mazarin, and Colbert for its statesmen, and the diversified events of the reigns of the Grand Monarch, the Well-Beloved, and his three regal grandsons, Louis XVI., Louis XVIII. and Charles X., to furnish material for scenes, many of them tragic enough, goodness knows, and others as broadly comic and farcical—besides the side-shows of the successors of Philip V. in Spain and Naples—the dramatist would find material ready prepared for him as abundant as any in history.

The nineteenth century has as yet afforded no tragedy like that of 1793; but the discovering of so many Bourbons by Napoleon I., and their pitiable helplessness, the restoration by the combined military power of Europe, to be again dethroned one by one by the peoples whom they impotently sought to rob under the *régime* of former centuries, and the present conspiracy to reinstate them once more, are eventful enough to deserve attention.

It had been fondly hoped by many publicists that Bourbonism had become obsolete; and whatever the future might have in store, the dynasty that "forgets nothing and learns nothing," that "never has mistakes to rectify," would not again become prominent in European politics. The Bombina had become an exile, and Donna Isabella II. compelled to seek protection from the nephew of the man who had once wrested from her father his crown. France had weighed both the elder and the younger dynasties in the balance and found them wanting. Meanwhile, all Europe had made a long step forward. Parliaments met at stated periods in the German and Austro-Hungarian Empires, the kingdoms of Italy, Denmark and minor sovereignties of Europe. "Pieces of paper come between every ruler and his people," except in Russia, and even there serfdom is at an end, and communal government is becoming

ing stronger. The German Empire, Hungary, and Italy have all engaged in the work of popular education; Minister Deak himself declaring the purpose of establishing in the kingdom of Hungary a system like the common schools of the United States. The idea of nationality, in which sovereigns, nobles, and citizens are all participant, inspires the people and affords good ground for hope that the days of despotism are numbered. Even the infant republic of Spain has entertained like dreams of enfranchisement of the intellect, the end of the reign of darkness, and the extension of free government. But the facility with which men change in France confounds calculations. Under the name of a Republic, the men at the head of affairs are shaping their policy so as to compel the restoration of the Bourbon kings.

It is evident that the supporters of arbitrary government in Europe have engaged in a common conspiracy against free institutions. At the present time France and Spain are the objective points. Hence we are informed that the Cabinets of Berlin and Vienna have agreed to exercise no influence in the decision in France, whether in favor of a republic, empire, or monarchy. Meanwhile they scrupulously abstain from any acknowledgement of the Republic of Spain. The Prussian Court, even, following its old robber traditions of making war for the sake of pecuniary profit, talks of indemnity for two Spanish ships captured by Captain Werner at Carthage. Austria is principally employed with the Count de Chambord, who claims the title of Henry V. of France, famous alike for his unlikeness to Henry Quatre the first of the Bourbon kings, and for being the son of the Duchess de Berri, whose exploitation in his behalf forty years ago terminated in a most laughable fiasco. As his ablest champion, Prince Esterhazy, has committed suicide, it is very probable that the Count must depend upon Frenchmen alone to betray the French Republic.

The crisis of the 24th of May of last year displaced the Republican Ministry, and gave the government over to Marshal MacMahon, who seems directed in his administration by the purpose of restoring the monarchy. Such a part is no novelty in French politics.

Talleyrand, while in the Cabinet of the elder Napoleon, notoriously intrigued in favor of Louis XVIII., and entered his service. MacMahon but imitates. He received his commission and ducal investiture from the late Emperor, whose party and dynasty he has compromised and forsaken.

But it is noteworthy that the administration now in power have not the hardihood to appeal to the French nation. Whenever there occur vacancies in the National Assembly there are no elections called to fill them. Under the rule of M. Thiers elections were always called in such cases, and the fact was a very significant one that Red, and not moderate republicans, and never royalists or imperialists, were usually chosen. The present government, with all its fray—Legitimists, Orleanists and Bonapartists—have never had but twenty-seven majority, and dread, naturally enough, any risk of frittering it away by elections of new members. It strives to perform its part by indirection.

Meanwhile the Duke de Broglie, the premier of the MacMahon government, has been assiduously employed in preparing the way for the contemplated Return. He has delivered addresses at public dinners eulogizing the President, asserting the irretrievable downfall of M. Thiers, and declaring that a republican government is incompatible with the prosperity and constitution of the French people. He is studious, however, to refrain from naming any ulterior purpose, but chiefly to extol the talents and good qualities of his Chief. But there need be no disguise suspected. Marshal MacMahon is no Cromwell, but is watching the opportunity to become a General Monk.

A letter of the Duke de Broglie was some time ago published, setting forth the view of the field. It argued that the French nation would be most prosperous with a king; but confessed that for the present "the prejudice against the ancient monarchy" was insurmountable. He declared against universal suffrage, which he admitted would result in a republican majority; yet asserted that when the National Assembly styled the government a Republic, it affirmed a fiction; that the present government was not a Republic, but a provisional arrangement, to continue till permanent institutions could be

established. There seems to be something equivocal about all these voluble statements. While the "prejudices" of the French people are alluded to as invincible, there has been intrigues going on between the Orleans and Legitimist factions, and certain of the latter have offered the crown to the Count de Chambord, the grandson of Charles X., by whom it was accepted, but who, not long since, acted the part of the "bull in a china-shop," by publishing an ill-advised letter, and thus smashing his chances for the throne. Reports are current that MacMahon will promote measures toward re-establishing the ancient dynasty. The assertion of De Broglie that a republican government in France is always characterized by proletarian excesses, from the Reign of Terror of Robespierre to the Commune of Paris, is designed to impress the Bourgeoise and other classes with apprehension of the repetition of former scenes of violence, and to profit by their alarm.

Simultaneously there has been a demonstration for the resting of the Bourbon dynasty in Spain. There are in this instance, as in France, two royal branches, the Carlist and the Alfonsist, but they have not united. Under the auspices of the Broglie government, as there is just reason to suppose, Don Carlos has been carrying on a half-guerrilla warfare in the provinces of Navarre, Biscay, and Catalonia. The propositions in the Cortes in June to confer extraordinary powers on the Ministry in resisting him was met by a protest on the part of the minority and a threat to abandon their seats. About the same time a strike of the workingmen throughout the Peninsula had been ordered by the Internationalist leaders in London. This was followed by conflict with the civil authorities at Alcoy; and there being concert of action, a general insurrection of the *Intransigentes* broke out. Juntas were established by them in numerous towns, and a system of government by cantons on the communal or Switzer plan was proclaimed. The old jealousy of the cities against Madrid seems to have operated to aid the uprising.

We do not care to discuss the purposes of the workingmen, for in a contract between them and the capitalists our sympathies have always been on their side. But when anar-

chy is proclaimed, and the negative of all authority, as the means to accomplish purposes, we confess to some old prejudices against mob law and populace rule, which remains yet to be conquered. We love the idea of individual sovereignty, but not when any one person virtually assumes to be the individual. We are opposed to despotism, to the dominion of classes, cliques, caucuses, or monopolies; and would let everybody have an equal chance in the social or civil polity. But to subject the frugal and orderly to the domination of the lawless and shiftless, whatever the pretext, would not be any improvement upon the present arrangements. Let liberty be ample, but without license to encroach.

There are many persons, naturally restless and ambitious, who are willing to destroy whenever they are not themselves in the ascendant. If the professed supporters of communal and cantonal government in Spain are of that character, they have feeble claims to the sympathy or respect of the friends of popular freedom. Indeed, like Robert Brown, the old Puritan, and other radicals, they would find it easy to enter the very order which they had opposed, and build again where they had destroyed.

Spain is in her crisis of trial. The purest, most earnest and eloquent advocate of free government, the most zealous believer in the people, is now at the head of affairs, vested with extraordinary powers. He has, like Lincoln in 1862, changed the policy with which the war had been prosecuted, and with it the generals. The sympathizers with republican institutions are warmly in his behalf. He is golden in eloquence, and appears to be a man of action. It is hard, however, to believe in the Spanish people. Celtic and mongrel races do not seem to affect the popular government; and the idea of representative administration hardly appears to us to have impressed the Spanish mind. If it can be burned in, Emilio Castelar is the man to do it. He is the hope of Spain. Let us, if we can, indulge for a little while the fancy that he is no "broken reed." Some men embody in themselves the potencies of an age. Socrates was more than the Mysteries of Eleusis, Plato than a generation of philosophers, Swedenborg than a Europe full of ac-

ademicians. Perhaps Castelar is the power of all Spain.

They had Bourbons, likewise, in Italy. A worse plague, too, than murrain. Bomba, and then Bombina—when strong enough, they would oppress; they knew of subjects only as the slaves of princes. So Italy revolted. Mazzini, a man full of brave ideas, endeavored to give a republic to Rome, but was beaten down by cannon sent from France and manned by soldiers of the Prince-President. The programme was changed, and Cavour next tried his hand at uniting Italy. The Austrian was expelled from Modena, Parma, and Lombardy; then the Bourbon from Naples. Law succeeded to brigandage, which for two thousand years and more had ruled all the way from Piedmont, the foot of the mountain to the toe of the boot. Public schools were introduced. The school-master drives out the despots.

Whether will be realized the idea of Napoleon, that Europe will become all republican, is yet uncertain. Twenty-five years ago it appeared more probable. In the language of Castelar, "it passes like a meteor over all the horizons. It reigned some months in Italy, a month in Vienna, a month and a half in Frankfort, a year in France, some time in Spain. Suddenly it disappeared like a sanguinary comet, not overthrown by enemies, but destroyed by its passions, by its errors, by its intemperance, and, above all, by its insensate revolutions against itself. We have much of prophecy and little of politics. We know much of the ideal; little by experience. The republican party should be the party of our idea yesterday, but the party of action to-day; instead, all that we advocate is realized by conservatives. A republican, Kossuth, sustained the autocracy of Hungary; a conservative, Deak, realized it. Herten, a republican, advocated the emancipation of the serfs; the Emperor Alexander realized it. Mazzini proclaimed the unity of Italy; it was realized by Cavour. The republicans of Frankfort sustained the unity of Germany, but it was realized by the imperialist and Cesarist, Bismarck. Who aroused the republican idea in France, where it had been three times stifled—because the first republic was a tempest; the second, a dream; the third, nothing more than a name—who aroused it?

Victor Hugo, the poet; Jules Favre, the orator; and Gambetta, another orator not less illustrious. Who candidated it? A conservative—Thiers." A sad confusion this of the incapableness of republicans, that they can only enunciate great ideas, but are too impracticable to render them into institutions. But it proves not the hopelessness of republicanism. What though Victor Emanuel rules united Italy, Deak gives law in Hungary, and Bismarck has combined the hundred-headed Germany into a single empire. They have brought free institutions more near to the grasp. With the incubus of the old education thrown aside, a new power will be communicated to the people.

We trust that Castelar is correct in his predictions: "The French Republic can never be conquered by the monarchical coalition in the Versailles Assembly, nor destroyed by the word of the man who presides over it to-day, the general of the Cæsars. I do not believe in the possibility of a Carlist restoration. It is not possible that Spain should raise again the Inquisition over the conscience, the censorship over thought, silence over the tribune, the gag over the press, the convent of idleness over the workshop of labor." The deliverance of that country from the continual revolt and the Carlist invasion will be Castelar's best initiation as a statesman, a prophet of the modern time. Old Spain is old Rome; and the endeavor of Don Carlos is like resuscitating the claims of a Tiberius or a Nero. The mode of his warfare illustrates the madness that characterizes Bourbonism. He invades every home to dishonor every family. When he occupies a town he destroys the marriage records, thus embarrassing the proofs of title to property, casting upon the marriage alliance the odium of concubinage and on every birth the stigma of illegitimacy. Such is the entertainment which is prepared for Spain; such is the honor offered by MacMahon to France; such the future prepared for Italy. No wonder that Castelar avows that before consenting to Don Carlos it would be better to plunge Spain into the ocean.

The Bourbon is like the Old Man of the Sea. Once astride of a nation, there is little left for it worth hoping for. France was emasculated, and Spain, from being foremost

among the nations of Europe, became the very hindmost—a libel on modern civilization, and a reproach to the Christian name. Sensuality ruled in the court, and robbers were predominant in the mountains. Despotism, barbarity, and extortion characterized the government. Let us hope that no such restoration of Middle Age barbarism

may occur anywhere in Christendom. Lamaism and Brahmanism may be accepted in Asia, but for Europe and the Aryan race something better is required. The contest now in progress is for the dearest rights of human nature; and in it we must believe that Liberty will succeed, even though every treason in Europe be arrayed for the better.

ALEXANDER WILDER.

ENGLISH LITERATURE.*

BURNS longed that the gods "the giftie gie us, to see oursels as ithers see us;" in a literary point of view our English cousins have now that inestimable privilege. Taine has, perhaps, not exactly held "the mirror up to nature," yet to such a painted image of nature that the features and position are easily recognized if the exact likeness is not reproduced.

There is nothing more narrowing and provincializing to a nation or to an individual than constant viewing oneself by the light of one's national or one's family opinion. The thought of a nation or a period has always a tendency to run in grooves. To get out of the ruts of cotemporary thought is always a step in advance; this step in advance the English-speaking and reading public may take if they choose to read the great Frenchman's pages; for, however determined they may be to resist the fascination of his style and thought, they can not fail to be influenced, in a degree, by his judgments. And all who are not trammelled by national prejudice must, for the most part, coincide with the author's estimate of English writers.

One may read every other work upon English literature in the language, may study all the critiques upon each individual writer, and yet, if he has not read this work, there will be a vast gap in his true knowledge of the subject. Everywhere we are surprised and delighted by the opening up of new vistas of thought, new views of old and well-known grounds, which make them better known to us.

Yet there is an exaggeration, an excess of epithet, a flame and glitter of imagination that fires the reader, and sometimes dims the judgment; this will be readily seen if one turns from the pages of Taine to the pages of Plato; the contrast is as the tropic exuberance of fo-

liage and color to the calm tints of an English landscape—it is as if one had passed from the conflict of earthly passions into the immortal calmness of the gods.

Again, while Taine constantly deprecates the English lack of delicacy, and use of coarse expressions and invectives, he uses equally as coarse and rough words when remarking upon their faults; hence one must beware of blindly coinciding in all his opinions, or of taking him as the perfect pattern of a critic.

Our author starts out with the idea of finding behind all theories, acts, and writings, the individual, the man as he lived, moved, thought, in his own day, and of judging him rather by the opinions of his own times than by the opinions of our day; this is fair and philosophical, but extremely difficult; and, in any degree, to accomplish such an undertaking, it is first necessary to divest oneself of prejudice, prepossessions, and nationality. This, Taine does not always accomplish; his own personality appears; we know him a Frenchman, we sometimes find the partisan; but he is an ardent student of causes, and never purposely unfair.

The "History" opens with a description of the wild, frozen islands of Jutland, and the wild, fierce men, Saxons, Angles, and Jutes, who, far back in the misty fifth century, came like a herd of wild beasts and took possession of green England. The gradual change of these pirate barbarians to milder manners and a better culture is then depicted, and instead of the stereotyped history of literature where we have each individual painted and framed by itself, solitary, stripped of all surroundings, we have great, historic paintings, showing the dress, climate, and productions, and thus illustrating the influences of the day that formed the writer and, reflexly, the writer's influence upon his countrymen and succeeding times. All the greatest English authors, from early days to Dickens and Thackeray, are depicted,

* "History of English Literature." By H. A. Taine. Published by Holt & Co., New York. "Outlines of German Literature." Holt & Co.

surrounded by the men and women of their day, acting their part in the drama of life, and not as mere automata, transcribing for us the titles of their books, and labeling specimen skeletons of their characters. Students of English literature must read Taine, and that the work might be brought within the leisure and means of ordinary students, the volumes have been judiciously abridged by John Fiske, librarian of Harvard.

Since the German nation has taken so prominent a place among European powers, the study of the German language and literature has received a new impetus. To those who

have not time or opportunity to acquire the language, and who yet desire a knowledge of German thinkers and German thought, Gostwick and Harrison's *Outlines of German Literature* will be a valuable acquisition. In a moderate compass it furnishes clear, concise views of all the prominent writers who have lived since about the year 380. For a book of reference this work will be found very serviceable, as names and dates are plainly given; the style is pleasing and expressive, and is an "outline" of the subject; the general reader or casual student will find the work satisfactory.

AMELIE V. PETIT.

PEN AND INK PICTURES OF IRISH CUSTOMS

WAKES.

MANY changes have, within the past century, taken place in Ireland. There is no longer a Parliament sitting in College Green; the Established Church is a thing of the past; the grievances under which the tenant farmers groaned have been partially redressed; and the peasantry now receive a rate of wages that enables them to live in a condition of comparative comfort. No change has, however, taken place in the customs of the Irish people. When a child is born, the happy father gives a "blithe-meat," as it is called, and the neighbors are invited to a "tea," with its necessary concomitants. This feasting is followed by a distribution of whisky-punch; and a jolly scene is sure to follow. Pat Murphy lilts off Tom Moore's silly song:

"Whisky, drink divine!
Why should drivellers bore us,
With the praise of wine,
When we've thee before us?"

Mary Moriarty follows with her favorite:

"A sailor courted a farmer's daughter,
That lived *convenient* to the Isle of Man."

Peter Purcell responds to the unanimous call to tell his story, "The Rising in '98," and then there are calls for his laughter-exciting tale, "How Denny Flannigan Tricked the Guager." Songs and stories alternate, and it is sometimes near the hour "when graveyards yawn," when the noisy revelers retire. All this time the weak and suffering mother seems to be forgotten, and she frequently "gets a back-set," as it is phrased, or brain-

fever ensues from such senseless merriment. It is, however, the custom, and do you think Cor. Carleton would be so "mane" as not to do as the Carletons had done for generations?

When death enters a family, there is the inevitable "wake," with pipes and tobacco, and whisky galore. The boys and girls, for miles round, come to the "wake-house," and a good deal of love-making goes on, even in the room with the corpse. The pipes are not allowed to be idle, and the atmosphere is soon laden with the sickening tobacco fumes. Tea is made for those who have come any distance, and all are regaled with "a drop of the native." Very often this whisky is horrible stuff, and those who imbibe it soon become reckless and disorderly.

There is a story told of an Irishman who went into a public house, in Glasgow, and asked for "two glasses of the best fighting whisky." He, it is said, drank the stuff and was pugilistically inclined instantaneously. In Ireland feuds between families frequently exist, and when the Donegans and the Dempseys come in contact at the "wake," under the influence of the "native," no man can predict what will happen. Fights have frequently occurred. All night the "wake" is kept up; songs are droned, and stories are told; dancing, even in the presence of death, is sometimes to be seen, and disgraceful scenes of drunkenness are witnessed. Not very long since, Dublin was startled by the announcement that at a "wake" in the city,

so drunk were the friends of the dead that they did not observe that a candle had fallen upon the straw bed. A fire was the consequence, and the corpse was frightfully charred.

The Roman Catholic bishops and priests have prohibited "wakes," but the custom is still observed. An Irishman regards it as a point of honor to give his relatives what is called a "respectable wake," and the more whisky and tobacco consumed, the more respectable it is considered in the eyes of his foolish neighbors. "Hadn't Jamie Duffy a grand wake! Troth, and it's himself *deserved* it, for he was a decent fellow, out and out." Indeed, the provision for a "wake," in the shape of tea, whisky, tobacco, etc., is generally in proportion to the regard held for the departed when they were alive. Many a son plunges himself into debt in order thus to do fitting honor to his father, and fathers—aye, and widowed mothers, too—do the same when a child dies. Is not this both foolish and sinful? The "wake" is sometimes kept up for three or four nights, and the expense resulting therefrom is a serious matter to many. Then, at the funeral, whisky is copiously distributed. All coming into the house are treated, and three or four men are each supplied with a bottle full of whisky and a glass. With these they go out to the various pathways leading to the house of mourning, and all coming to attend the funeral are compelled to "bolt" one or two glasses of raw liquor.

Now and again, this custom—which surely would be "more honored in the breach than in the observance"—has led to much that was painful. How shocking to see four men carrying a coffin through a graveyard, and to see by their gait that they have been "putting an enemy into their mouth to steal away" their power of steady motion. Some years ago, at a funeral in the south of Ireland, the procession had to cross a narrow bridge of timber, and so inebriated were the bearers that the coffin fell into the river, and was got out with some difficulty. Thank God some improvement in the mode of conducting "wakes" and funerals is observable in Ireland; and I hope the day is not far distant when such unholy customs shall be abolished.

Of course, in religious families, "wakes"

are conducted after a widely different fashion. In the early hours of the night chapters from THE BOOK are read, hymns are sung, and prayer is frequently offered. About midnight the visitors leave, and only particular friends remain all night. Before the funeral, a suitable address is delivered by a minister, who also conducts a service at the grave. The Roman Catholics carry the remains into a chapel, where mass is said, and afterward a collection is made to raise a sum to pay for further masses for the repose of the soul of the departed. Often large sums are subscribed on these occasions, and Protestants frequently contribute handsomely—out of respect for a departed friend, or, mayhap, that their liberality may be extolled far and near. "Boys, did you hear how gamely Tom Johnston acted at Denis Dolan's funeral? If he didn't give two sovereigns, my name's not Johnny Rafferty. Ah, he comes of a good stock! God bless him! 'Deed if all the *Protestants* was like him, I might turn my coat some day. If coorse, you know it's fun I'm making, boys, for I'll live and die in the true Church—the holy Roman." In this way Tom Johnston's subscription is talked of, and he becomes a popular man in the neighborhood. Some men are "wise in their generation." In my next I propose glancing at other customs which have still an existence in the old land.

CHRISTY CRAYON.

OUR CLASS OF 1873.

OUR Course of Instruction in Practical Phrenology opened its session for the year on the 5th of last November. The class was very respectable in point of numbers, talent, and intelligence. Every section of the country was represented, and each member evinced commendable diligence and an appreciative interest in all the subjects of instruction. We have confident hope that the world will be set forward in a knowledge of human character and duty by the influence which this class will be likely to extend throughout the country. One clergyman and one physician were in attendance—a fact significant of the growing inquiry on the subject of mental philosophy among the teachers of mankind.

As at the present writing the class is still in progress, we shall have something more to say of it in future numbers.

TEETH SET ON EDGE.—All acid foods, drinks, medicines, and tooth-washes and powders are very injurious to the teeth. If a tooth is put in cider, vinegar, lemon-juice or tartaric acid, in a few hours the enamel will be completely destroyed, so that it can be removed by the finger-nail as if it were chalk. Most people have experienced what is commonly called teeth set on edge. The explanation of it is, the acid of the fruit that has been eaten has so far softened the enamel of the tooth that the least pressure is felt by the exceedingly small nerves which pervade the thin membrane connecting the enamel and the bony part of the tooth. Such an effect can not be produced without injuring the enamel. True, it will become hard again, when the acid has been removed by the fluids of the mouth, just as an egg-shell that has been softened in this way becomes hard again by being put in the water. When the effect of sour fruit on the teeth subsides, they feel as well as ever, but they are not as well. And the oftener it is repeated, the sooner the disastrous consequences will be manifested.

CHARACTER FROM PHOTOGRAPHS.—Perhaps

one of the best tests of the truth of Phrenology is the examination of likenesses, and the description of character deduced from them. If the likenesses are properly taken for the purpose, we undertake to write out character in full in that way. A gentleman recently sent likenesses of himself and his wife, requesting "a plain, unvarnished tale" respecting them, and a short time after receiving the documents, he sent us the following:

"DEAR SIR: I received the written description of myself and of my wife, and all to whom I have shown them pronounce them 'true to the life.' It is wonderful how well and truthfully you can read character from photographs. Those who are opposed to the science have to strike their colors, and acknowledge that it is beyond their 'ken;' and I, who have been acquainted with your writing several years, expected you would read the general character, but did not expect you could so thoroughly exhaust the subject from the pictures."

A. H—, M.D.

WINDSOR, NOVA SCOTIA.

Persons who can not visit us may thus obtain correct delineations of character by sending likenesses and certain measurements which, with terms, are fully explained in "The Mirror of the Mind," which we send on application.

AGRICULTURAL HINTS.

HOW TO SELECT AND GROW FRUIT.—A writer in *Every Evening* furnishes the following valuable hints on fruit culture:

The great mistake of fruit growers in setting an orchard of either peaches, apples, or pears is they are anxious for too great a variety. Not knowing just what varieties are adapted to their soil and climate, they select from twenty to fifty different kinds, have a few of each, but not enough of any to make the sale an object; hence they pronounce fruit-growing a failure—no money in it. This is especially the case with peach and pear growing. Six or eight varieties of the peach are much better for commercial growers than twenty. A succession of varieties known and approved in the locality is all that is needed. Never plant a peach tree more than a year from the bud. A peach tree planted in the fall will make a better growth next season than if planted in the spring, other things being equal.

Any good corn land will grow the pear, and any land that will do well in peaches will do well in pears when well manured and properly cultivated.

Select but few varieties, and such as come in before or after peaches. No great, although a paying, price can be expected for pears that go into market when it is filled with peaches. Among the varieties that are known in Delaware to be steady bearers, good growers, and not subject to blight, rotting at the core, or falling of the leaves prematurely, are, of the very early, E. Manning, Bloodgood, Buerre Gifford, and Doyenne d'Ete; summer, or early fall, Bartlett, Doyenne, Bussock, and Seckel; late fall, Buerre Clairglou and Duchess d'Angouleme; winter, Lawrence, Buerre d'Anjou, Vicar of Winkfield, Winter Nellis, and Easter Buerre.

For six varieties ripening in succession from July 15th, take either E. Manning or Buerre Gifford, Bartlett, Duchess, Buerre d'Anjou, Lawrence, and Vicar of Winkfield. Lawrence and Bartlett only as standards.

From some of these varieties pears, with good culture, may be expected the third year, in the south particularly; with all by the fifth and sixth, when two and three year old trees are planted.

If the land is not naturally dry, under-drain, or in lieu throw up in squares, by deeply plowing in ten-foot lands each way, forming squares with elevated centers ten feet apart. Make the hole large enough to set the tree without bending the roots, and as deep as the dead furrows, or down to near the water line of the soil. Set two or three year old standards twenty feet, and dwarfs ten feet, each way, making three drops to one standard, and manure in six or eight inches below the tree roots, so as to invite the roots downward. Fill around the tree with surface soil pressed around the roots, leaving the ground two or three feet from the tree, rather ditching than crowning, mulched with leaves, straw, or litter, over which a little earth is thrown. Trees thus set will all live and make a good growth the first year, and come into early bearing often the second year from planting. I know of no orchards that are late in coming into bearing that were planted, cultivated, and pruned in a proper manner. Standard Seckels even have borne the third year from planting. Doyenne d'Ete the second year, Bartlett Standard the fourth, Buerre d'Anjou and Duchess the fifth. The average price of pears for ten years past through the season has been over \$12 per barrel; in New York often as high as \$20 and even \$30 per barrel, and never less than \$15. At such prices the masses can not indulge in them. The acreage of pears should be greatly increased, so that they can be bought at lower rates and come into more general use. They are as easily raised as peaches, and more baskets obtainable from an acre.

SHALL WE ABANDON FARMING?—"If one cause of our difficulties is over-production, do you recommend any proportion of farmers to abandon farming?" No, we do not—except such men as are losing money by farming every year they pursue it as a business. What we urge is the diversifying of products—the growing of more flax, hemp, roots, fruits, rye, broom corn, wool, herbs of various kinds, etc., in proportion to the amount of cereals grown. Grow more of what we import most of. Our resources are adequate to the production of nearly everything we consume that is produced from the soil. We can certainly grow our own cotton, rice, sugar, indigo, flax, hemp, silk, jute. And if the manufacturable material is furnished in sufficient quantity and with sufficient regularity, it will be manufactured. The unemployed labor in this country to-day ought to be utilized in just such work. We forget that the demand of modern society is for varied

products. True, the people must be fed; but because they require bread, fruit, butter, and meat, it does not follow that unlimited production of these articles will yield the producers compensation. If farmers learn how to produce what is least produced here and imported most, they need not abandon farming as unprofitable.

PREPARATION OF SEWAGE AND STABLE REFUSE.—Millions of dollars' worth of valuable material yearly finds its way, from the sewers of our great cities, into the sea, serving no purpose except to contaminate adjacent waters, while sums, equally large, are expended by agriculturists for the regeneration of worn-out soil by artificial fertilization. The collection of sewage presents no special points of difficulty, but its transportation to desired points is by no means readily accomplished. For this purpose an effective plan is greatly needed. One system, which we believe has recently been made the subject of a patent, consists in compressing the manure into cakes with dry peat, and covering the mass with soft clay or equivalent substance to prevent fermentation and evaporation. The idea seems to be a feasible one, though we have no record of its being successfully put in practice.

Other patents have been granted for the preparing and baling of stable manure. This substance, in order to prevent its otherwise too large accumulation, it is necessary to remove from city stables before the straw contained in it is in a sufficiently decayed state for fertilizing purposes. Consequently, the straw must be got rid of, and as it can be utilized for bedding for horses, or for the manufacture of coarse varieties of paper, it is suggested to winnow it out of the mass by means of a suitable machine. Then the residuum is compressed so as to exclude the air, to which the heat and steam of manure is due; and finally the whole is covered with a coating of clay, plaster, or cement.—*Scientific American*.

A USEFUL SOAP.—The following is commended by those who have tried it for scrubbing and cleansing painted floors, washing dishes, and other household purposes. Take two pounds of white olive soap, and shave it in thin slices; add two ounces of borax and two quarts of cold water; stir all together in a stone or earthen jar, and let it sit upon the back of the stove until the mass is dissolved. A very little heat is required, as the liquid need not simmer. When thoroughly mixed and cooled it becomes of the consistence of a thick jelly, and a piece the size of a cubic inch will make a lather for a gallon of water.

WISDOM.

I HAD rather have newspapers without government than a government without newspapers.—*Jefferson.*

It is a remarkable peculiarity with debts that their expanding power continues to increase as you contract them.

THEY who in their age approve of the career of their youth, have generally had the wisdom of age in their youth, and have generally the vivacity of youth in their age.

IN wonder all philosophy began, in wonder it ends, and admiration fills up the interspace. But the first wonder is the offspring of ignorance—the last is the parent of adoration.

THERE is nothing which contributes more to the sweetness of life than friendship; there is nothing which disturbs our repose more than friends, if we have not the discernment to choose them well.

It was the policy of the good old gentleman to make his children feel that home was the happiest place in the world; and I value this delicious home-feeling as one of the choicest gifts a parent can bestow.—*Washington Irving.*

A WORTHY man thus wrote: "I expect to pass through the world but once. If, therefore, there can be any kindness I can do to any fellow-being, let me do it now. Let me not defer or neglect it, for I will not pass this way again."

THE character of the scenes in which we are brought up impress themselves upon our souls. Great fanatics generally proceed from sad and sterile countries. As is the place, so is the man. The mind is a mirror before it becomes a home.—*Oliver Cromwell.*

LAUGHTER is one of the gifts which distinguish men from animals. Mirth, so far from being one of the lower attributes of human nature, is one of the higher. It reigns in an innocent nature, and tends to perfect and brighten the mind wherever allowed. It may be said of this emotion as quaint Andrew Fuller said of anger: "He would it hath a maimed mind."

"MAKE WAY! make way, good people! I'm exceedingly cramped for space!" This was the exclamation of a poor worm, that had a whole field to himself, and acres to spare; but he wished the impression to go abroad that he was ten times as large as he seemed to be. There are many people in this world who act just like this poor worm.

You must elect your work. You shall take what brains you can, and drop all the rest. Only so can that amount of vital force accumulate which can make the step from knowing to doing. No matter how much faculty of idle-seeing a man has, the step from knowing to doing is rarely taken. It is a step out of a chalk circle of imbecility into fruitfulness.—*Emerson*

MIRTH.

"A little nonsense now and then
Is relished by the wisest men."

WHAT is that from which, if you take the whole, some remains? Wholesome.

THE man most likely to make his mark in the world—one who can not write his own name.

THE daughter of an Indiana Congressman eloped recently, taking the old gentleman's back pay along with her.

"HAVE I not, my son, offered you every advantage?" "Oh, yes, sir, but I could not think of taking advantage of my own father."

SAID Mrs. Jenkins, on her return from church: "When I see the shawls of those Johnsons, and then think of what I have to wear, if it wasn't for the consolation of religion I don't know what I would do."

"Does the train start this evening at thirty-five minutes past six, as usual?" asked an elderly lady of a railroad employé. "No, it leaves at twenty-five minutes to seven," was the reply. "Dear me, dear me, how they do change these trains!"

"YOUR children may never have wealth," observed a clergyman recently to his congregation; "but when they grow up it will be something for them to boast that their fathers were not members of the Forty-second Congress."

A PHRENOLOGIST told a man that he had Combativeness largely developed. "No," said the other, "I have not; and if you say that again I'll knock you down!"

THERE is a man in Troy who did business about a year ago without expending a dollar in advertising. He has at last consented to advertise. His first advertisement was headed "Sheriff's Sale."

A YOUNG man, "illiterate but polite," on being invited to attend a wedding, sent a note in response, saying, "I regret that circumstances repugnant to the acquiesce will prevent my acceptance to the invite."

As a shoddyite was looking at some paintings, the dealer pointed to a fine one, and said, "There is a dog after Landseer." "Is it really?" exclaimed the new-found nabob; "What is the dog after him for?"

TWO Quaker girls were ironing on the same table. One asked the other what she would take, the right or the left? She answered promptly, "It will be right for me to take the left, and then it will be left for thee to take the right."

A GOOD lady who on the death of her first husband married his brother, has a portrait of the former hanging in her dining-room. One day a visitor, remarking the painting, asked, "Is that a member of your family?" "Oh! that's my poor brother-in-law," was the ingenuous reply.

A GOOD joke on a young city fellow, who bought a farm last winter, has just leaked out. He had a fine orchard of about two hundred apple trees, and a few weeks ago he tapped every one of them for cider. As it didn't run very well, he inquired of a neighbor what the matter was, and gave him a new hat not to tell any one else.

A MAN who had missed his way fortunately overtook a boy going with a pot of tar to mark his

master's sheep. He asked him the road to Banff, but was directed by so many turnings, right and left, that he agreed to take the boy behind him on his horse. Finding the boy pert and docile, he gave him some wholesome advice, adding occasionally, "Mark me well, my boy." "Yes, sir, I do." He repeated the injunction so often that the boy at last cried out, "I canna mark ye ony mair, as the tar has geen oot."

Our Mentorial Bureau.

[In this Department will be noticed such matters as are of interest to correspondents and to the general reader. Contributions for "What They Say" should be brief, pointed, and creamy, to secure publication.]

To Our Correspondents.

THE PRESSURE OF OUR BUSINESS IS SUCH that we can not undertake to return unavailable contributions unless the necessary postage is provided by the writers. In all cases, persons who communicate with us through the post-office should, if they expect a reply, inclose the return postage—stamps being preferred. Anonymous letters will not be considered.

QUESTIONS OF "GENERAL INTEREST" ONLY will be answered in this department. One question only at a time, and that clearly stated, must be propounded, if a correspondent shall expect us to give him the benefit of an early consideration.

LEATHER IN FOOD.—A paragraph has been going the rounds of the press which states that in our food we may swallow a good deal of leather in the course of a year. Is it true?

Ans. Yes, it is true, especially if you make tea and coffee part of your regular dietary. To fairly ventilate this subject, it would be well for us to inquire into the manner in which leather is made. This is accomplished by steeping skins in an infusion of certain vegetable materials which contain a substance called tannin. This tannin exists more or less in most plants, and especially in some barks. The best, or that which is generally considered the best of the barks, is oak. Water dissolves out the tannin, and so what there is of that ingredient in coffee or tea is in great measure abstracted by the hot water in which these articles are "drawn." However, to make leather it is necessary, as in the case of tanning hides, that albuminous matter be brought into contact with the tannin. This albumen is found in the milk used to render the beverage more acceptable to the taste of most people. Tannin and albumen have a very strong affinity for each other, so that when brought into contact they instantly unite, and the result of the union is the insoluble, endurable, tough material, leather. Chemists call it tannate of albumen. "Tannin is the ingredient in

tea and coffee which gives them most of their taste, and when milk, cream, or egg is added to the tea and coffee, the union which immediately takes place between the tannin and the albumen deprives the beverage of the tannin flavor. If one would make a strong decoction of tea, and then pour milk into it, the preparation, if examined with a strong microscope, will show small particles of leather floating in it; and if the decoction be extra strong, an actual precipitate or deposit of the tannate of albumen will take place in the course of time. Now, presuming that a person takes a cup of tea with pure milk three times a day, and allowing one grain only of leather to be formed in each cup, it will be found that in the course of a year he will have swallowed enough leather to make a pair of shoes.

PERSONAL MAGNETISM.—Does the amount of personal magnetism in an individual depend on bodily conformation or temperature, and is there any sign by which we can detect its existence by coming in contact with the person?

Ans. The physical organization certainly has much to do with the influence of persons upon others. Generally those who are coarse in organization, who have a bilious temperament very strongly marked, exercise a sort of passive influence, while those who are abounding with the juices of life, and have the vital qualities well indicated in the fullness of the face, the roundness of the limbs, and sprightliness of the demeanor, and cheeriness of language, are cordially received by others, and generally they exercise an influence upon the world which is elevating and encouraging. Some persons attract us at first sight. There is an atmosphere, as it were, radiating from them which affects our own being and compels our sympathy.

The indication or external sign of attractive or of repellant qualities is found in the temperament chiefly, as we have already indicated, but it must be admitted that in some cases the sign may not be so marked as to impress one. Those who have

doubts with respect to the characteristics of a stranger, especially if they are experienced in the reading of character from Physiognomy and Phrenology, will wait before they come to a conclusion for some action or expression on the part of the individual; will wait, for instance, until they have seen and heard him speak. It must be appreciated, too, that our impressions of others depend upon our own physical and mental organization, and, therefore, upon our own susceptibilities.

"SELF-DENIAL."—How shall I go to work so to crucify the flesh as to meet the Scriptural requirements of self-denial? How may I take up the cross?

Ans. One is not to deny himself anything which is good for him. God made this world for man, and not man for the world. All of God's ordinances are for man's use and man's good. We are not to deny ourselves food, raiment, fuel, homes, society, education, the culture of all our faculties, association in wedlock, or the right use of any organ of the body or any faculty of the mind. It is simply the *abuse* of these we are to avoid. If one be inclined to eat too much, or drink too much of that which would in proper quantities do him good, he is to deny himself from indulging in excess, or in thus *perverting* his nature. To take up the cross is simply to do our duty when it may be contrary to our inclinations. Jonah was commanded to go to Ninevah to preach; he disobeyed, and—you know what happened.

One is commanded to follow "The Commandments." It may be a cross at times to do so, but he *must* do it, or forfeit the blessing which would follow the doing it. We are required to "pray without ceasing." It may be a cross to do this, but it may and ought to be done. It simply means a constant desire to be in agreement with the will of God; the possession of a submissive spirit, which says, "Thy will be done."

POETS vs. ORATORS.—It has been said poets are born, and that orators are made. Which is really greatest, the poet or the orator?

Ans. Both are great, and each, to "rise and shine," must be "touched" by a power above the reach of sense—must be moved by the spirit. Both develop the same faculties; but, as the painter brings color to his art, he occupies a higher plane than the sculptor, who works out his images without color. So the poet may be said to exercise faculties not so necessary to the orator. But the best man uses *all* his powers in fullest measure. The hand may be higher in location and in function than the foot, but it can not well dispense with the more humble member.

STAMMERING.—The quacks with their professed secrets are in the field scattering circulars proposing to cure stammering, their prices ranging from \$50 to \$100. So far as we know all these are simply quacks or impostors, or both.

Those who would know the cause and cure of

this infirmity, may find it fully stated in the "Illustrated Annuals of Phrenology and Physiognomy," a book of some 400 pages and 300 illustrations. Price, \$2; may be had at this office.

GEOLOGICAL INQUIRER.—The works or treatises mentioned by Dr. Huyette in his interesting article are to be found as follows: Hunt's Lecture in the Smithsonian Report for 1869; Hall's "Evolution," in the files of the New York Tribune, by which it was reported sometime since; and Shaler's paper is in the collection of the Boston Historical Society.

SPECIAL TALENT.—I have a brother, aged fifteen; has one short leg; is light and spindling; apt at all his studies; has always been very fond of picture-making. While riding along the road, will draw everything that comes within his observation. His school-books have every blank spot filled with some of his drawing. His friends are poor, and can not educate him as he should be. 1. From the above would you judge that by proper training his apparent talent could be used in making him a good livelihood? [Yes.] 2. What calling would you think him best qualified for? [An artist.] 3. How shall we proceed to cultivate his talent? [Send him to Cooper Institute.]

STATE AND TERRITORY.—What is the real difference between a State and a Territory?

Ans. The States of our Union have an internal organization of their own; they elect their own officers, and control their own civil affairs; while the Territories are subject to the control of the general Government, their officers and Legislature being appointed by the general Government. Such difference continues until the Territory is admitted into the Union as a State.

FULL FACE.—Is a full face a sign of kindness.

Ans. Generally those having full faces are largely endowed with the vital temperament, and are known for their frankness, sprightliness, and general good-nature. Take a florid, chubby-cheeked man, and you will find one who is demonstrative and active in whatever he does. His susceptibilities are quick, and he responds to their stimuli.

Other questions, deferred for want of space, will be answered in our next.

What They Say.

FEAR NOTHING.—Among mortals we find no model man. There has lived none such as we would be satisfied to be. Yet there have been men of whom humanity is proud, and to be like them it is well to aspire. Millions of human beings have lived and died, of whom to-day the world knows not by what name they were called. True, it is better thus to be forgotten than to be remembered as a wrong-doer, for it is better to do

nothing than to do evil, but it is better still to be remembered as a benefactor of the world.

Notice, then, what were the lives and characters of those who have been the most successful agents in advancing the well-being of the race. Various, indeed, they were, but in one thing they were alike—they were courageous. See Luther defying the church of Rome; see Knox, so fearless of his sovereign; look on those that have been leaders in every reform and champions against oppression—those that are

“To memory and to freedom dear”—

and see what brave hearts were theirs. What is the lesson that we learn from this? Is it not that, if we would “make our lives sublime,” we should fear no evil? Fear nothing but sin. The cause that is just will prevail. The reason that so many false doctrines and evil institutions exist is, because they have not been thoroughly exposed or vigorously combated. Men are not naturally so prone to evil as some suppose. Prejudice darkens many minds, and they lack knowledge more than they lack morality. But there is also evil in the world that can be overcome only by the power of an earnest and fearless opposition. Fear not to face the facts, for it is the part of one that doubts the justness of his cause. The cause that is just will appeal to them; the doctrines that are true are sustained by them.

W. D. PRATT.

SOME PERSONAL THOUGHTS.—Few people are found in this world who do not believe in Physiognomy; but many of those who believe in that science refuse to accept Phrenology. It is just as natural for one to judge character by the face as it is to judge of strength by the appearance and quality of the muscles; yet many who do thus read character will deny, nevertheless, that they believe either in Physiognomy or in Phrenology.

Now, this face-science is Physiognomy, and *all* really believe in it more or less. People say that they do not believe in what they call “bumpology;” they do not believe the brain to be divided into separate organs, and each organ performing its peculiar function. If a person will admit that an individual carries certain marks of character in his face, then why not believe that the same is true of the brain also? Now, if a man’s disposition, his nature, and, in fact, his whole character will so stamp itself on his countenance as to be visible to a certain extent, why will not the brain, which is the throne of the mind, and the fountain-head whence all thought must originate, give even more and stronger indications of character than the face?

The brain is the acknowledged seat of the mind, and the mind is the master of the body; and, as the will is an attribute of the mind, and every action is decreed by the will, then why is it that men refuse to accept Phrenology, and claim that there is no such thing as this brain-science?

To believe in Physiognomy and not in Phrenology is as wise as to believe that a man can be made as drunk by the smell of liquor as he can by drinking it. To believe that the face gives indications of character, and yet believe that the brain, where every thought must originate, gives none, is simply absurd. If the nature of a man’s thoughts can be read from his face, it will certainly give more idea of character to go back to the brain—the seat of mind and the parent of thought—than to judge from the countenance merely. The water of a stream may taste of salt, but trace it up and near the origin of the stream, or some of its tributaries, you will find the water more salt, if you do not come to the salt spring itself; so, if you get an idea of character from the countenance, trace it back to the brain and you will find stronger indications in favor of your opinion, if it be correctly drawn.

Some opponents of Phrenology will point to a man and tell you, “That man drinks.” How do they know? because he has a “rum-blossom” on his nose? Yes, he does drink, and has face-marks to show it; but go to his brain, examine his head, and you will find the passion of appetite strongly marked. By the face he can be stamped as a drunkard, but to what extent he is likely to carry his drinking, unless some powerful counter-acting influence be brought to bear, can best be determined from the brain.

The time is coming when those who oppose Phrenology will have to forego their prejudice and acknowledge it as a true science. Hand in hand with Physiognomy, it is destined to prove a great blessing to mankind.

LITTLE TOM.

CENTENNIAL PRIZES.—An Oregon correspondent recommends that on the occasion of the American Centennial there be a premium offered for the best poem on the rise and progress of American liberty. “This will invite honest competition from every poetical mind in the country. Each and every one will do his very best, and the result will be a history of our struggles and triumphs for a hundred years, written in the beautiful language of poetry.”

PULLING HAIR TO GET MONEY.—On the outskirts of one of our western cities a public school-house has lately been erected for the accommodation of those residing in that district. It is a plain but artistic-looking edifice, substantially built and neatly furnished. When completed *all* who were interested in it were invited to meet in the building on Monday evening, September 1st, for the purpose of electing officers, etc. Speeches by some of the leading men of the city, and vocal music, were part of the programme for the evening. The officers were duly elected and the bill of expenditures read, the sum total amounting to a little over \$11,000. The speakers were then announced. The first was a local preacher, a tall,

fine-looking man, whose practical remarks and witty criticisms were very amusing. Next came an old Welshman, of rather large proportions, with a broad, good-humored-looking face, who addressed his remarks to the children in the following manner: "Now, children, what you want is to be *larn*, and I want you to get hold of some of them there fellers what's got money, and pull their hair until you get them to lay a board walk along this here road." After enlarging upon the merits of the building and the demerits of the road, he closed with the characteristic remark: "And now I'll give my place to some one what can talk." This plain-spoken farmer caused a good deal of merriment, but I am sure those "fellers what had money" must have felt reproved for neglecting such an important item as the "board walk." This oration was followed by a song, "We Welcome You," etc., one of the vocalists saying that one of their number being absent they would have to "run on three wheels." After this several persons were called upon to speak, but respectfully declined. Finally a gentleman came forward, and "made a long oration," endeavoring to impress upon the minds of the people the necessity of public schools. His words were well-chosen, although inclined to be rather fiery. The meeting closed at half-past nine; every one apparently satisfied with the building, and pleased with the evening's entertainment.

HELLENA.

LAW AND PHRENOLOGY.—A correspondent writing us from the West, who has been for some time in the practice of the law, but who is now practicing Phrenology and lecturing thereon, says: "While pursuing the law I saw more dishonesty than I ever thought of in years of lecturing. I believe lawyers will keep everything but their promises." Pretty severe on lawyers, but it is one of them who speaks.

MIND—COLOR.—An Attic philosopher cyphers out the following. He replies to a priest who says, "*Nature is hid in mystery.*" The philosopher says, Nature is seen and read of all true men, as clearly as color is defined and interpreted:

Order of Mind.

Yellow or Gold (sunlight).....	Intellectual.
Blue (sky).....	Esthetic.
Brown (earth).....	Animal.
Green (verdure).....	Social.
Red (tone).....	Spiritual.

What say the scientists to this new classification?

SWEDENBORG AND PHRENOLOGY.—J. C. W. says: I write to direct your attention more particularly to passages of Swedenborg bearing on the subject of Phrenology. I cite you to the "Divine Love and Wisdom," §§ 366, 373, 384. Please read also in the "Arcana Celesta" § 4,039 to 4,054 inclusive. Read also from § 6,598 to 6,626, in which you will find a presentation of the mental science such as can be found nowhere else. No-

tice especially § 6,607 as to the bearing on Phrenology. Read also § 7,836. You will object that Swedenborg makes the heart, stomach, lungs, spleen, etc., to be organs. I think the above-cited section, § 366, in "Divine Love and Wisdom," reconciles this, for the effort is to make these viscera, and, indeed, every part of the body, the ultimates, so to speak, of the brain; hence, when Swedenborg speaks of a spirit as belonging to the province of the stomach, it is the same as if he had located him in that part of the brain which ramifies to the stomach—possibly to the organ of Alimentiveness. In "Divine Revelations of Nature," at § 169, speaking of Swedenborg's "Economy of the Animal Kingdom," the writer represents it as being perhaps more full and clear as to the bearing of Swedenborg's philosophy on Phrenology than any of the passages to which I have cited you above. If you conclude to investigate the subject, and treat of it in the JOURNAL, you ought to examine the latter book. [We have.—Ed.]

BANK OF ENGLAND NOTES.—In referring to "Bank of England Forgeries," at page 326 of the November number, we stated, "No notes for less than £1—\$5—are issued." Mr. J. A. Mowatt reminds us that in England no notes are issued for less than £5—\$25. The Bank of Ireland and the various other banks of issue in Ireland and Scotland, issue notes for £1; but in England the smallest note in circulation is for £5. A very celebrated Methodist minister went from England to preach special sermons in Belfast, in Ireland, and special collections were taken up after the sermon. The preacher considered they had been doing well. "I think," said he, "that I saw about 50 notes alone placed on the plates. That will be £250." He was sadly disappointed when informed that each note was for only £1 instead of £5. He resolved that, however useful small notes might be in ordinary business, they were most mischievous on days of special collection for church purposes, even after brilliant sermons.

THE PHRENOLOGICAL JOURNAL.—This publication needs no words of praise or commendation at our hands, for it has built up a national reputation peculiarly its own. In glancing at its contents, there are to be found articles touching on various matters that will prove of interest to the reader.

Printers' Circular.

HERE AND THERE.—An English clergyman, when remitting his subscription for the PHRENOLOGICAL JOURNAL, writes from Cheshire, as follows: "You Yankees popularize knowledge; we confine it to Oxford and kindred places, until it grows rusty." [Yes, here the common people know something of science and philosophy, and newspapers and magazines bring the best knowledge home to every house. We also have free schools in America.]

The Library.

In this department are given the titles and prices of such NEW BOOKS as have been received from the publishers. Our readers look to us for these announcements, and we shall endeavor to keep them well informed with reference to the current literature.

YALE LECTURES ON PREACHING. By the Rev. H. W. Beecher. Delivered before the Theological Department of Yale College, in the regular course of the "Lyman-Beecher Lectureship on Preaching." From Phonographic Reports. "Second Series." 12mo, cloth. New York: J. B. Ford & Co., 1873. Price, \$1.50.

We are not surprised that a second series of Yale Lectures should be given to the public, when we consider the success of the first. The inquiry on the part of many young clergymen is what is the cause of Mr. Beecher's wonderful success as a preacher, a lecturer, and a writer? In these "Yale Lectures" Mr. Beecher gives the "secret" of his success. These are the topics on which he lectured the Yale students: Choosing the Field; On Prayer; Methods and Benefits of the Prayer Meeting, its Helps and Hindrances; Relations of Music to Worship; Development of the Social Element; Bible Classes; Mission Schools; Lay Work; the Philosophy of Revivals; Revivals subject to Law; their Conduct; Bringing Men to Christ, etc. Under each of these separate headings is a list of special topics belonging to the work of the ministry.

Mr. Beecher has condensed thoughts enough under these headings to fill an encyclopædia, if elaborated. It is precisely such matter as clergymen of all denominations would profit by perusing. The ordinary reader and all laymen will become richer in mind and soul for taking in these grand thoughts and utterances.

Mr. Beecher bases his work on the constitution of man and on the revelation of Holy Scripture. He puts men into communion with the Divine Will, or points the way thereto.

A SELF-MADE WOMAN; or, Mary Idyl's Trials and Triumphs. By E. M. Buckingham. 12mo; fancy cloth; pp. 343. Price, \$1.50. New York: S. R. Wells, Publisher, 389 Broadway.

This new volume by a young American writer, whose sprightly sketches of our social life are familiar to many readers, has those elements of freshness and naturalness which have become essential to the success of a novel. The story, however, is not altogether a fiction, for, while imagination lights it up with a vivid play of warm description and earnest sentiment, the ground-work of reality now and then peeps out in refreshing contrast with its brilliant setting. The plot relates to a highly organized, intense, soaring student, teacher, and governess, who finds her path hemmed in with difficulties of a most discouraging character; but determined on self-improvement

and success, she hesitates at no sacrifice, halts in no effort to reach her aims; and after long years of toil and suffering, the poor, neglected, malformed, struggling girl becomes the fully-developed, happy, triumphant woman. As we follow Mary Idyl in her chequered career, and see her gathering strength as she proceeds, culling every flower of joy and suppressing every withered leaf of disappointment, we can not but sympathize with her moods of exaltation or dejection, and rejoice in her final victory. The literary reader will be gratified with the excellent taste shown in the selection of mottoes with which the forty or more chapters are headed, and which in themselves constitute a collection of poetic gems worth all that is asked for the entire book. As a holiday book it is attractive, offering within its covers at once an agreeable story, and much timely admonition suited to the young.

THE WOMEN OF THE ARABS. With a Chapter for Children. By Rev. Henry Harris Jessup, D.D., seventeen years American Missionary in Syria. Edited by C. S. Robinson, D.D., and Rev. Isaac Riley. 12mo; pp. 372. Price, \$2. New York: Dodd & Mead.

We have here the state or condition of women among the Arabs of the Jahailiyeh, or the "Times of the Ignorance," and also in the Mohammedan world; "An Account of the Druze Women;" "Chronicle of Woman's Work from 1820 to 1872," which shows real progress; "An Account of Mr. Whiting's School;" "Modern Syrian Views with regard to Female Education;" "The Bedouin Arabs;" "Women Between Barbarism and Civilization;" "American Women in Syria;" "Work for Women and Girls in this Field;" "Mission Schools;" "A Chapter for Children." Here is food for reflection. Let the philanthropist look into this subject and consider what his duty may be toward these benighted people. He will at once find that there is something for each and all to do.

A MAN OF HONOR. By George Cary Eggleston. Illustrated. One vol., 12mo; pp. 223; muslin. Price, \$1.25. New York: Orange Judd Company.

Mr. Eggleston delineates character with an aptness which bespeaks an intuitive knowledge of his fellow-men. He is by nature a dramatist, representing all phases of life—the witty, the serious, the sensible, and the simple. He takes the measure of men, sets them before you, and they perform their part according to the programme. Whether he aims to give his stories a "high moral tone" or not is settled by the fact that one can not rise from their perusal without kindlier and holier resolutions. Because he sometimes comes down to the capacity and the sphere of stage-drivers, flat-boatmen, and gamblers, it does not follow that he indorses their low ways; indeed, it is his to depict life as he finds it, and often to suggest how it may be elevated and improved.

PETER STUYVESANT, the last Dutch Governor of New Amsterdam. By John S. C. Abbott. Illustrated. One vol., 12mo; muslin; pp. 362. \$1.50. New York: Dodd & Mead.

One never tires of hearing about his progenitors; and, on the same principle, one is always interested to know every detail of the early history of his country. We have here, "The Discovery of the Hudson River;" "Commencement of Colonization;" "The Administration of Van Twiller;" "An Indian War and its Devastations;" "Governor Stuyvesant;" "Account of the War between England and Holland;" "Encroachments of England in America;" "Hostile Measures Entered Upon;" "The Capture of New Amsterdam;" "All in the Olden Time." Mr. Abbott gives us a history of the pioneers and patriots of America, including De Soto, Daniel Boone, Miles Standish, and other worthies, with suitable illustrations. It is the gist of much historical research, and is written in the most agreeable and instructive style. Old and young will enjoy it alike.

THE CUMBERSTONE CONTEST. By the Author of "The Best Cheer," "The Battle Worth Fighting," etc. One vol., 12mo; pp. 359; cloth. Price, \$1.50. Dodd & Mead.

This is the story of Tom Warne, a boy ten years old, whose mother was ill and finally died. His father was the clergyman of Cumberstone, and had two daughters and three sons. Tom was the trial of his life, and while a little boy had made up his mind that he would sometime follow the example of Joe Purkiss, and run away from home; which he did one stormy night, but was brought back, and had a sickness from the effects of the wetting he got. During his illness he saw cause to repent of his waywardness, and his contest with himself at that time is what gives the title to this book. It is written, evidently, for boys of the class and age with Tom, but others may read it with benefit.

THE SON OF THE ORGAN-GRINDER. By Marie Sophie Schwartz, authoress of "Gold and Name," "Birth and Education," "Guilt and Innocence," "The Right One," etc. Translated from the Swedish by Selma Borg and Marie A. Brown, the translators of "The Schwartz," "Blanche," "Tropelius" etc. One vol., 12mo; pp. 353; cloth. Price, \$1.50. Philadelphia: Porter & Coates.

Madame Schwartz has been an accepted writer for many years, and always inculcates morality and true republican sentiments. Conny, the hero of "The Son of the Organ-Grinder," inherited many characteristics from his mother, who died when he was six years old. She was beautiful and good, sympathizing with those who suffered and sharing with the needy. From his father he inherited a stalwart frame, and not merely the name of being "The Son of the Organ-Grinder," but also the son of a murderer and suicide, which reputation proved a hindrance to every effort of his life. However, his brother being older, took charge of him, and after many hard struggles

Conny became a lawyer of distinction. The lesson taught by the story is *nil desperandum*, for if under such discouragements one can rise as he did, every one may have much to hope for.

Misses Selma Borg and Marie A. Brown, who have translated this story from the Swedish language, have done well, and thereby complimented the author and commended themselves. Messrs. Porter & Coates have printed and bound the book in excellent taste, embossing the cover with the Swedish coat-of-arms and "Svea," the ancient name of Sweden.

ON THE AMAZONS; or, the Cruise of "The Rambler," as recorded by Wash. Edited by C. A. Stephens. Illustrated. 18mo; cloth; pp. 258. Price, \$1.50. J. R. Osgood & Co.

The interest discovered by the reading public in the series of entertaining volumes of which this is volume VI., has led to the extension of the series somewhat beyond what was contemplated in the start. In fact, the volumes have grown in attractiveness with each issue, and we are of opinion that those of our readers who have read "Camping Out," "Left on Labrador," "Off to the Geysers," etc., will pronounce "On the Amazons" the most sprightly and satisfying. There is a good fund of information relating to that most remarkable of rivers in the book, neatly mingled with the many diverting incidents, which must please our reading American youth.

CHRISTOPHER CARSON, familiarly known as Kit Carson. By John S. C. Abbott. With Illustrations by Eleanor Greatorex. 12mo; pp. 342. Price, \$1.50. New York: Dodd & Mead.

Among all our Western pioneers none in modern times has been more noted than Kit Carson. His life among the Indians on the Rocky Mountains, hunting, trapping, fighting, exploring, surveying, has been greater than any other one since Daniel Boone, the great hunter of Kentucky. Mr. Abbott has given us an interesting sketch of this remarkable man, whose name will go down to posterity among the leading characters of Western America.

HESTER MORLEY'S PROMISE. By Hester Stretton, author of "The Doctor's Dilemma," "Bede's Charity," etc. 12mo. Price, \$1.75. New York: Dodd & Mead.

Another story by a popular author depicting life in its various phases. John Morley is a book-seller; he had a step-mother; he also had a pastor, and there were deacons; a monomaniac comes upon the scene; distinguished characters are made; new hopes are formed; Sunday visitors are described; a great gulf is crossed; the slough of despond is met; conscience is awakened; a prodigal returns; castles are built in the air; a painful discovery is made; munificent gifts are bestowed; a pastoral visit enjoyed; one is found alone in London; he loses his reason; good news is broken; "home again;" forgiveness is experienced, and last words are uttered, making altogether a readable story.

THE DANBURY NEWS MAN'S ALMANAC, and Other Tales. Carefully Compiled by the Author and another Astronomer. Applicable to any Latitude that you are; and Warranted to Contain more Weather for the price than any Book of the kind in the Market. 1874. 12mo. Price, 25 cents. Boston: Shepard & Gill.

The Danbury man was a born wit, and leaped into publicity at a single bound. Yesterday he was not; to-day he is quoted throughout the land as one of the funniest of our funny writers. Of course his Almanac should be found in every chimney corner.

THE VOICE, AND HOW TO USE IT. By W. H. Daniel. One vol., 12mo; pp. 111; muslin. Price, \$1. Boston: James R. Osgood & Co.

So little is known in regard to the vocal organs that the public will heartily welcome any attempt at its further elucidation. The little manual by Mr. Daniel gives us many valuable suggestions in regard to the culture, strengthening, and management of the voice in music. He concludes with the statement which many will question, namely, that "all can become singers."

A MANUAL OF ETIQUETTE. With Hints on Politeness and Good Breeding. By "Daisy Eyebright." One vol., 12mo; pp. 170; cloth. Price, 75 cts. New York: G. P. Putnam's Sons.

Daisy Eyebright is a lady of high education and great sensibility—a lady who occupies a high social position, and that, too, on her merits. She has long been connected with the press, and has written much, and always well. This excellent manual from her pen will prove instructive and encouraging to all who read it. We wish a copy could be placed in the hands of every American.

CHOICE TRIOS for Female Voices; Intended for Seminaries, High and Normal Schools, and Vocal Classes. Selected and Arranged by W. S. Tilden. One vol., oct.; pp. 160; boards. Price, \$1. Boston: Oliver Ditson & Co.

There are in the present handy volume upward of eighty choice pieces of music. Among the others we may name the following, which is a guarantee of the excellence of the author's selections: "Nymphs of Air and Ancient Sea," Henry Smart; "Now the Golden Morn," Verdi; "Whither Hath the Wood-Thrush Flown," Hatton; "The Dawn of Spring," Mendelssohn; "The Quiet Night," Abt; "Wake, Gentle Zephyr," Rossini. Let copies be furnished to every household.

ST. NICHOLAS. Scribner's Illustrated Magazine for Girls and Boys. Conducted by Mary Mapes Dodge. Vol. I., No. 2. Dec., 1873.

Among all the juvenile magazines published in this or in any country, *St. Nicholas* promises to be the best; and American children will have cause to be thankful that so elegant and instructive a periodical may bring them words of hope, cheer, and instruction every month in the year. In this, amusement and instruction are happily combined. Nor is it in any way objectionable on grounds of sectarianism or latitudinarianism. It is healthful,

and just the thing for each juvenile member. "Welcome, *St. Nicholas!*" say we.

THE NATIONAL TEMPERANCE ALMANAC and Teetotaler's Year-Book for 1874. 12mo; pp. 64. Containing, in addition to the Calendar and Astronomical Calculations, Statistics of Intemperance, Lists of Grand Bodies, National and State Societies, with Post-office address of Chief Officers, a full Directory of all Temperance Organizations of New York City and Brooklyn, Temperance Papers and Puzzles, Publications, Anecdotes, Stories, Illustrations, etc., etc. By J. N. Stearns. Price, 10 cents. New York: National Temperance Society.

Put a string in it and hang it up by the mantel or in some other conspicuous place, where it may be taken up and read at any moment when there is a moment of leisure. Every sentence it contains is a sermon to enlighten and restrain. Order a dozen copies and give to your neighbors.

VICK'S FLORAL GUIDE FOR 1874. Octavo; pp. 140. 25 cents a year.

The cheapest and most beautiful of all the seedsmen's publications. Mr. Vick seems to have a genius as well as a high artistic taste for his sort of work. Send him "a quarter," and ask for "The Floral Guide," and thank us for calling your attention to it.

THE NORTH AMERICAN JOURNAL OF HOMEOPATHY, for November, 1873. Quarterly. Octavo; pp. 150. Price, \$1 per number, \$4 per year. S. Lilienthal, M.D., Editor. New York: Boericke & Tafel.

Dr. Lilienthal continues to edit this venerable quarterly, now in its twenty-second volume. If not popular, it may claim to be profound, as it contains the best thoughts of the leading physicians of its school. Homeopathy made a great schism in allopathic medical practice. It awakened public attention to the necessity of understanding the laws of life and health, and, in a measure, prepared the way for hygienic reformers, who propose to dispense with drug medicines of all kinds.

SOUNDS FROM SECRET CHAMBERS. By Laura C. Redden (Howard Glyndon). One vol., 18mo; pp. 197; cloth. Price, \$1.50. Boston: James R. Osgood & Co.

This is a charming little book, full of sweet poems. Miss Redden—"Howard Glyndon"—has written much, and always sensibly. We have seen nothing, indeed, from her pen which is not worthy of perusal and preservation. We hope to see, in a more extensive volume, a compilation of her prose writings. Why not?

LECTURE ON BUDDHIST NIHILISM. By F. Max Müller, M.A., Professor of Comparative Philology in the University of Oxford; Member of the French Institute, etc. Delivered before the General Meeting of the Association of German Philologists, at Kiel, 28th Sept., 1869. Translated from the German. Price, 10 cents. New York: Asa K. Butts & Co., 36 Dey St.

The title sufficiently explains the object of the pamphlet.

MATERIALISM, Its History and Influence on Society. By Dr. L. Büchner, author of "Force and Matter," "Man in Nature," etc. Translated by Alexander Loos, A.M. Price, 25 cents. New York: Asa K. Butts & Co.

This is what its title implies—a history of materialism. Its teachings accord with those of what are known as free religionists, and exalts science and philosophy above what it would denominate "Emotional Religion."

THE INFLUENCE OF CHRISTIANITY ON CIVILIZATION. By B. F. Underwood. Price, 25 cents. New York: Asa K. Butts & Co.

Mr. Underwood says that "Christianity has opposed and hindered scientific discoveries by making the crude speculations of man in early ages 'the authoritative standard of fact, and the criterion of the justice of scientific conclusions' in modern times." He further says that Martin Luther was a bitter opponent of Copernicus. He called him an old fool, etc. The spirit and purpose of the pamphlet may be seen from the above.

WILD THOUGHTS IN RHYME. By Arnold Isler. Smythe & Co., Columbus, Ohio. 12mo. Price, \$1.25.

The author opens his beautiful book with a "Lament," but closes it when "Rusticating." He poetizes on various subjects, among which are Kissing on the Sly; My Girl; To My Little Darling; Woman's Work; A Practical Blessing; Her Beau; The Hymenean Age; Sweetheart of Mine; Waiting for the Stage; The Prisoner; The Chieftain, etc. Making altogether a *recherche* little volume, not particularly "wild."

CHRISTIANITY AND MATERIALISM. By B. F. Underwood. Price, 15 cents. New York: Butts & Dinsmore.

Mr. Underwood says, "The devil is a humbug," and that "Jesus was probably a reformer, and come-outer, and infidel of his time." The present is better than the past, and the golden age of the world is in the future. Mr. Underwood affiliates with the teachings of Mr. Thomas Payne.

WATSON'S MUSICAL MONTHLY. Henry C. Watson, Editor. Published at 746 Broadway, New York. \$2 per annum.

This is a new undertaking, and the enterprise in the hands of so energetic an author and publisher as Mr. Watson, will probably secure it an immediate success.

FOREST AND STREAM.—This handsome quarto weekly of sixteen pages is neatly printed on good paper, and is devoted in general, as its title indicates, to field and aquatic sports. It also treats of natural history, fish culture, the protection of game, preservation of forests, and healthful out-door recreations and study. The office is in New York, Charles Hallock being manager-editor. The department of "Woodland, Lawn, and Garden" is under the editorial care of Mr. L. Wyman, who for many years was associated

with the late A. J. Downing in practical and editorial work. His articles in the department of "Gardening and Horticulture" will be reliable, interesting, and clean cut. He conducts also the book review department, and most literary people recognize him as a thoroughly honest reviewer. Anything for review addressed to him, care of the "Forest and Stream," 103 Fulton Street, New York, will receive due attention.

It has been too much the custom in this new country of ours to regard the forest as a foe. The pioneer who hurriedly rolls up a log hut in the midst of an unbroken forest is anxious to let in the sunshine and clear away the forest from his new home; and, indeed, his first wheat crop and corn crop depend upon the sunshine, and the little "patch" looks small to him, and he feels in a hurry to get the forest elbowed out of his way. He cuts, therefore, the noble oaks, black walnut, cherry, or whatever else shuts out the sun, and rolls them into heaps and reduces them to ashes as fast as he can. Twenty years afterward there is scarcely a green tree standing within a quarter of a mile of his house. The next generation bemoans the folly of the pioneer, and makes sometimes a feeble effort to remedy it by fruit and ornamental trees.

MR. B. S. OSBON, Publisher, 40' Burling Slip, New York, announces for immediate publication the "Progressive Ship-BUILDER." By John W. Griffiths, author of "Theory and Practice Blended in Ship-Building," "Ship-Builders' Manual," late editor "Nautical Magazine." To be completed in 16 monthly or semi-monthly parts. This will be an exhaustive treatise on the science and art of building ships, forming, when complete, a handsome volume, containing nearly six hundred pages of reading matter, and full-page lithographic illustrations. Price, for the work complete, \$8.

THE CHRONOTYPE, an elegant parlor journal, issued monthly by the American College of Heraldry and Genealogical Registry, No. 67 University Place, New York.

Publishes Family Memorials, with Portraits, embracing the history of places, persons, and events. Pioneers, or leaders in the great enterprises of the country, and inventors, have here an opportunity to record such memorial as they may wish. This journal also contains much very important and very interesting general matter.

PRETTY PICTURES.—The publishers of *Hearth and Home*, a fine pictorial \$3 weekly, and of the *American Agriculturist*, a \$1.50 monthly, have provided for each and every subscriber a beautiful chromo, which is sent free if unmounted, and for 50 cents mounted and post-paid. The subjects are, "The Strawberry Girl," for *Hearth and Home*, and "Mischief Brewing" for the *Agriculturist*. The papers without the chromos are well worth the subscription price.

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RICHARD ANTHONY PROCTOR, THE ASTRONOMER.

RICHARD ANTHONY PROCTOR.

THIS distinguished astronomer, following in the track of so many of England's best scientists, is now visiting America, examining our institutions, conferring with our scientific men, and giving public lectures on his favorite themes. He is an out-and-out Englishman, so far as physical characteristics or the temperaments are concerned, and his mental organization exhibits the sturdiness and thoroughness of the true Briton. Like all astronomers of any claim to general respect, he has a broad head, with a large anterior development, the supra-orbital range of faculties being marked. His brain and nervous system are well nourished by an unusually vigorous body; every feature of his countenance exhibits exuberant health, abounding vitality. His brief career as a scientist has been characterized by assiduous study, but an indulgent nature has sustained to the full every effort. A comparatively young man, he has laid the foundation for a future which, unless he prove derelict to his higher nature and the principles of true manhood—and this we regard as unlikely—will cover his name with honor.

RICHARD ANTHONY PROCTOR was born at Chelsea, England, on the twenty-third of March, 1837. Through both his parents he was descended from good old English families.

Although now robust and healthy, in his childhood Richard Proctor was thought to be delicate, for which reason he was educated at home by his parents until his eleventh year. In 1848, he was sent to school at a large academy in Milton-on-Thames, where he remained until 1851. In January, 1850, his father died, and the family at once suffered much by reason of a series of suits in chancery, arising out of the mortgaged condition of a large property, of which, had Mr. Proctor lived, he would after a short time have come into possession. The result of the litigation was that Mrs. Proctor and her children were reduced to very narrow cir-

cumstances. Richard accepted a clerkship in the London Joint-Stock Bank, in the summer of 1854, in which position he remained for fully a year, employing, however, every spare moment in studying mathematics. In the fall of 1855, Mrs. Proctor inherited an estate from her husband's half-brother, and Richard was enabled to enter his name as a student at King's College, London. This was in October, and at the following Christmas Examinations, young Proctor, then only eighteen, stood first in *all* his classes. After barely a year's study at King's College, he joined his elder brother at St. John's College, Cambridge, shortly after which his mother died, on account of which he seems to have lost ambition for scholastic distinction. In January, 1860, he graduated, and soon afterward married. In 1863 the death of his first-born seems to have driven him to study mathematics again, and then astronomy. The first result of his new labors appeared in the form of a paper on "Double Stars," published in the December number of the "Cornhill Magazine" for 1863, and in 1864 he began a series of investigations in regard to the great Ringed Planet of the Solar System, the fruits of which were embodied in his treatise on "Saturn and his System." Out of his mapping labors in preparing this book grew his "Economic Star Atlas," which, in turn, suggested his "Handbook of the Stars." This last volume was published in 1866, and in the financial crisis of that year Mr. Proctor lost his entire fortune. Having a large family, he did what so many have done under similar circumstances—went to London to seek his fortune. There he visited the various publishers, with the view to disposing of certain scientific treatises which he had written; but for three years he sought their aid in vain. But Proctor was not the man to allow himself to be utterly disheartened. He persisted in writing; and if he could not get a publisher to issue his books, he could, and did, get his essays published in one or two leading magazines.

In 1866 he was elected a member of the Royal Astronomical Society; and in 1868 he obtained a seat in its Council, which he re-

signed in 1869, but resumed in 1871. Last year he was chosen one of its Honorary Secretaries, a position to which he was again elected at the last general meeting of the Association a few months since. He is also an Honorary Member of King's College, and corresponding member of several foreign scientific societies. Meanwhile he was bringing out his books in rapid succession. In 1867 appeared his "Constellation Seasons," "Sun Views of the Earth," and "Charts of Mars," "Planetary Orbits," etc. In 1868 he issued "Half Hours with the Telescope," followed in 1869 by "Half Hours with the Stars;" and in 1870 his singularly able and original volume "Other Worlds than Ours," was published by the Messrs. Longman, of London, and met with an extraordinary success. During the same year, 1870, he produced his "Large Star Atlas," followed twelve months afterward by his volume on "The Sun," his admirably arranged and well compacted "Elementary Astronomy," as well as the first series of "Light Science for Leisure Hours." Last year he published five books—"Essays on Astronomy," "School Atlas of Astronomy," "Orbs Around us," "Elementary and Physical Geography," and "Chart of 324,000 Stars." During the present year has appeared the second series of "Light Science for Leisure Hours," and at the present moment, we believe, he is preparing for publication a volume on the Transit of Venus, and has in press one, bearing the attractive title of "The Borderland of Science." From this brief *resumé* of his labors it will be seen how much valuable and lasting work Mr. Proctor has contrived to crowd into a few years.

Mr. Proctor's opinion of scientific men, as declared in a brief address made shortly after his arrival in New York, is far from imputing that superficiality to them which many thinkers would have us believe is the prevalent characteristic of American educational systems. He stated that the people of America were really in advance of Europe in the general attention given by them to science.

He had been amazed by the character of the audiences before whom he had lectured, not solely by their number, though that had surprised him, but by their close attention to the facts presented to them, and by their appreciation of the bearing of those facts. He

had visited also American colleges and other institutions, and had been struck by the great advantages which the methods there employed possessed over those adopted in England.

The difference between the mind brought by the American to the consideration of scientific data, and the mind of the English student, was somewhat marked. For instance, as he proceeded to say, in America men of science recognize authority as a form of scientific evidence, because the fact that a great thinker has held such and such a view, is *pro tanto* evidence in favor of the justice of the view. But Americans refuse to allow authority to decide scientific questions; and when newly discovered facts show that views firmly held by great authorities should be modified or abandoned, the American student of science is not prevented by undue respect for authority from accepting the new truths thus indicated. In this respect, he had himself thought and acted as an American would. His so doing had, he feared, proved displeasing to many in England, who preferred to stand on the old ways. Even more unpleasant to many had been his opposition to the old-fashioned notion that only the official astronomer can do effective work, either in observation or in the discussion of observations. He mentioned how the Astronomer Royal of England had embodied this feeling in the opening sentences of a well-known work on popular astronomy, where he divided astronomical students into those who are "officially connected with Government observatories, and those who are not." Mr. Hind had once rebuked him (Mr. Proctor) for quoting an observation made by an amateur astronomer, not that Mr. Hind denied that the particular fact had been noted, but because the gentleman who had made the observation had not made for himself a great scientific name. This, Mr. Proctor remarked, appeared to him a most mischievous mistake; and he believed that science in any country would never make such progress as it might so long as considerations such as this were allowed to operate.

Mr. Proctor is now engaged in giving a series of lectures on the Solar System and Planetary Phenomena, which thus far have elicited the warmest approval.

BRAIN AND THOUGHT.—Dr. Büchner, in one of his lectures, says that when persons asked Pythagoras for permission to become his pupils he first examined their heads to see if they were properly constructed to understand his doctrines, and Plato acted in a similar way. In the sixteenth and seventeenth centuries attempts to establish a scientific basis for this belief were made, notably by Dr. Thomas Willis, who, in his "Anatomy

of the Brain," first undertook to show it to be a congeries of organs and the seat of the intellectual and moral faculties. Metaphysical and theological philosophers had previously held that there was a soul which was intelligent and sensitive, and entirely different from and independent of the body, and similar doctrines were held by Descartes, Kant, and others. This doctrine has the prestige of age, and is Spiritualism.

VICE AND CRIME: THEIR CAUSES AND CURE—No. 1.

SCIENCE AND SCIENTIFIC METHODS.

IN all ages of the world men have had great confidence in facts. Indeed, science bases all human knowledge on the facts of human experience. "No man knows or can know more than the facts of his experience teach him," said the great Lord Bacon, the founder of the scientific philosophy.

But it nevertheless is true that facts alone do not constitute useful knowledge. Experience, unless it is verified by sound reasoning, and found to be in accordance with the laws of nature, is never trustworthy. It may, indeed, teach either truth or falsehood, and whether truth or falsehood, depends entirely on the way we interpret it. Indeed, a false interpretation, and consequent misapplication of facts, is the great, if not only, error of all time. The opium-eater, liquor-drinker, tobacco-user, the indulger of every bad habit settles the propriety of his course on his experience, and how disastrous the results of that experience is, is well known to every observant and reflective mind. In the early ages of the world's history man had no lack of either experience or facts; but how crude and erroneous were the notions generalized therefrom! The earth was beneath his feet as the center of the universe; the firmament was over his head as the roof to his tent; the greater light was to rule the day and the lesser light to rule the night; millions of twinkling stars studded the firmament like so many gems in the roof of his cave; the winds blew and the rains fell, the grass grew and the mighty forests sprang forth—ten million times ten million facts were presented to his view, but he comprehended them not. To him this whole world was one grand system

of contradictions and inconsistencies, without order or reason, and subject only to the whims of the gods.

The facts of experience are undoubtedly the basis of all knowledge, but they do not alone constitute useful knowledge. They are but the alphabet of it, the first step toward its attainment. Having learned the alphabet, we must correctly form it into words, and the words into sentences, and the sentences into paragraphs, before we can thus receive or communicate knowledge; just so the facts of life must be aggregated and generalized into principles before we can comprehend the truths of nature. The facts of mathematics have existed in nature from all eternity, but until the principles thereof were understood, they were of little use to man. The power of the lever was exerted for ages before Archimedes was born, and the facts of its employment in nature undoubtedly observed, but until he had discovered and shown the principle of it, it was comparatively valueless to man. But once we have arrived at a principle, we have attained to knowledge of incalculable value; and for the reason that principles are universal in their application and unerring in their results. Principles always apply where the conditions are supplied. There are no exceptions to nature's laws. The principles of life are as unerring and infallible as the Creator who established them. Facts are the fulcrums on which to rest our levers, but principles are the levers that move the world.

And it is this unerring certainty of principles that makes science what it is. If laws were changeable there could be no science; if principles were not absolutely reliable, we

could have no certain rule of action. Science is simply an orderly arrangement of principles into a system. It is knowledge systematized, the science of a thing being a systematic exposition of the laws that govern that thing.

And principles are cumulative in their power just as we come to understand and apply them. The limit of their usefulness has never been found. The sciences of mathematics and mechanics, even in their crudest states, were extremely valuable, but as they have been further studied and applied, what wondrous results have been achieved! One discovery has always been the stepping-stone to another. It was mathematics that made mechanics and all the other sciences possible. The discovery of the power of steam and the steam-engine necessarily preceded the railway and the steamship. Were it not for the discoveries of Galvani, Volta, Franklin, the electric telegraph and ocean cables would be impossible.

And so the world moves. Since the time when our forefathers first tasted of the sweets of knowledge, the appetite for the same fruit still continues, and human progress, slow at first, has been steadily increasing. Each new discovery in science or art opens up the way for others, which naturally follow. All truth is exact and unvarying. The principles of scientific investigation are absolute, and applicable to all subjects. Within the range of human observation and experiment the truth must be discovered if we will apply the appropriate tests. Given this, we can surely find that; having discovered this principle, we can verify that law; comprehending this rule, we may predicate that result; and so if we will faithfully adhere to the known principles of nature in all our investigations after the unknown, our knowledge will finally be limited only by our capacities to perceive and reflect.

But here is the great difficulty. Mankind, as a rule, steadily refuses to apply unflinchingly the known principles of nature to the discovery of new truth, or even to admit their applicability. They are unable to comprehend in all its length and breadth the magnitude of a principle. So few there are who can trace it in all its ramifications, and behold it in all its bearings, that society, as a

whole, never takes an advanced step until driven to it by the inherent force of the truth after it has been demonstrated as clearly as the existence of the sun; and even then, to the disgrace of human nature must it be said, there are so many prejudices to be overcome, so many selfish interests to be satisfied, so many pet delusions, that are sure to be hurt, if not demolished, that it is impossible to make an advance except in the face of the most galling opposition, usually amounting to social ostracism. Even in such material improvements as labor-saving machinery the same spirit has been shown, until men have at length ceased from very shame longer to denounce a steam-engine as the invention of the devil.

Nevertheless, great progress has been made. For over three hundred years scientists have been unwearying in their researches. New laws have been discovered and new forces utilized, and the results thereof have been so evidently valuable, that the spirit of persecution, though not by any means dead, is nevertheless greatly discredited; so that in the physical sciences, at least, men are allowed to invent, discover, and apply freely the principles of nature to the improvement of human conditions. Hence invention has become marvelous in its results not less than in its activity; and physical science has reached a point of realization that far outstrips the wildest dreamings of the wildest imaginations that the past has produced.

To recapitulate the wonders of science would be to waste time; suffice it to say that in every department of science, save in the department of man's own nature, we have reached marvelous exactitude and precision. The scientist has both proved himself the prophet of nature and the administrator of her resources. He weighs the worlds, predicts their conjunctions, and describes their revolutions. He measures the tides and stores up their forces for his own uses; turns water into light, the air into heat, and makes the lightning the medium for transmitting intelligence to the uttermost ends of the world.

All these things result from the application of the principles of nature to the production of desired results.

We ask now for an extension of this priv-

ilege. We pray not for opportunity to advocate some revolution in the modes of human government; we desire not now to enter upon any experimental reforms; but we do crave the privilege of applying unflinchingly the known and acknowledged principles of human life to the discovery of the causes and means of prevention of human suffering. That this is not now done seems evident. If the scientific methods of investigation had been applied to man, and to the improvement of his personal conditions, the results would speak for themselves. "A good tree bringeth forth not bad fruit." Scientific knowledge could not have permitted such results to society as we behold to-day if it had been applied. Look at man in the physical departments of his nature. The facts are astounding to contemplate. One-half the human race drop into premature graves before they reach twenty years of age. One-half the children in our cities die before they reach five years of age. Sickness and premature death are almost as familiar as the garments we wear or the food we eat, while natural death—death by old age—is a dream of Utopia. Pestilence, famine, and war combined make no such havoc of human life as does this fell destroyer. For four long years powder and ball, bayonet and lance, were used in this country with all the effectiveness that two contending armies of a million each, organized and equipped for the very purposes of human destruction, could devise, and humanity stood aghast at the slaughter; and yet it did not equal the destructiveness of disease. Parents and children, mothers and wives have mourned over the sad havoc of those weapons of war, but it did not equal that which is needlessly going on around us all the time. But we have become so used to it that we accept it as a matter of destiny. The tolling bells lull us to sleep with the oft-repeated monotone that it is the will of Providence, than which a more wicked and disastrous falsehood never was uttered.

The broad interpretation of these facts is, that the principles of science are not generally applied either to the prevention or cure of human physical ailments. The results are not the results of science. The impotence of the present systems of effort to relieve human suffering is the impotence of ignorance, not

the power of knowledge. Unintelligent or inappropriate application of means is at the bottom of the dire evils that afflict us. Knowledge would give us power, and power would give us that most sought-for boon, happiness. To the extent that we lack this do we prove conclusively our own ignorance.

If further testimony were needed on this point, we have it in the utter want of definite principles both in the treatment of sick people and in the prevention of sickness. In the latter, no pretense is made toward system, while in the former, according to the acknowledgments of medical men, the system is founded upon conjecture, reared upon assumption, established often upon "false facts," and is sustained by experience that never attains to the dignity of an experiment. But this subject we have already discussed in a series of articles in the *Science of Health* for 1873, under the head of "Disease and its Treatment," and we will therefore pass to the other department of human science, and consider man in his mental, moral, and social relations.

And lo! what a state of affairs we behold! Look at society as it at present exists. Examine into its political ethics, its business morality, its social conditions. Read the history and marvelous developments of "Credit Mobilier," and all the lesser sins of our national legislation; think of the political associations and rulings of our great cities and greater States; watch the compounding of felonies by great men, the stoic indifference and sublime impudence of defaulting cashiers; the thirst for gold and the thirst for fame; the passions and strifes of parties and sects; the lying injustice of the one, and the oppressive bigotry of the other.

And, socially, what depths of wretchedness even proud respectability has reached! Whose closet does not contain its skeleton? Whose life is free from social jealousies and animosities? Many, we trust, but how many let the interminable revelations of divorce courts and the horrifying details of family brawls suggest. Husbands are unfaithful to wives, wives unfaithful to husbands, and children unfaithful to both. Where love once reigned, lust has taken its place, and infidelity, sorrow, and misery untold inevitably follows.

Examine into prostitution. Number these dens of infamy—infamous because of those who support them much more than because of the victims. Note that some of our Legislatures have licensed them, and that respectable newspapers call for an extension of the license system.

Then read in characters not to be mistaken the state of society as shown in our prisons and penitentiaries. Here we will find stubborn facts, and very unpleasant facts—facts that we would gladly dispense with, but

which, like Banquo's ghost, will not down at our bidding. On every hand we must perceive the unmistakable evidence of failure, *continuous failure*, both in the prevention and cure of vice and crime, and the question naturally recurs, Why? Are we unsuccessful from excess of knowledge or from want of knowledge? Surely a little science on these important questions would now be in order; for not less surely has vain speculation contributed chiefly to our present condition.

ROBERT WALTER, M.D.

Department of Ethnology.

True Christianity will gain by every step which is made in the knowledge of man.—Spursheim.

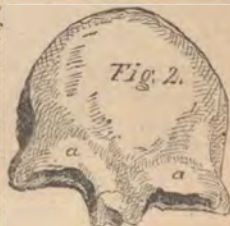
ARCHÆOLOGY IN AMERICA.

THE MOUND BUILDERS.

BY A. L. RAWSON, A.M.

SCATTERED throughout the most habitable regions of this hemisphere there are a vast number of relics of a pre-historic and civilized people. These are their bones in monumental and sepulchral mounds, works for public and religious uses, tools, utensils and ornaments of stone, bone, pottery, shell, and copper. Some of the bones were found associated with those of extinct animals, whose geological age is very remote; and one specimen was recovered from a bed where it had been deposited in what is called the pliocene epoch, and another from the drift-period, ages too far back for our ordinary comprehension, and only to be stated in terms of thousands of years, the least of

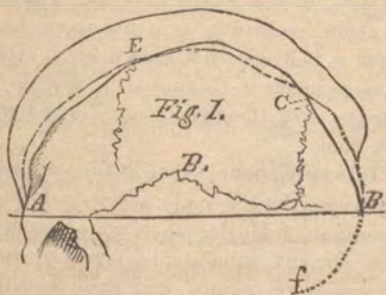
its tributaries, along the shores of other rivers leading into the Gulf of Mexico, throughout Texas, in Arizona, Colorado, California, along the Atlantic coast, on the range of the Alleghanies, and a few on the shores of Lake Superior. There are also some in the Red River Valley, in the Dominion of Canada.



In Mexico there are relics of the primitive race in almost every section, one of which, the great pyramid of Cholula, has a base four times that of the great pyramid in Egypt, and is nearly half its height; and in Central America the indications that the same race carried their civilization to its culmination there, after which it decayed or was destroyed by invaders.

The ruins of Central America are scarcely excelled in magnificence by those of Egypt, Assyria, or India.

In South America the works were once described as "princely palaces built of hewn stone," aqueducts of costly structure, and roads paved with pounded stone (macadamized), one main line being traceable and in good order in many districts, extending more than a thousand miles.



which is said to have been thirty, and the highest fifty.

The relics in the United States are found in all the valleys drained by the Mississippi and

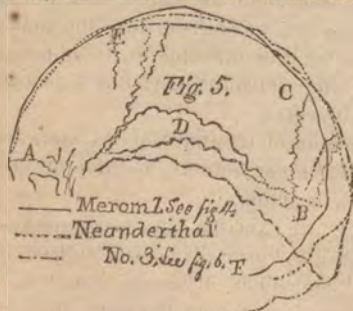
There is a large number of objects, tools, utensils, and ornaments exhibiting their skill in design and execution, of equal, and in some cases superior, workmanship to those



attributed to the European races in a corresponding age.

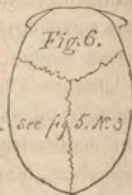
This ancient race was unknown to the eastern world, unless we are to believe that the references to and description of Atlantis by Plato and Plutarch were not mythical, but authentic, as some now maintain. Beyond this vague hint of this western world not a syllable is to be found in any other ancient book. If a history of it was ever extant in the East it has been lost. The very name of the race has faded out, and in its stead they are by common usage called the Mound Builders in the United States, Teocalli Builders in Mexico, Temple and Palace Builders in Central America, and Peruvians in Peru; while those whose remains are found in the caves of Brazil are not named. Vasquez de Coronado visited, in 1540, several ruined cities in Mexico and along the slopes of the Rocky Mountains as far north as Arizona, whose builders were probably of the same age and race.

The early European visitors found here millions of people of a copper or red color, distinct in habits and language, occupying



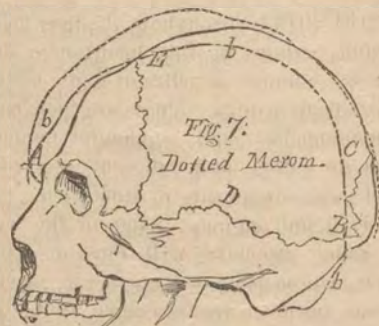
the whole country, but who had no knowledge, nor even a tradition of the mound builders. For three centuries the white race

has been steadily driving out of existence the former occupants of this country, until nearly the whole continent north, and a great part of that south, is completely occupied by them; and the relics of the primitive race are being destroyed with their successors.



There have been many conjectures offered in answer to the question, Who were the Mound Builders? One of the most prominent is that which claimed them as the "lost tribes" of Israel. Their works, language, physiognomy, and anatomy altogether combine to defeat that claim, as will appear in the progress of this paper.

Another improbable conjecture requires an emigration by way of Alaska and Behring's Strait, or a direct navigation of the Pacific from the shores of India; but the answer to



these and all other suppositions as to their origin anywhere off this hemisphere is found in their material remains, which are peculiar to this side of the world. The visit of Eric and his associates and followers in the ninth century is of too recent a date, even if it had been followed by an extensive and permanent colonization, and there are no traces of their visits outside of the Danish books.

It is only possible that in the vast libraries destroyed by the zealous priests during the conquest of Mexico there were accounts of the ancient inhabitants, for the Mexican scribes were learned, and skillful with the pen and brush, as the very few manuscripts saved from the almost universal destruction so amply show.

Within the last fifty years the science of

Ethnology has been enriched by a great accumulation of material, and the researches of many men of eminent abilities. Before that time the date assigned by Christians to the creation of the world was about six thousand years, which opinion was supposed to



rest on the accounts of Moses. Since it has been discovered that the interpretation was erroneous, and that the Bible does not fix the chronology of the beginning, scholars have sought for information on the subject in the great book of nature. Some of the most energetic workers in this field have been and are still in high places in the church, who are confident that when science has become familiar to the best men (and perhaps also the masses), it will be found to harmonize with revelation. Since both science and revelation concern the works of the same Creator and Father, there can be no antagonism except through misconception or lack of correct knowledge.

That man existed on the earth during one, if not two, of the latter geological ages is pretty firmly established by material evidence, such as traces of his presence on the spots inhabited by him, tools and weapons in the earliest periods, and utensils, clothing and ornaments, besides other objects, in the later; and, more important than all else, his



bones, mingled with these other relics, buried in the earth far below the surface, in spots not likely to have been visited by any one of the races now living.

The antiquity of some specimens has been inferred from the strata in which they were found, the enveloping material, its condition,

the amount and kind of deposits lying undisturbed above them, and also by the presence of the bones of animals, known to have existed in a remote past and now extinct, in the same deposits, mingled with the human remains, and which bear the marks of tools used by man in preparing his food. The more recent remains are those buried in the mounds, having such surroundings as serve to establish their date as long before any historical period on this continent.

Nearly every section of the country has yielded something, almost always accidentally; and when systematic searches shall be made, there is no doubt the number of recoveries will be greatly increased. The objects already brought to light have been inspected and pronounced upon by scientists in this country and in Europe, all questions of fraud and error having been very carefully sifted, and the facts published both in transactions of scientific societies and in many volumes in several languages.



The evidence so far is uniform in support of the assumption that there was one, if not several, indigenous races on this continent.

Among the oldest traces of human art and other remains are the chert-flakes, hammers, chisels, knives, and wrought shells in the gravel beds of Colorado and Wyoming territories, which some geologists assign to the Miocene epoch. The next in point of time is the skull found in Calaveras County, California, in the gold drift, 150 feet below the surface, under ten distinct strata, five of gravel, separated by five layers of lava, and capped by a thick crust of tufa undisturbed. This is claimed to be, by many thousand years, the oldest known specimen of human remains in the world, and is dated geologically in the Pliocene epoch. (See figures 17 and 23.)

In the drift period there have been found a polished stone plummet in the San Joaquin Valley, California; a stone hatchet in Jersey County, Illinois; a human bone (innominata)

in the lias near Natchez, with bones of the mastodon and other extinct animals; and chert implements in the Osage and Bourbeuse valleys, Missouri, mingled with the bones of the mastodon and mammoth (*Elephant Americanus*).

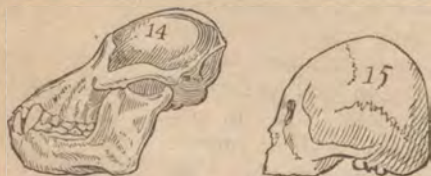
From the bone-caves in Brazil have been



recovered human skeletons, associated with the remains of extinct genera and species of quadrupeds; and there have been recovered on the coast of Ecuador pottery, images, and implements, some highly ornamental, even in gold, from a stratum of ancient earth which had been covered with marine deposits six feet deep, and afterward elevated with the whole country to its present position; in Guyaquil the bones of the mastodon and other animals; in the province of Esmeraldas, between the sea-shore and Quito, the six terraces, each succeeding one higher, yielded relics of human occupation; and the degree of skill is comparatively superior to any of primitive times from whatever source.

In the recent period have been found works of art and human remains in connection with the bones of animals, buried under several successive forest growths, as at New Orleans; in the alluvium, as in the Ohio Valley, and in a part of the shell-heaps of the Gulf coast.

The very latest in point of time are those recovered from the mounds in the valleys of



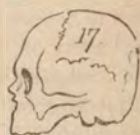
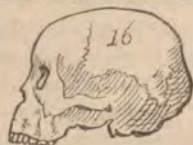
the Ohio and Mississippi, and in a part of the shell-heaps near the Gulf coast, and inland along the principal rivers and bayous. Space forbids entering into the details of these various discoveries, as our present inquiry does not include the consideration of

the validity or genuineness of the objects, but what they mean, and what we can learn from them concerning their authors.

One of the most valuable guides in tracing ethnic relations is the form of the skull. Those of the American races are peculiar to this continent in all their relations, physical, moral and intellectual. There is no shadow of a link with the Old World, and the races stand by themselves, through all the endless varieties of nations and tribes, as distinct from all others.

There are three varieties of skulls which are described as long heads (*dolicocephali*) (fig. 11), medium heads (*orthocephali*) (figs. 17 and 23), and short heads (*brachycephali*) (fig. 15).

The long heads in our day are found among the Caribs, and on the eastern shores of the continents, from Canada to Uruguay. The short heads are found on the west coast of the continents from Behring's Strait to



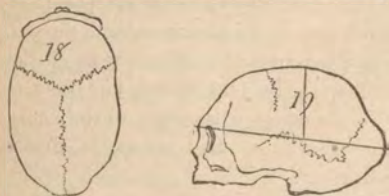
Patagonia. The Peruvians were exceptions in this geographical distribution, having had long heads and lived on the west side of the continent. The most noted long heads of North America now living are the Algonkins, Irikois, and Cherokees. A very marked specimen (figures 18, 19) was found in an ancient mound in Scotland.

The Aztecs were short heads in a remarkable degree (fig. 17); and there were some Peruvians, as figured by Morton, of the same type. In the North the nations most noted of this type are the Natchez, Chetimanchees, Creeks, Seminoles (fig. 15), Osages, and Menomonees. The skulls from the mounds in Ohio, West Virginia, and Tennessee are of this type (figs. 11, 12).

Figure 1 presents an outline of a skull of a mound builder from near Chicago, compared with a European (outer line) and an Australian (broken line), the highest and the lowest known forms of the human race. (See the Eskimo (figs. 20, 21), compared with the poet Schiller. (Dotted line.)

The points most noticeable in this cranium

are the low development of both the front and back lobes as indicated at E and C. This form of skull, so raised at the apex, has been said to suggest a likeness to the Gothic arch (fig. 21). The line from f to B is very



oblique. The suture uniting the squamous with the parietal bone tends toward a straight line. The nasal bones project beyond the outline of the skull.

Length, A to B, 7.6 inches; height, 3.8; width, 5.75. (See figs. 1 and 4). The class to which it belongs is the medium heads (orthocephalic). Its brain capacity is about equal to that of the Borreby skull (fig. 3), found in Denmark, Europe, and assigned by Huxley to the Stone Age. (See figs. 11 and 12 for variety of this form of skull.)

The skull found at Neanderthal, Germany, has a much greater projection of the superciliary ridges; is long, narrow, with very thick walls. It is believed by some to have held a brain more limited than the lowest negroes of our day, while others recognize the characteristics of the modern Celt, with the requisite faculties. (See fig. 5, the dotted line.)

Fig. 2 is from a frontal bone, the only part not decayed when found in Kennicott mound, near Chicago. The forehead is low, flat, and has such a character on its thick bony wall as a prize-fighter would envy. This type is repeated in many of the crania of the short heads, both primitive and modern.



In fig. 7 there are contrasted the outline of a Flathead Red man, with that of a mound builder from Merom (dotted line), and of one from Tennessee. Figs. 9 and 10 are of a supposed mound builder from the French Broad River, Tennessee. It is very

wide and very high, and was probably in life one of a race of mountaineers. The inhabitants of that region at this day are a peculiar people; strong, quick-witted, but with very little inclination to culture. Their manners are primitive and unattractive to strangers, except as a study in ethnology. In a company of twenty persons five will be found to have short heads.

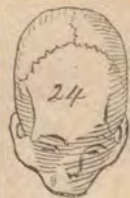
The Cherokees formerly occupied the district, but they had long heads. The skull figured in 9 and 10 was found buried under a mass of clay several inches thick, which bore the finger marks of the friends who packed the soft clay about the form of the dead before building a fire to bake the clay.



The two figs. 11 and 12 are of two specimens from clay cists in Tennessee, and 12 compared with 19, from Scotland, shows a capacity very much in favor of the mound builder.

The forehead in fig. 5 (from Merom) is, like all the others, narrow; the zygomatic bones are prominent, the orbits squarish, and the forehead slopes very rapidly, producing what we consider a deformity. The heads on the monuments and in the manuscripts were supposed to have been caricatures before the discovery of the crania, although they represented the king, high-priest, and others in the most solemn and important occupations. Humboldt was of the opinion that the ancient Peruvians were unacquainted with the means of producing artificial deformity of the skull, such as is practiced among the Flathead Indians in Oregon, the Frog tribe on the Orinoco, and by some remnant of an ancient race in the south of France, as it was among the Swiss Lake dwellers. (See figs. 24, and 34 in next article).

Artificial deformation would not be inherited, as the offspring is rarely in the slightest degree affected by any malformation in the parents, and therefore the instances noticed



by the anatomists, Rivero and Tschudi, of this peculiar formation of the cranium in the fœtus (of Peruvian mummies) settles the question. Low foreheads were then the type.

Fig. 5 presents two profiles from Merom compared with that of the Neanderthal skull (dotted line), of the most ancient cave dwellers of Europe. The differences seem to be very slight, perhaps in favor of the American type.

The intellectual rank of the mound builders can not be determined with any approach to accuracy from the few crania now known. Up to a certain point the development of

the brain may be ascertained from the shape and size of the skull, but besides the questions of shape and size there are quality, activity, and culture, which are all equally necessary in the estimate.

The modern Egyptians (Copts) have crania similar in every respect to those of their ancestors, the pyramid builders; but having lost their leaders, and their opportunity for activity and culture, through slavery to a dominating race, they are servants now where they were once masters, and serve a race who are in every respect their inferiors, except in brute force.

THE INDIAN MEDICINE MAN.

AMONG the North American Indians the functions of prophet, priest, and physician are vested in certain persons termed Medicine Men. Their power over their red brethren is wonderful, and the faith in them is untainted with skepticism. Just as the ancients consulted the mystic oracles before determining upon any important movement, or as the Jews of old inquired through their priests the will of Jehovah, so these children of the plains and the forest inquire of their Medicine Man the will of the Great Spirit.

Will game in abundance reward the hunter? Is this the time to war upon another tribe, and will the warriors return with many scalps to their lodges? Shall they fight or make peace with the pale faces? These, and other questions of varying degrees of importance, are submitted to their seers, and their words decide the issue.

These Medicine Men are educated to their vocation from early childhood by those holding the priestly office. They belong to no particular family or class, but are selected from among the embryo warriors by the shrewd old priests, who watch the lads at their play, note their characters, and never are mistaken in their choice. The boy is trained for his vocation as Eli trained Samuel. He lives with the Medicine Man, he learns the virtues of the various simples he uses in his natural pharmacy, the persons he prepares for his victims, and, in time, the adroit tricks by which he retains his hold upon the superstitious minds of his race. Finally, he

passes through an ordeal of abstinence, physical suffering, and endurance, testing his stoicism to the utmost, and these with some rude ceremonial he is inducted to the priestly office, and exercises in after years the arbitrary powers of his order. This is a general truth, describing the fact as it exists among all the tribes of the West on either side of the Rocky Mountains. Beyond this, however, nearly every tribe has some ceremony peculiar to itself, without which no person could receive their confidence, and exercise the Medicine Man's power.

Among many tribes on the Pacific Coast these priests are divided into three classes, the good, the bad, and the mixed. The first draws his inspiration from the Great Spirit alone; the second has dealings with the numerous spirits of evil; and the last is under the protection and wields the power of both.

The second is most feared, the last most respected, while the first is called upon only when medical treatment is required. The vocation of the second class is by no means desirable, for while it brings much wealth with it, it is also full of danger. Many of these men have been killed by the relatives of some deceased patient because the doctor allowed his "evil eye" to work mischief upon one he should have healed. This species of vendetta is legalized by usage and upheld in a great many tribes. Were it practiced in civilization, the human race might escape many ills and be longer lived than at present.

Who knows? This custom brings to mind another growing out of it. If a Medicine Man who has been so unfortunate as to outlive a patient, finds that the latter's relatives have determined upon his death, he has a remedy at hand as safe for him as the Cities of Refuge were for the Hebrew murderers.

He has but to communicate with the chief of the band to which the mourners belong that he is ready to atone to them for their loss. The chief calls together all his people to consider the subject. The man's life value is computed (not by "standard" insurance tables) in a fashion perfectly satisfactory to the parties, and the number of blankets, ponies, and beads is fixed upon, and the doctor notified. He pays in full, the grieved souls are consoled, and no one thereafter can charge him with crime.

A few years since, one of the tribes located near the Columbia river lost a number of their people of the typhoid fever, within two or three days' time. One of the last to sicken and die was a favorite young man named Charley. About two months before this he had engaged in a rough and tumble fight with a young buck of a neighboring tribe, the son of an "evil eye" doctor, and had whipped him. The next day, the father meeting Charley, told him he would suffer for it. When the fever attacked him, Charley was fifty miles or more from the place of the encounter, but he began calling the name of the doctor, and never ceased until his ravings ended in death. The tribe came at once to the conclusion that all the deaths were caused by the revengeful father, and determined on his death. For once they refused to listen to overtures of compromise, fearing, as they said, that he would destroy their whole tribe.

The friends of the doctor then applied to the Superintendent of Indian Affairs to interfere, and he caused the doctor to be arrested and brought before him for trial. The chief and head men of Charley's tribe, accompanied by many other of his friends, were present as accusers and witnesses. Kil-i-ki-ma-na, the doctor, was a villainous-looking Indian, some sixty years old. His left eye was blind, his long, coarse black hair hung in heavy masses in his neck; he was brawny, muscular, and agile as a panther. He hired a lawyer to plead his cause for him, and the officials sup-

plied the accusers also with counsel. The session of this strange court made a novel and picturesque scene.

The judge, an army officer, was dressed in uniform, and sat at a table covered with a brilliant scarlet blanket. On either side were the lawyers, and in front of them stood the accused, erect, firm, determined, evidently the master of himself and of the situation. Three or four of his friends were near him. The party of his accusers, some thirty or forty in number, filled the rest of the space, while their women (for whom there was no room inside) stood out on the porch and flattened their noses and lips against the windows, which came to the floor. Antoine, the chief, prepared in behalf of his tribe to make the accusation verbally. Here arose a difficulty. Neither tribe understood the language of the other, and very few of them knew the Chinook jargon, the general medium of communication between all the tribes and the whites. Two interpreters were therefore found, and then the business proceeded thus: Antoine made his charges in his own tribal tongue. The interpreter for him converted them into Chinook for the benefit of Kil-i-ki-ma-na's man, and he in turn translated it into his master's language.

While Antoine was talking, the accused turned his one useful eye upon him, and watched him with unwinking attention. This made the speaker very uneasy, he shifted his posture often, and trembled with a fear which was shared by all his tribe. It was evident that to them all "the evil eye" was a reality, and that it would require no little address to remove their superstitious fear of its influence.

When Kil-i-ki-ma-na at last had an opportunity to reply, he did so, with an earnestness and eloquence that would have been creditable to orators in high stations of civilized life. His argument was dignified, adroit, and impressive, even when filtered through the sieve of the Chinook jargon into plain English. The legal gentlemen then exchanged a few words with the Colonel (acting as judge), and the latter decided that there was no proof of any bad conduct on the part of the accused, but that contrary-wise it was evident that Charley and the others had died of the same disease as some of their

white neighbors. He therefore ordered him (the prisoner) to abandon the profession of a power which he had there acknowledged he did not possess, and to authorize his followers also to state to all his people what he had confessed that day. Antoine and his tribe were told the folly of such a faith, and were finally induced to shake hands and vow amity with the man whom they had prepared to murder. The attorney for the defense was rewarded for his services with two Indian ponies, a novel but rather valuable fee.

The only malcontents were the women. Had Jefferson Davis been there "his great heart" would have been filled with admiration at the vehemence with which they refused to be "reconstructed," and "his eloquent lips" would have flowed with panegyrics, similar to those he poured out recently at the White Sulphur Springs.

An idea has prevailed among Americans that the Indians were skilled in the cure of diseases. So general was (and is) this belief, that it has made the fortunes of numerous quacks, and will probably remain a popular fallacy for many years to come. Our constipated people buy somebody's "Indian vegetable" pills, look at the picture of the warrior on the box, swallow the contents, and feel a calm conviction that they have been wise in their generation, and saved a doctor's bill. The hair tonics, bitters, syrups, and other nostrums that have been carried into popular favor on the strength of the Indian virtues they contained would make a long catalogue. Yet the idea is one of the greatest humbugs of the age.

All Indians believe in steam or hot air remedies, and use them for colds and fevers. A half-dozen barks, herbs, and roots are made into teas for various complaints; beyond these things they know nothing of medicine. Children of nature, they cling to Mother Earth when they get ill, and depend on sun, air, and water to cure them. Where they have no intercourse with the whites, old age and ophthalmia are their only diseases. Where brought in contact with the pale faces, they acquire their complaints, and seek our medicine men for their relief. The Indians are some of the best patrons that the druggist finds in frontier towns.

The greatest barriers to the civilization of

any given tribe are found in its Medicine Men and squaws. Convert the first, and the last will soon become disciples, for the copper-faced women of the plains are not one whit behind their white sisters in their veneration for the profession. We commend this last suggestion to the very worthy and excellent men who constitute the Indian Commission.

THE GREAT PYRAMID.

IT was 300 years B. C. when the Greeks commenced their proverb about the seven wonders of the world, and named the pyramids first. It (the largest of them) has four sides which face the four cardinal points of the compass with more exactness than can be determined by the compass itself without the aid of calculation. It is built of dressed and systematically adjusted limestone, and some of the stones were carried from quarries 500 miles distant. It consists of 70,000,000 cubic feet of masonry. It covers more than twelve acres. It is a perfect square at its base, has four equal sides, and has but one narrow passage which pierces it on the north side directly on the meridian. The opening runs at an angle pointing outward to the then Polar Star. It was built 2170 B. C., and only then, the Pleiades and the then Polar Star were, at midnight, in October, exactly opposite each other, and both were on the meridian. Sir John Herschel, thirty years ago, thus fixed upon the date of the pyramid as embodied, unmistakably in itself. The same configuration of the heavens can not recur, from that time, for 25,868 years. At the rate of one inch for a year the number of years in the whole processional cycle is built in the sum of the two diagonals of the base. Its height is to twice its breadth as the diameter to the circumference of the circle, and thus it stands in its whole shape a type and memorial of a squaring of the circle, performed ages and ages before the question was ever heard of, among the schools of philosophy or the written records of mathematical investigation. A hebdomadal system also appears in this greatest of human structures. The astronomical intelligence embodied in this great pyramid is equally wonderful. It is not only oriented, as above stated, but each side of its base measures 365

cubits, the number of days in the year, with a slight addition in each, which together make up for the nearly six hours additional which in the four years require one day to be added, as in "leap year." The height of the pyramid multiplied by 10 to the 9th power gives the distance from the earth to the sun, almost precisely as most recently calculated,

in miles, and most probably with greater accuracy than our modern science, which still labors under some uncertainty in regard to this point. Its chief chamber is so arranged as to give the mean temperature of the whole surface of the habitable globe: 68° Fahrenheit. Many other wonderful things are recorded about it, which can not be mere coincidences, but are unmistakable evidences of real scientific knowledge.

Our Country and Its Resources.

That which makes a good Constitution must keep it, viz., men of wisdom and virtue; qualities that, because they descend not with worldly inheritance, must be carefully propagated by a virtuous education of youth.—*William Penn.*

HOOSAC TUNNEL.—No. 2.

AN UNUSUAL THANKSGIVING.

I RETURNED from the church, and taking some lunch, leaving the supper to be eaten by my family and friends, was soon called upon by Mr. E. Stowel (inspector), who took me down to the office near the west portal, and there loaned me rubber boots and a rubber overcoat. He also placed in my hand a tin cup with a long nozzle and a large wick for burning whale oil, and then, having accoutered himself, we clambered down to the opening. The entrance is covered with boarding, to keep out the cold and prevent draught. Pushing the door open we were soon within, when my conductor lighted the lamps and showed me how to hold mine. We began to tramp, I following my guide. What an echo to our steps and words! We soon reached the point where there was no ray of light, save from our lamps. I feared that the water dripping from above would extinguish them, but they held out wonderfully. Mr. Stowel "took oil in his vessel" to replenish ours and other lamps. There was a narrow track which had accommodated the cars, and a contemptible little wheezy engine that had heretofore run on the rails. Here and there a spring of water gushes from the sides. How wonderful is the circulation of water underground, and through strata of rocks! There is a tremendous spring now buzzing toward us against the boards set up to break the jet. They can always supply engines with water in the tunnel. The brook whirls along in its artificial channel, but we know too much to step into that. We splash

through some wet places, however, and have to mind that we do not run against some stray rock left where it happened to drop, or some huge implement not picked up. "What means that thundering?" "It is the kicking of mules in the barn." A barn in the tunnel! So it is, and we have got to it. Here, too, or near by, is the cage of the west shaft, just



BENJAMIN D. FROST
(Chief Engineer of Hoosac Tunnel).

come down full of animated clay, going eastward with us. Others have come on behind us from the portal. We press along. We rise up on a "bench;" *i. e.*, where the rock has been blown away from above, and not down to the grade. It is pretty rough walk-

ing, our caps come close to the top, and loose, heavy stones are lying alongside of the path. It begins to grow warmer, and we loosen our outer garments. The day was cold, and it was snowing outside. Down in the everlasting mountain it is always summer, or, rather, temperate—a little colder in winter than in summer, but not much. The mean temperature away from the portals is about 65°. We are now off the bench, see lights ahead, and soon an array of them. "Halt! Halt! Stop! Stop!" shout, yell, and scream a hundred men, dressed like ourselves, seated on the south side of the tunnel. "They are going to fire." We had regard to the imperative mood, and did stop. I sat down also. A neighbor put some cotton in my ears, and I pulled my cap down over them, turned up the collar of my coat, and my back to the blast, while there were not a few men between me and that. Knowing folks said my lamp would be blown out. "I would see." There was a final alarm; presently a terrible, sudden, spiteful bend, crack, tremble, roar—the roar rolling on less and less hoarsely, while all became darkness. Every lamp was instantly extinguished by the awful concussion. The tin tubes were soon lighted, and we crowding on to see what had been done. But we are in the smoke—a thick, sickening smoke. Some begin to have a headache, and to be sick at the stomach. I feel "queer." There is another bench to be surmounted, and on that the smoke is worse than before. The lamps are almost useless, so dense is the glycerine smoke. A report is handed along that there is no aperture yet, and some of us turn back. Mr. Stowel shouts my name. "Back, the smoke is clearing, there is a hole through!" "Hurrah!" We, chattering, holding hands to mouths sometimes, emerge beyond the bench, find better air and a large company. Mr. Walter Shanley, massive, grand, is in the midst. Alleluiah! They have come through from the east! Now we go up and pass through an opening, three feet wide, five feet high. People are going, returning, shaking hands, congratulating, picking up pieces of rock, smiling, laughing, "cackling." In preparing for the blast one hole had been so drilled as to cut out a tapering piece each side. Through the one

hole, a wire had been passed, and both faces were exploded, at the same instant, by an electrical battery on the east side. The cans had done their work as intended, but the greatest force of the glycerine went westward, breaking down the great precautionary barriers, one stone, weighing about two tons, being hurled 300 feet toward us of the west side. So 170 pounds of tri-nitro-glycerine had broken away the remaining fourteen feet of solid rock, allowing the air, in a tremendous draught, to suck through. The explosion was about 2,000 feet west of central shaft, and at three o'clock, P.M., of November 27th, A.D., 1873, as the reader already understands. The *Adams Transcript* says: "It was expected, of course, that Mr. Shanley would be the first person to pass through the opening, as the privilege of so doing was unquestionably conceded to be his; but as the opening was reached, Mr. Shanley, who still stood at the head of the line, quietly stepped aside and, with his marked courtesy, waived his privilege in favor of Senator Johnson, of Boston, Chairman of the Hoosac Tunnel Committee, who was passed, or almost pressed, through first. Hon. Brownell Granger was the next person to pass through, followed by Mr. Shanley, after whom came the crowd promiscuously. About 200 persons had gathered on the western side of the opening, but were detained there until the greater portion of the surging crowd had passed through.

"There were no formal exercises after the opening had been made, though there was a deal of hearty hand-shaking, and congratulations unlimited. Wheeler's brass band favored the company with some good music at the west shaft, after which the visitors returned to their homes, with the happy consciousness of having witnessed one of the grandest and most important events in the long and eventful history of the Hoosac Tunnel."

H. McMillen, editor of the *Troy Times*, also accompanied Mr. Shanley. Samuel Richards, foreman of the west end blasters, charged the drill holes on this side, upon the memorable occasion; Mr. Hancock on the opposite. Mr. Shanley himself fired the battery. W. H. Phillips, of the *Pittsfield Sun*, was with the west company, and sat close by me at the time of the explosion.

I rode home with Doctor S. E. Hawkes, an aged but active physician of North Adams, who, besides assisting at upward of six thousand births, has been generally useful. He and John Shene swung the sledge, Engineer Edwards holding the drill for the blasting of a piece of stone on the west side of the mountain, and they took the fragment to Boston, and had it placed in the Court House, for the inspection of the legislature. It weighed six hundred pounds, and was at least a *ponderous* argument for the tunnel. Dr. Hawkes raised the first subscription to secure the survey of the new route. He has not yet



ENGINEER'S, OR STATE OFFICE.

been pecuniarily rewarded for his sacrifices, and has suffered some very unjust treatment. Still, his heart rejoiced exceedingly on this occasion. Had George Millard, of North Adams, remained yet in the earthly house, another long and zealous friend of this great transaction would have looked more saintly than he did even in the repose of death.

What further we have to tell might as well be put under heads or lessons.

I. Of God's wisdom and providence. While other routes answered for the business of the country, tunneling was not thought of by the public, and if it had been, it would not have been performed. The power drill (drilling by compressed air) has been a great auxiliary, besides supplying the workmen with fresh breathing material. But the greatest special aid has been from nitro-glycerine. In the opinion of the Shanleys this agency, as fur-

nished them by Professor Mowbray, now a resident of the unique, growing village of North Adams, has shortened the work two years. Now, when one takes time to candidly contemplate all these, and other combinations that might be mentioned, he finds his mind filling with the idea of the existence, the fore-knowledge and kindness of our heavenly Father. And I felt it was almost an oppressive omission, that no word of prayer and thanksgiving sanctified the occasion on this notable Thanksgiving Day. The clergymen present yielded, or one of them, as he should not, to a squeamish modesty, in not making the suggestion that thanks should be formally and devoutly returned to the Almighty, while Mr. Shanley was probably affected in like manner, lest he should seem to be glorifying the work of his own hands by any formal religious service.

II. The beginnings of great achievements may be small and broken. They may excite ridicule and laughter—many predicting they will amount to nothing; and each failure or awkward move leads to new outcries of derision. In the case of the tunnel, the finding of unknown obstacles, like the demoralized rock at the west end, or the rush of water into the central shaft, accidents and casualties increased and emboldened the cry of "fanatical," "absurd." Even the poet, Oliver Wendell Holmes, derisively sang:

"When the first locomotive's wheel
Rolls through the Hoosac Tunnel's bore—
Till then, let bumming blaze away,
And Miller's saints blow up the globe;
But when you see that blessed day,
Then order your ascension robe!"

My dear friend, "that blessed day" has arrived. Have you ordered "your ascension robe?" But Oliver Wendell Holmes, in his candor and good-nature, is doubtless ready to get up a laugh at his own expense, too happy if thus he can atone for his funny sarcasm. Oh, the persevering few! who inspire them? They rally again and again; they begin to outmatch; they secure, at length, unexpected attention and aid; they finally SUCCEED. To show how rapid has been the work more recently, I subjoin the profile on page 95. Between the dotted lines indicating the west end and west shaft is a distance of 7,567½ feet.

Such achievements, it should never be forgotten, usually involve vast labor and expense. There is no just occasion for surprise or complaint over length of years, amount of effort, or immense sums of money. That which is worth much in human progress, costs much; and, fortunately, wages are com-

paratively high in the United States; therefore, a public work may cost a third more than it would in Austria, France, Switzerland, or Italy. This added expensiveness is surely a matter for common congratulation. I suffix the following interesting table as illustrative of the magnitude of the work:

COMPARATIVE STATEMENT.

SECTIONS.	Contract time for Completion.	Total work required to be done to Jan. 1, '73, by terms of contract.		Amount of work actually done to Jan. 1, 1873.	
		Quantities.	Amount.	Quantities.	Amount.
EAST END SECTION.					
Tunnel Enlargement *.....	May 1, 1872,	4,500	\$72,000 00	3,915	\$62,365 00
Heading Enlargement *.....	Aug. 1, 1872,	28,000	252,000 00	28,264	247,371 00
Tunnel Extension *.....	Feb. 1, 1873,	83,192	915,096 81	85,469	924,440 25
Progress of Heading †.....	Nov. 1, 1872,	5,335	—	5,991	—
Central Drain with Pipes †.....	Feb. 10, 1873,	5,428	70,559 83	5,914	39,475 05
CENTRAL SECTION.					
Shaft, Repairing Timber †.....	When ordered,	583	5,830 00	583	5,247 00
Trimming *.....	"	100	3,300 00	90 ⁷² / ₁₀₀	2,995 74
Sinking †.....	May 1, 1870,	447	176,565 00	445 ¹⁰⁰ / ₁₀₀	174,811 77
Sinking Sump †.....	June 1, 1870,	15	5,920 00	83*	2,782 99
Pipes *.....	June 1, 1870,	1,030	6,180 00	759	2,377 00
Fire-proof Floor and Hatches.	When ordered,	—	2,000 00	—	1,650 00
Tunnel Extension, East *.....	Sept. 23, 1872,	35,409	495,726 00	9,148	120,264 50
Progress of Heading †.....	Sept. 23, 1872,	2,220	—	1,563	—
Tunnel Extension, West *.....	July 1, 1873,	39,362	549,666 89	5,024	69,460 75
Progress of Heading †.....	July 1, 1873,	2,480	—	345	—
WEST END SECTION.					
Heading Enlargement *.....	March 1, 1874,	40,632	396,124 12	35,190	341,461 00
Tunnel Extension *.....	Nov. 1, 1873,	66,990	893,880 00	67,258	795,652 00
Progress of Heading, East †.....	Nov. 1, 1873,	4,200	—	4,648	—
Brick Work, M.....	March 1, 1874,	3,431 ²⁵⁴ / ₁₀₀₀	75,553 58	3,539 ⁸²⁷ / ₁₀₀₀	77,576 41
Central Drain, with Pipe †.....	March 1, 1874,	5,382	69,286 61	—	—
Excavation only †.....	March 1, 1874,	1,138	4,945 50	2,381	20,263 35
Masonry only †.....	March 1, 1874,	1,138	3,410 82	—	—
Haupt Tunnel Maintenance †.....	March 1, 1874,	—	5,625 06	—	7,433 00
Total		—	\$3,913,670 22	—	\$3,895,826 21

Considerable remains to be done, in enlarging, trimming, etc. What had been expended before the Shanleys' contract, added to that, with interest, is a large sum. But it is well invested. "And so this great work is assured. When completed, it will constitute the great line connecting the West with Boston, and become the avenue for the movement of produce to the seaboard and Europe. It will be of immense importance to Boston and the State of Massachusetts, increasing their business, cheapening freight, stimulating the growth of the towns and cities along its track, and opening a perpetual field and market for the ever-expanding industries of that mechanical and manufacturing State. The gigantic mountain barrier which separated the West and the seaboard is conquered, and now the mighty stream of traffic and travel can flow forever over the State to the

sea." But the material advantages of such a work are not the only advantages, perhaps not the chief. The education of the intellect, the vindication of man's dominion, the long ecstasy of a vast triumph, the stimulus and encouragement to the higher powers of the soul, these benefits are beyond all the tabular computations, all statistical margins.

What combinations may be requisite for a vast enterprise? There must be the advocate, the survey, approval, funds, contract, overseeing, banking, and other facilities, book-keeping, hosts of laborers, and so on. These gentlemen I find at the State building, on Summer Street, North Adams:

ENGINEER CORPS OF THE HOOSAC TUNNEL.—Benjamin D. Frost, chief engineer; Austin Bond, clerk and cashier; F. D. Fisher, assistant engineer, west end section; C. O. Wederkinch, do., do., central section; A. W. Locke, do., do., east end section; E. A.

* Cubic yards.

† Lineal feet.

Bond, C. B. Heard, F. Flemming, L. E. Blanchard, E. B. Patton, C. Mowry, assistants; E. Stowell, inspector.

And these names I obtained at the Shanleys' office, near the Troy and Boston depot:

Walter Shanley and Francis Shanley, contractors for completion of tunnel; James Stewart, general business manager; W. B. Houghton, paymaster and bookkeeper; Morby Donaldson, draughtsman; Frank Chase, in charge of teamsters, etc.—all in head office; James Hicks, foreman at west shaft; J. J. McGannen, timekeeper at west shaft; John R. Rosbrow, foreman at central shaft; R. R. Peet, timekeeper at central shaft; John Blue, foreman at east end; N. Hoskings,

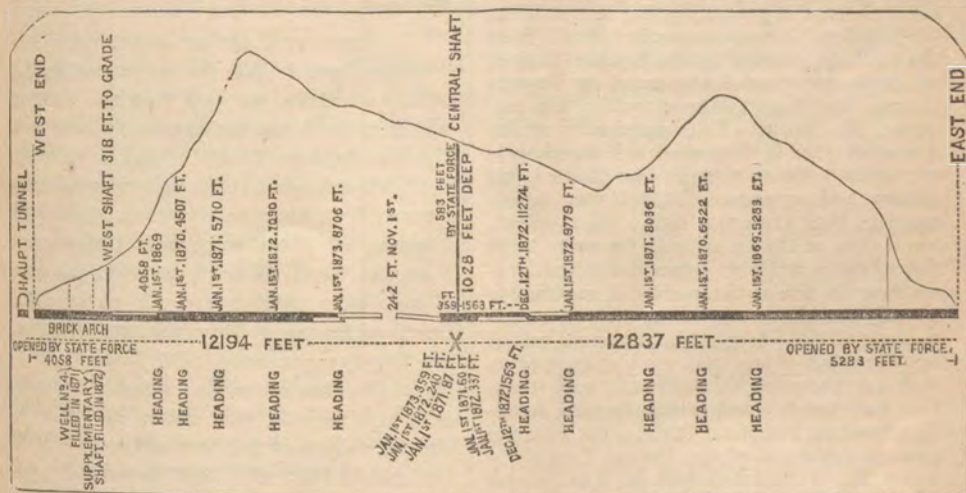
OFFICIAL STATEMENT.

ENGINEER'S OFFICE, HOOSAC TUNNEL,
NORTH ADAMS, Dec. 1st, 1873.

At the junction, west of central shaft, made Nov. 27th by blast, at 3.05 P.M., my lines varied by nine-sixteenths of an inch, and levels by one and one-half inches.

BENJ. D. FROST, Chief Engineer.

In addition to the above (which is kindly furnished at our request for the information of the public) we take occasion to quote the remark of Mr. E. S. Philbrick, consulting engineer, an eminent authority on such matters, who was himself present on the occasion of verifying the above results, "that the closeness of the lines was a miracle of engineering accuracy, considering the difficult circumstances surrounding the work." Mr. Frost takes pleasure in acknowledging how largely he has been aided in the attainment of these



PROFILE SHOWING PROGRESS OF THE WORK.

timekeeper at east end; Hocking & Holbrook, sub-contractors for completion of Buck Arch under F. Shanley & Co.; Charles L. Walker, master-mechanic at west shaft; H. W. N. Cole, do., do., at central shaft; Stephen Goodwin, in charge of machine shop at east end; Robert Cillis, foreman blacksmith at west shaft; John Trehwela, do., do., at central shaft; Walter Blue, do., do., at east end.

Number of blacksmiths employed in the division shops about twenty. Number of men employed for the last five years will average quite one thousand. Wonderful accuracy was obtained by the engineer corps, as will be seen by the following statement:

gratifying results by the vigilance, fidelity, and unremitting labor and devotion of his assistant engineers, Messrs. F. D. Fisher and C. O. Wederkinch, and their assistants, Messrs. E. A. Bond, L. E. Blanchard, E. A. Patton, and E. Mowry.—*Hoosac Valley News*, Dec. 3d.

A previous junction, and all the meetings, have revealed the same accuracy, quite in contrast with Mont Cenis.

It was found, when the alignment was obtained at the Hoosac Tunnel, Sunday, that the variation of the line between the central shaft and the west end headings was only nine-sixteenths of an inch. The difference in the line at the meeting of the central shaft and east end headings, last year, was but five-sixteenths of an inch. These are the

greatest engineering triumphs, for work of this kind, ever placed on record, and they will stand as lasting testimonials of the skill, perseverance, and faithfulness of all interested in the marvelous and intricate work, so successfully accomplished. — *Adams Transcript*, Dec. 4th.

ENGINEERING AT THE HOOSAC TUNNEL.—A communication from Consulting State Engineer, Edward S. Philbrick, in the *Boston Advertiser*, develops some interesting facts in relation to the engineering work of the Hoosac Tunnel. He reproduces portions of a report written by one of the engineers upon the Mont Cénis Tunnel, in which the meeting of those headings is thus described: "The two axes met almost exactly; there was barely half a yard error! The level on our side was only 60 centimetres, less than three-quarters of a yard, too high. But after thirteen years of continual work who could even hope for so perfect a result?" The methods used in producing the line at Mont Cénis differed in some important details from the methods pursued at the Hoosac Tunnel, where the processes inaugurated by Thomas Doane have been followed out by his successor, Mr. Frost. The superiority of the American plan is illustrated in a comparison of results. Thus, though the Mont Cénis gallery had advanced 20,000 feet before meeting, their error was half a yard—eighteen inches, or almost an inch for every 1,000 feet advance, while we have found our largest error in line at the points of meeting to be only nine-sixteenths of an inch in an advance of 10,000 feet into the mountain, which is a deviation of less than one-sixteenth of an inch per thousand feet advance, and, therefore, only one-fifteenth of the angular deviation developed at Mont Cénis. But with the great achievement of the Hoosac Tunnel, by which Mr. Wederkinch laid out a horizontal line with such accuracy from the bottom of a shaft over 1,000 feet deep, the Mont Cénis Tunnel can offer no comparison, being without shafts, and, indeed, Mr. Philbrick says, "this achievement is unique, and challenges comparison in its way, so far as I am informed."—*Adams Transcript*, Dec. 11th.

When completed the tunnel will be eighteen feet high in the clear, and twenty-two wide. It is destined for two tracks; some day it may be widened for four. It has been interesting to notice the attention now given to the "great bore" by the press everywhere, and the public generally. Tunnel literature abounds, and is devoured with avidity. The feeling beneath all is one of freedom and exultation.

The Hoosac tunnel is four miles and eighty-four one-hundredths long, being next in

length to the Mont Cénis Tunnel under the Alps, between France and Sardinia, which is some seven and three-fifths miles; the next largest tunnel in the world is the Woodhead tunnel, near Manchester, England, some three miles in length. The work still necessary to completion will be the enlargement of a considerable portion of the tunnel west of the central shaft, and the arching of certain portions of decomposed rock now supported by timber. Two drains must be built. The one from the tunnel summit to the east end will be carried in a drainage pipe two feet below the floor of the tunnel. On the western half of the tunnel will be a two-by-two drain, covered by flagging. The arches for the tunnel entrance are still to be built, tracks laid, and much incidental work to be done. The tunnel will probably not be ready for trains before the latter part of next summer, though it is possible a "jubilee train" may get through on the Fourth of July.—*Adams Transcript*, Dec. 11th.

A NOTABLE BIT OF PROPHECY.

Going back a little for an interesting bit of local history, we find that the meeting which incited the petitioners for this new line was held at North Adams, in October, 1847, when Engineer Edwards reported upon a survey from Greenfield to Troy. Col. Alvah Crocker, of Fitchburg, now Congressman from the Tenth District, presided, and gentlemen were present from all parts of the line from Boston to Troy, the latter place being largely represented. Col. Roger H. Leavitt, of Charlemont, made a prophetic speech, in which he said that nature had planned out the valleys of the Deerfield and the Hoosac, and had left this bluff to test the perseverance and energy of man. He urged that it was on the direct line between Boston and Buffalo, and foretold that it would one day become the great thoroughfare from Liverpool to Pekin, and that the ambassador from the court of St. James to China would pass up the Deerfield valley on his way to Canton!

It was an oft-repeated remark of Dr. Canfield's, pastor of St. Mark Episcopal Church, North Adams, formerly of Brooklyn, N. Y., that the Hoosac Tunnel would be through by four o'clock Thanksgiving Day. The exact time was three o'clock and five minutes.

"The Hoosac tunnel wasn't very popular at one time in its history. When the Legislature was first asked to lend aid to the project, it is related that Capt. Gates, of Richmond, who was at the time a member of the

House, and voted for the loan, was so taken to task for his vote by his constituents, that he finally left town to get away from their rebukes. Judge Bishop used to say that it would be a thousand years before a hole could be got through the Hoosac mountain rocks big enough for a bat to find its way through."

Rev. Dr. Crawford, writing of a formal gathering in the winter of 1852 to celebrate the breaking of ground for the tunnel, says: "I remember the speeches were lively, hopeful, witty, and wise; but with a vein of something like sadness intermingled, as if the feeling of oppression, in view of the magnitude, and perhaps doubtfulness, of the enterprise entered upon, was common to all." How illustrative all these things are of faith on the one side and doubt on the other! Faith hath the victory always. Mr. Stowel told me that when he proposed, in 1866, to discharge the cans by means of an electrical battery, so unbelieving and opposed were the hands that at the first he could only persuade one man to assist him.

NATIVITY OF THE WORKMEN.

Almost every nationality of Europe is represented in the tunnel work. The Shanleys were born in Ireland, and emigrated to Canada. Prof. Mowbray was born in London; he is a graduate of the University of Copenhagen; while Mr. Frost, the engineer-in-chief, is a native of Massachusetts. Among the miners are Cornish Englishmen, Canadian French, while the majority (to make but one more specification) are Irish. Many of the miners live in little houses erected by the State near the places of their toil. Their wives look sturdy, and around them are broods of rugged, promising children, some of them going barefoot all winter. The school-house has been provided, and Roman Catholic households are sure to be visited by their pastor or his assistant. In case of the death of a miner, especially if it be by accident, the funeral is very large. A store is adjacent, and carts and market wagons kindly run up from the village, so that no one on the tunnel grounds may be in want—if he or she have money.

Visitors, male and female, tax the inexhaustible politeness of the presiding geniuses, and add animation to the operations. One

lady, Mrs. R. Rosbrow, wife of the superintendent at central shaft, walked through from the central shaft to the west shaft the day after the memorable blast. Vast piles of *débris* lie out in huge despair, dumbly marking the victory wrought. The State will give any one on earth all the rocks wanted for building purposes with a "welcome." Heavy teams come up with coal, or significant boxed bottles of thunder-making elements for Mowbray's works. The pipe-iron chimneys let off smoke from immense boilers, and the terrific gasping of the compressors forcing air into the immense receivers goes on incessantly. The compressors are driven by steam, except at the east end, where the famous State dam supplies water-power. Steam-power lifts and lowers the cages, while in the shops here and there repairs are going on day and night by two sets of hands.

You go away, after a visit, musing, if you are "read up" on the tunnel of the weak movement of 1819, and then of the revival of a stronger interest in 1825, Loemmi Baldwin being a central figure. You think of Dr. Hawkes pounding that drill, of the opening of the Western Railroad in 1842, the Fitchburg not long after, the Vermont and Massachusetts in 1846, and that the Troy and Greenfield was chartered as early as 1840. "This last company proposed to build a railroad to and through the mountain, and thence to Williamstown, 'there to connect with any road leading to or near the city of Troy.'" Three and a half millions would be money enough (?) and the time seven years. You recall the petition to the State in 1851, with the accompanying remonstrance; the two favorable statements of engineer Edwards; the testimony of Dr. Hitchcock, the geologist, which remains correct, that the mountain was composed of mica slate; the defeat; the attempt, too, for State aid renewed in 1853; the elaborate reports of legislative committees; the close vote and rejection; the success of the following year; the issuing of bonds and the mortgage of the railroad to secure the State; the contract with E. W. Serrel, 1855; Haupt & Co. and their contracts; the State coming into possession; work under commissioners, Thomas Doane, an able man, chief engineer; the sensible recommendation to send Serrel to Europe

to learn about tunnels; the other sensible recommendation of other commissioners that the State "let out the job;" the work begun on central shaft 1863; hand drilling abandoned 1866; the fearful accident at the central shaft, October, 1867, by which thirteen lives were lost, and Mallory's perilous descent; contracts with Mr. Farrow, also with Drell, Gowan & Co.; and, lastly, with the Shanleys,

and their great and final success. You say, What a history! In all probability, ere another Thanksgiving, twenty or thirty trains a day will be going through the mountain, like shuttles, weaving together the interests of the East and West, yet in no essential sense adverse to other routes, but one more deep artery for the current of human commerce and human progression.*

FISHES, SOUTH AND WEST.

BY WILLIAM CLIFT.

[In our last summer's editorial excursion through Virginia, Iowa, Illinois, Missouri, Kansas, Texas, Colorado, Wyoming, Utah, and Nebraska, observations were made in the fish interest by Mr. Clift, who is thoroughly posted on the question, and who kindly contributes the following to the PHRENOLOGICAL JOURNAL.]

THE first point of interest in fish culture we found at Harper's Ferry, in West Virginia. The fresh-water portions of the Potomac, aside from the anadromous fishes, the shad and herring, had few fish of any special value for food until black bass were introduced, nearly twenty years ago. The black bass of the West and South (*Grystes salmoides*) is found in many places on the Atlantic slope and in the Mississippi Valley. This species is a more comely fish than the *Grystes nigricans* of our northern lakes, and has the same habits and game qualities. Opinions differ about the comparative excellence of the flesh. They are both of good quality, and worthy of cultivation in any water that will sustain them. A Mr. Stabler, a conductor on the Baltimore and Ohio Railroad, has the honor of introducing them to the waters of the Potomac. He caught about twenty pounds of bass in Wheeling Creek, and put them into the locomotive tender's tank, carried them safely to Cumberland, and turned them into the Potomac. They have multiplied abundantly, and are now found in all the tributaries of the Potomac down to the Great Falls. Some two hundred miles of a stream almost barren of good food fishes have been stocked with this fine variety, good for the table and for sport. They are taken more abundantly in the rapids near Harper's Ferry than at other points, and parties here make a business of supplying the market with them, and sending them off

for the stocking of other ponds and streams. They are sometimes taken weighing from six to eight pounds, but the ordinary weight is from one to five pounds. It is not uncommon for one rod to take a hundred pounds in a day. This experiment is of great value, as

* LIST OF DEATHS KEPT BY MR. WALTER SHANLEY, CAUSE, ETC.—The writer is unable now to get a like list of casualties occurring previously to the coming of the Shanleys.

Date.	Division.	Men's Names.	Cause.
1869.			
June 30,	Cent.,	Michael Johnson,	Fell out of bucket.
"	"	Richard Reynolds,	
"	"	J. Crase (d. July 2),	
Sept. 13,	"	Patrick Mandable,	Crushed by cross-head.
Sept. 28,	"	Thomas Bray,	Fell from 4th floor.
Oct. 9,	East,	George McDuff,	Explosion of Glycerine Magazine.
"	"	F. La Montaigne,	
"	"	O. La Montaigne,	
Oct. 4,	West,	Berryman,	Drowned in brick arch.
Nov. 30,	East,	John Bakie,	Missed Glycerine hole.
1870.			
Oct. 18,	Cent.,	Cornel Radding,	Slipping of rope on hoisting drum.
"	"	Wm. James,	
"	"	Matthew Jewell,	
1871.			
Jan. 6,	East,	J. Thibaudau,	Tamping Dualin h.
Jan. 23,	Cent.,	Griffith Jones,	Fell from top to bottom.
March 15,	East,	J. Condel (d. Ap. 3)	Falling roof.
April 21,	"	John Mason,	Glycerine holes in Enlargement exploded by natural electricity.
"	"	William Dunn,	
"	"	Thomas Reycraft,	
"	"	Fred. Roberts,	
June 24,	"	Paul McDermott,	Falling rock.
August 9,	"	John Ferns,	Explosion in Heading caused by natural electricity.
"	"	Patrick Shea,	
"	"	A. Kennedy (d. 16),	
Oct. 13,	West,	T. Columbus,	Missed Powder hole.
1872.			
Feb. 29,	Cent.,	John McCann,	Missed Glycerine hole.
Sept. 11,	West,	David Whitto,	2 charges of Nit. Gl. expld. in heading. Similar to the above.
"	"	M. Harrington,	
Sept. 21,	"	Peter Stone,	Powder explosion in heading.
Oct. 3,	East,	M. Cunningham,	
1873.			
Feb. 11,	East,	J. O'Leary,	Falling rock.
May 28,	West,	John McKeon,	Struck by crowbar.
June 30,	East,	Stephen Brown,	Explosion of giant powder on train when men were going in on midnight shift—cause carelessness.
"	"	Timothy Lynch,	
"	"	D. McFadden,	
"	"	Henry Ferns,	
"	"	M. Campbell,	
Sept. 11,	Cent.,	Joseph Richards,	Magazine blown up.
Sept. 16,	East,	Wm. Hickey,	Powder blast.
Dec. 15,	West,	Miles O'Grady,	Falling of rock.

it shows how easily this fish may be introduced into new water, and become an important addition to the food-supply. It is probably better adapted to southern waters than the northern species, though we have no experiments to determine this fact. They have been taken from the James River and naturalized in mill-ponds in the neighborhood of Fredericksburg and Warrenton, Va. In unshaded ponds they are said to grow of a lighter color. Efforts should be made to stock all the lakes and artificial ponds with this valuable fish.

THE SALMONIDÆ.

The only species of the *Salmonidæ* known to exist in Virginia is the *fontinalis*, which is identical with the brook trout of the South. It is not found much in the large rivers that abound in the mountains. These are so sparsely settled, and so protected by extensive forests, that the original stock has never been exterminated. These mountain brooks are fed by springs, and the trout flourishes. There are no saw-mills on many of them, and the breeding-beds have never been disturbed. Artificial breeding has never yet been introduced, but there is little doubt that all the conditions of success are present in the Alleghany region. It is not improbable, too, that the *Salmo solar*, or some of the California species, may yet be introduced to the Virginia rivers, although this fish was not originally found south of the Hudson. The Sacramento salmon flourishes in a region much warmer than Virginia. It is exceedingly desirable that the experiment of introducing this fish should be made, and it probably will be at an early date.

SHAD IN THE OHIO AND ITS TRIBUTARIES.

We found a good deal of interest had been awakened in fish culture at Charleston, the capital of West Virginia, and a movement is contemplated by some of the leading citizens to have Fish Commissioners appointed by the Legislature. It would be an inexpensive thing to introduce shad in the Kenawha, and, by a fish-way at the Falls, they would go up into the Ganley and the New rivers. Shad were planted in the Alleghany River in July, 1872, under the direction of the U. S. Fish Commissioner, and samples of the yearling fish were taken in that stream in the summer of 1873. As the habit of the fish is

to go to sea in the fall, there is every probability that these captured shad had made a sea voyage, and returned to the stream in which they were reared. Should these fish multiply as they have done in other streams, it will not be many years before they will make their appearance in the Kenawha and other tributaries of the Ohio. It would, of course, hasten the matter to have broods of the young fish artificially planted in all these streams.

FISH CULTURE IN COLORADO.

Several ponds in the vicinity of Denver have been stocked with the sun-fish, brought originally by an ox-team across the plains, from Ohio, we believe. One of the largest ponds is made by the waste water of the irrigating ditches connected with Clear Creek. The fish are fed principally with worms bred in offal and refuse food brought from the slaughter-houses and hotels of Denver. This offal is kept in hogsheads near the shore, and when the worms make their appearance they are thrown by the shovelful upon the surface of the pond from a wagon that distributes them. The fish thrive wonderfully upon this food, and it is an easy matter to take the fish with a hook as one sits in a carriage in water two or three feet deep. These little fish bring a high price in the Denver market, and the enterprise is said to pay very well. Shad were planted in the Platte at Denver in July, 1872, and some of them were caught in the fall. It remains to be seen whether they will go to sea and return four thousand miles to the foot of the Rocky Mountains. The trout of the mountain streams here are a distinct species from the *fontinalis*, differently marked and spawning at a different period. No effort has been made to cultivate them. The mud from the mining districts and the sawdust from the lumber mills have nearly exterminated them from some of the streams. So far as the breeding of the *Salmonidæ* is concerned, there are no finer streams in the world than the feeders of the Platte and the Arkansas.

FISH CULTURE IN UTAH.

A. P. Rockwood has the honor of making the first movement in fish culture in this new Territory. He organized the Zion's Co-operative Fish Association in 1871, and located the hatching-house at a large spring, a few

miles south of Salt Lake City. The discharge of water is about 500 gallons a minute, and the temperature about 55 degrees. The water abounds with cresses, which furnish abundant feed for the young trout. The breeding trout, about 250 in number, were taken from the Weber River two years ago, and have grown to the weight of two or three pounds. They are a distinct species from the *fontinalis*, and probably distinct from the trout found upon the Colorado side of the mountains. While our trout of the seaboard spawn mostly in November, and in warm springs through the winter, and are from two to four months in hatching, these spawn from the 1st of April to the 1st of June, and are hatched in fourteen days in water of the temperature of 55 degrees. There are no red dots upon them. The eggs are smaller than those of the *fontinalis*. We saw in the market of Salt Lake City cartloads of fish taken in Utah Lake, a body of fresh water thirty miles long, about thirty-five miles south of the city. The trout taken from this lake are of the same species as the Weber River trout, and weigh from half a pound to three pounds. Mullet and chub are also taken, but the flesh is of inferior flavor. Shad were introduced to the Jordan River, which flows into Great Salt Lake, last July. As this body of water has no communication with the sea, and no food in it, the result is very doubtful. If they succeed there, and grow to full size, it will settle some questions in regard to this fish which naturalists have been very anxious to learn. Eels are also cultivated by Mr. Rockwood in a stream near the trout ponds. They have been introduced from the Eastern States. His experiments with this fish will also be of great interest, for it is generally supposed that they breed in salt water. There is hardly any fish of whose habits so little is known. At one time they were thought to be hermaphrodite. Now, it is a question whether it is viviparous or oviparous, like most other fishes. The ova, if it exists during its stay in fresh water, is so small that it has never been discovered, unless the discovery is very recent. It is possible that there may be distinct species, the one inhabiting salt water and the other fresh, or that the one species may have the power of reproducing its kind in either ele-

ment. The eel fry in our Atlantic streams ascend the rivers in April and May, and by fall will weigh from a quarter to half a pound. Then there is a general rush down stream of all sizes and conditions, and they are taken in great numbers in the eel weirs.

MR. ARIO PARDEE AND HIS DONATION.

THERE is a quiet, dignified expression in this countenance, with nothing of ostentation or display. There is a fine intellect, a good development of Benevolence and moral sense, with integrity, devotion, and faith. There is a slight shade of sadness in the picture, which may be owing to the posture or to an imperfection in the engraving. But that is not a desponding or hopeless nature, though it speaks much of sympathy and tender consideration. The owner of such a face is cautious, temperate, prudent, circumspect, steadfast, sound, and sensible. Such a



head is adapted to take the lead in our legislative councils. Why not choose such men instead of the dishonest shysters, tricksters, gamblers, drunkards, and libertines who bring reproach and disgrace upon our nation? Here is a person with all the high qualities which give character and stability to our institutions and wise direction to en-

terprises. Why not send *him* to Congress? We regret we have not the materials at hand for a more complete biographical sketch of this excellent citizen. The following is from the *Scientific American*, to whose publishers we are indebted for the accompanying illustrations:

We recently noted the formal donation, by Mr. Ario Pardee, of a large and handsome edifice to Lafayette College, at Easton, Pa. The building, which has been named Pardee Hall, is to be used as the scientific department of the institution. The edifice, to the

ing, among other interesting objects, a complete model of coal mine plant operated by steam, from which the functions of all the different machines and processes can be seen at a glance.

The second story is devoted to geological and mineralogical cabinets, which are arranged to adjoin a spacious lecture-hall. Valuable collections of specimens relating to the sciences of mineralogy and geology have been provided, together with necessary apparatus, books, etc. The third floor contains the cabinets and lecture-rooms for the classes



LAFAYETTE COLLEGE, EASTON, PA.

erection and fitting up of which \$250,000 has been devoted, is situated on an elevated knoll in the eastern portion of the college grounds. It has a total frontage of 256 feet, and its main building is five stories high, and extends back for a distance of 61 feet. On each side are lateral wings, 61 feet in length and 31 in width, joining which, at their extremities, are cross wings, 42 feet front by 82 feet in depth. The architectural effect is quite imposing, the handsome mansard roof and two turrets giving a massive appearance to the whole. The material used in construction is Trenton brown stone, with light Ohio sandstone trimmings.

The first floor contains metallurgical lecture-rooms and private laboratories, apartments for the study of blowpipe analysis, assaying, ore dressing, and similar branches. Extraordinary facilities are afforded for instruction in the science of mining, there be-

ing in the various branches of engineering, and the two upper stories are fitted up with every requisite for the study of chemistry.

The contemplated supply of apparatus has not been placed yet in the building.

PROGRESS—A REMINISCENCE.

IT may be interesting to some of those who read the JOURNAL to note the time when Phrenology was first introduced to the American public. I think it was in 1830 that our papers copied from European journals articles relative to this science. The writer was very young, and could not understand the full scope of such articles; yet from the deep interest manifested by a beloved father, she learned to think and inquire.

One day this dear father came home from his place of business bearing a large package, quite as heavy as he could carry with com-

fort. My curiosity wondered over the heavy wrappings of thick paper, and the large, strong cords which bound them, and I watched with impatience for the opening. As they came off, how my eyes danced, and feet, too, to see an immense book, two volumes, I think, and all full of pictures—on large sheets, like maps, folded between the leaves. But what queer pictures! all heads and faces, and full of marks, and some were bare skulls, almost frightful. Father laid the volume on the table, and mother and brothers and I all sat round to see and hear this great book. What was it? A work of the great Spurzheim, "all the way from New York."

When father read to us and gave his comments and approval, so enthusiastic, we thought this new science must be a great wonder. Every evening of leisure for a long time was spent by our father in studying the splendid and costly volume.

I was a literal bookworm and a spoilt girl. So in dear father's absence I would lay aside all duties and steal away to explore the big book, and from reading it with the illustrations before me, became for my age quite an intelligent believer in Phrenology. And many

a peep into the mysterious volume did I slyly give my young companions, and felt wise indeed when feeling their heads and describing their characters. And I felt quite proud when I thought I had gained a few proselytes to the wonder-working science.

Time rolled on, and Phrenology was read and talked about in "the Athens of America," and the cautious, steady Bostonians were to hear the immortal lecturer, Spurzheim! Crowds listened, and many believed.

But Boston honored the gifted man while living and mourned him when dead, and there, near the entrance of that beautiful city of the dead, Mount Auburn, stands the granite memorial of the first teacher of Phrenology in America, as he stood while holding forth the doctrines so dear to his heart. Ah, that long, sad cortege, slowly wending its way to the solemn place where almost among the first was laid the dust of the great Philosopher!

Since then the doctrines of Spurzheim have been read in almost every house in the land, and though he was at times discouraged, yet with disciples as enthusiastic as my father, he was roused to hopeful prophesy, and it is fulfilled.

ETHEL S. CUSTARD.

THE LATE PROF. LOUIS AGASSIZ.

PROF. AGASSIZ was a man of large physique, and well proportioned; he stood about six feet high, and weighed not far from two hundred pounds. He had a large brain, corresponding with his well-developed and symmetrical body; and, being thoroughly educated, his countenance evinced intelligence of a high order. Indeed, once seen, he would be ever after remembered as a remarkable character, and much above the average of men in mental reach. Still, he was human, and though not infallible, he became the natural leader of many smaller, but nevertheless robust, minds, who regarded him with a sort of reverence, which only superior power could secure. Had he been a Roman priest, he might have become a high ecclesiastic, a cardinal probably. As a politician, he might have become a leading statesman, although now-a-days we do not

always select *great* men for our highest offices. Or, had Agassiz chosen the pursuit of a merchant, it is not at all probable that his large mind would have been content to deal in the wares of a retail store, behind a counter. Nor would he have passed his life fitting basques to ladies' waists, or shoes to their pretty feet. Being a manly man, he would delight only in manly work.

The *Evening Post* sketches his career in a somewhat laudatory strain, which, considering the many small, ambitious creatures who seek the public eye, may be justified, for surely he was as a lion among—monkeys.

Professor Agassiz died at his home, in Cambridge, last evening (December 14th), at fifteen minutes after ten o'clock. He had been ill for a number of days with a disease which paralyzed his body, but left his mental faculties unimpaired, and his death was therefore not unexpected. The sense of loss, a loss which is

well-nigh irreparable in this generation, is not, however, thereby diminished. On the contrary, in the case of such a man as Agassiz, the more attentively his qualities of mind, his attainments, and his actual work and influence

1807. His ancestors were Huguenots, who, because of persecutions in France, established themselves in the Pays de Vaud, a canton of Western Switzerland. His lineal ancestors for six generations back were clergymen. His



are considered, the more will his transfer from the daily affairs of men to the pages of history be regretted.

Louis John Rudolph Agassiz was of French parentage, and was born on the 28th of May,

mother was the daughter of a physician of the canton. Agassiz was born in the parish of Mottier, of which his father had charge.

Agassiz was greatly indebted to his mother for his education. Until he was eleven years

old she was his only teacher. At that age he was sent to the gymnasium at Bienne, in the canton of Berne, where he pursued the ordinary course of classical studies. His amusements, it is related, were fishing and collecting insects. He remained at Bienne four years, and then entered l'Academie of Lausanne, where he passed two years. Although he was continually turning aside from his regular work to dabble in the natural sciences, he decided to become a physician—a choice in which, perhaps, the influence of his mother may be discerned. He therefore, in 1824, entered the medical school at Zurich, where he remained two years, and thence removed to the University of Heidelberg, where he devoted himself chiefly to medical studies. In the autumn of 1827 he entered the University of Munich. This institution of learning at that time had just been reorganized, and among its instructors were many very eminent men. Under these, young Agassiz enjoyed unusual advantages, of which he availed himself to the utmost. He examined plants with Martius and minerals with Fuchs; he studied embryo animal life with Döllinger, and for four years in succession he listened to Schelling's lectures on philosophy.

Agassiz soon formed among the students a rudimentary college society, which was known as the "Little Academy," an organization similar to that of "The Apostles," at the University of Cambridge—to the little club of which Mill was a member—and to the well-known societies in the older American colleges. This select body of young men, under the influence of Agassiz, devoted their meetings to the discussion of scientific subjects. It is probable that the set of his mind toward the field of study which he afterward so successfully cultivated was here taken. About this time Martius began preparing his great work on Brazil, and by him young Agassiz was selected to write the part relating to ichthyology. The work was so well done that Agassiz at once became a naturalist of reputation, a result which induced him formally to renounce the profession of medicine, from which he had departed for some time in his actual work. He obtained, however, the degree of doctor in medicine from the University of Munich, and in the same year the degree of doctor of philosophy at Erlangen.

From this time forward Agassiz devoted himself solely to scientific pursuits. His career was brilliant throughout. His studies were continued at Vienna, at Paris, and in other

European cities. He became the intimate friend of Von Humboldt, Cuvier, and of many other eminent scholars. He published two great works, one on fresh-water fishes and one on the Glaciers of the Alps, a book in which he successfully overturned many established notions. Beside these, he published works in the departments of geology and zoology.

In 1846 he came to this country, and settled in Boston. After lecturing with distinguished success, he became connected in the following year with the Lawrence Scientific School of Harvard University. Since then his labors and their results are well known. His time has been divided between teaching and making original investigations. He has conducted a number of Government expeditions, of which the one sent out in the *Hassler* is the last. Last summer he was enabled, through the judicious generosity of Mr. Anderson, of this city, to establish a school of natural history on the little island of Penekese. His devotion to the work there undertaken undoubtedly hastened his death. His own notion of teaching was there exhibited. No text-books were in use. The students were shown how to find out facts for themselves. Agassiz himself furnished the explanations.

Professor Agassiz had honors showered on him from learned societies and academic institutions. He was as admirable in his home as in the more conspicuous position to which his trained ability pushed him. He believed also in God. Last evening, at almost the moment when he breathed his last, Dr. Manning, of Boston, in the Dutch Reformed Church at the corner of Fifth Avenue and Forty-eighth Street, bore emphatic testimony, before a large congregation, to the sturdiness of Agassiz's faith. No one questions the breadth and accuracy of Agassiz's knowledge, or the strength of his reasoning powers. His maintenance of the old faith in the brightest light of modern science shows that there is no necessary antagonism between scientific pursuits and a religious life, and will make his memory dear to thousands who never looked upon him.

♦♦♦ EPITAPHS.

E'en as the flowers which deck the field,
All living things their life must yield;
Ashes to ashes, dust to dust,
A Christian can—a sinner must.

Obedient to the will divine,
All earthly things we must resign,
Must yield to death our life's brief span—
The sinner must—the Christian can.

Department of Our Social Relations.

Domestic happiness, thou only bliss
Of paradise that has survived the fall!
Thou art the nurse of virtue.

MY MANSION.

BY BELLA FRENCH.

As I go to my work, in the morn's early hours,
When the world is with beauty aglow,
I oft pause by a mansion surrounded by flowers,
And by statues which glisten like snow.

Standing there by the gate I inhale the perfume,
And I mark how the dew-jewels shine,
Oft repeating the words, "All this treasure of bloom
And this beautiful mansion are mine!"

Of the lands and the houses no deed I can show,
As a title I never yet had;
Should I claim it as mine, full well do I know
That the tenants would think I were mad.

But they sleep in the hours when, an Eden of light,
It shines forth to be-dazzle the world,
Never seeking its sweets till the shadows of night
All their banners of gloom have unfurled.

Then I pause in my journey, as homeward I go,
For a glance at the place that I own;
For with beauty and light is my mansion aglow,
Though I stand in the darkness alone.

They will pluck the sweet flowers, but frown on a thorn,

They retreat from the damp of the dew,
And the glorious beauty I find in the morn,
Is a something they never yet knew.

It is true that they fill it with music and song,
That they sip there the rarest of wine;
And the sounds of their gladness come all the night long

To my room from that mansion of mine—

From that mansion of mine that feet never pressed,
And oh! never will press, I presume,
Yet was given to me that my life might be blessed
With its glory, its music, and bloom.

In the by-ways of life my lot has been cast,
And the most cruel briers are there;
Oh! the world were so shadowy if, as I passed,
No grand mansion gleamed out in the air.

Thus it is, though no deed to that mansion I hold,
And though I in my poverty pine,
That its jewels of dew, and its framings of gold,
And its beautiful flowers are mine.

"SHALL MY BOY STRIKE BACK?"

BY ELEANOR KIRK.

OF all questions asked by mothers, this is perhaps the most puzzling. Shall my boy strike back?—shall he fight if he is attacked? Women have as keen a contempt for cowards as men, and yet, strangely enough, husbands and wives disagree most and oftenest in regard to what they shall teach their children in this matter of muscular morality, than on any other disciplinary subject. The boy becomes an object of delight to the father just as soon as he has developed a free use of his arms, and can scream a pug-nacious accompaniment to the baby fisticuffing. Then papa smiles—and is satisfied. "He'll never be imposed upon, he'll stand up for his rights," are samples of the soothing remarks made to baby's mamma, who is

"foolish enough" to experience a pang of disappointment, a feeling of unhappiness at this early exhibition of temper on the part of her darling. The father welcomes the nervous irritability which shall make his boy as apt to pick a quarrel as to defend himself when attacked; the mother generally deplures all such hints of future difficulties. Both parents are partly right and partly wrong; and the principal trouble in the whole matter of training is that the mother in her capacity of nurse and constant companion for her boy, does not commence early enough to teach him to discriminate between justice and injustice, kindness and unkindness, fair and foul play. No especial pains are taken until Johnny is old enough to play on the side-

walk with other children who have had precisely the same home treatment, and then commences the day of woe. In vain mamma banishes her boy to the backyard; that place she finds too small for Young America, and after threats and promises, Johnny, erect and defiant, makes a fresh start to come in ten to one, an hour or two after, with mud in his flaxen curls, mud all over his breeches, a begrimed face, a skinned knee, and a demolished wheel-barrow.

"What *is* the matter now?" mamma asks in despair.

"Harry Smith wanted to try my wheel-barrow, and when I wouldn't let him, he pegged a stone at me, and then—and then"—blubbers Johnny.

"And then what?" asks mamma, with considerable show of impatience.

"And then I ran after him, and then he got hold of my wheel-barrow and threw it out into the street, and then—then I punched him."

"You should have come straight home to me, you naughty boy. What have I told you about fighting? Just look at your clothes," and then commences the cleansing process, at first with touch a little rough, but the rosy cupid gets the better of the mother's wrath, and by the time the bath is over, Johnny is cuddled as close as ever.

That evening, after dinner, papa mends Johnny's wheel-barrow, and then stands on the stoop while Johnny trundles it up and down the walk, looking daggers at Harry Smith, son of his next-door neighbor, who, in clean linen, watches with undaunted mien his young antagonist's progress. Mr. Smith, too, strolls out with his cigar and newspaper, to see how things progress. Mr. Smith and Mr. Jones exchange salutations—and Mr. Smith remarks, with a knowing wink in the children's direction:

"Had a little tiff, I believe."

"Yes," says Jones; "have to fight it out, I suppose."

"Exactly," replies Smith; "that's just what I have been telling my wife."

In this way the elders wash their hands of responsibility, and the young ones are left to their own devices. Now, if Johnny Jones' version of the encounter was a correct one, Johnny Jones was the one primarily to

blame. His wheel-barrow was his own property, to be sure, but what prevented him from loaning it for a few minutes to his playmate? A natural selfishness that had not been curbed or trained to self-denial and deeds of kindness by his parents. So they, after all, were responsible for the mischief resulting from their ignorance or carelessness. A child ungenerous enough to refuse to share his playthings in play hours with his chosen companions should be kept by himself until he had learned that no contact with his fellows would be permitted until he had mastered this primary lesson of doing to his neighbor as he would wish his neighbor to do to him. A child decently well born and conscientiously trained will not be likely to experience much difficulty in association with other children. Now, shall a boy who is unjustly attacked strike back, or run home to his mother? A minister settled this question for a friend of mine most satisfactorily, and I feel sure it will prove of value to all mothers similarly befogged.

During the minister's call on the lady above mentioned, Frankie, one of her little boys (she had several), came screaming into the area, in a most heartrending manner. The lady rushed to her offspring to find him, as she expected, in a most pitiable plight. His clothes were soiled and torn, and the blood, running from a deep cut in his lip, had stained his hands and face so thoroughly, that between that and the dirt no trace of the boy's original complexion remained. Frank had been fighting, and, worst of all, had been whipped. This humiliation the mother found to be the principal cause of the shrieks that had so alarmed her; and now, after the blood had ceased to flow, and clean clothes were brought out, the mother's chief trouble was what she should say to her minister. To tell him that her boy had been fighting was a humiliation she could not think of inflicting upon herself.

"What was the matter?" asked the visitor as the lady returned to the parlor.

"Frankie got hurt a little, that is all," and tried to lead the conversation into another channel. It was no use.

"How?" was the next short and pointed query.

"In a quarrel with some children."

"I should like to see Frank, if you have no objections."

She had serious objections, but was altogether too straightforward a woman to resort to a subterfuge, as many would have done; and Master Frank was called. The minister took the eight-year old on his knee and commenced to catechise him.

"Were you seriously hurt, Frank, when you came screaming into the house a few moments ago?"

"No, sir," replied the youngster with alarming calmness, his mother thought.

"I didn't care for the hurt a bit; I was crying because I was so angry I couldn't keep still."

"What made you angry?"

"Wouldn't you be mad, think, if you was a little boy, and you was playing with a nice little girl that had got a new doll, and you was having a real good time, and two roughs should steal round the vacant lot, and one of 'em should pull your hair, while the other one stole the little girl's doll?" Here Frank stopped to take breath. "And don't you think you'd be mad if, after you had put the little girl in her own yard, you should run after the boy and get the doll, and then, just as you was a going to give it to the little girl's mamma, the other rough should come along and snatch it away, and push you down! and then, just as you'd punched him good, the other feller should come along and punch you harder?" Frank's voice was pitched to a very high key when he arrived at this last interrogation.

"I think I should have been slightly indignant," was the minister's reply. "And I am very glad, Frank, to see that you have courage enough to try and defend a little girl's property; but I hope you are careful never to begin a quarrel!"

"Oh no, sir; I never do that. I hate to see boys fight, it looks so mean; but sometimes a feller can't help it. If he get's cornered he's got to fight it out or else be called a coward; and I can't stand that name any way."

"It seems to me," said my friend, after Frank had been dismissed, "that your way of dealing with this trouble of my little boy's is entirely contrary to your teaching in the

pulpit. What about when you are struck on one cheek to turn the other also, and if a man steal your coat give him your cloak, etc., etc.?"

"Do you act upon these principles, madam, in any of the affairs of your daily life?"

"Not in the literal manner suggested in the Bible; and I am incessantly goading myself because I do not and can not."

"Then you sin incessantly against the best part of yourself. Suppose a burglar should enter your house, and steal your silver spoons, would you feel called upon by God to hand over your diamond ring?"

"Of course not."

"You would pass him over to the law as quickly as possible, presuming that the law was exactly what the sin-sick soul stood most in need of. The passages you speak of, like many others between the lids of both Testaments, were not intended to be literally interpreted. First, the defense of the weak; next, self-preservation is God's programme so far as I am able to see. Educate your boys with this order in view; make them earnest, peace-loving and self-reliant; frown down and punish severely anything that looks like quarrelsomeness or interference with the business of others. Make it your duty to find out, in case of a riot, all the circumstances, and govern your actions accordingly. If necessary to the defense of another, or in self-preservation, your boy and my boy should strike back, and if we teach them anything else, we are laying a foundation for meanness and cowardice.

GENERALLY.

"Generally, as soon as a man is supposed to have money, his wife gets too lame to walk, and must have a carriage."—*Crusty Bachelor.*

NOW do have a little mercy on us, please do. Did you ever lie down on the lounge and forget to bring the paper from the next room, and ask your wife to get it for you because you were tired, "so tired," you said? Did you ever get ready to go somewhere, and at the last moment forget where you left your gloves? You *presume* they are in the basement, where you went to speak to John, or else in the attic, where you went after a satchel. Just as your smaller half has ex-

plored basement, chamber, and attic, you shout that you have found them in your hat, about an arm's length from you. Did willing feet ever go up to your own room and drawer when you asked, "Haven't I got a clean handkerchief somewhere?"

Wouldn't it be a marvel if that wife wasn't lame after going these little rounds of duty, year after year, and as soon as you are supposed to have money wouldn't you get her a carriage—generally?

Some day you come home and tell that dear wife of yours that you have "struck ile," and are going to build a fine house with a billiard room in it, and all. You think you will buy a fast horse, like Goldsmith Maid, and have a spotted dog, too, and some game chickens; and she—poor, tired soul—that has done her own work for years, and, by dint of labor, found time to take the children out into the open air every day, she thinks how nice it would be for

them, and gently hints that she wants a carriage. Now, you feel so rich and happy in your good luck, you would never think of refusing her that request, I know—not generally.

Now, my good "Somebody," do you think that your wife, or your neighbor's wife, gets lame without a cause? Don't you think it is a blessing that these dear creatures are able to walk, and only give out when a man is supposed to have money and can buy a carriage? Were those velocipeders, who "paddled their own canoe" through our streets a few years ago, lame? *It was* a selfish way to enjoy one's self—could not even take somebody's baby sister with them to ride.

My dear Bachelor, in lieu of your caprices or follies, be as considerate for the extravagances of others; and if a carriage will make the road of life pleasanter, don't wait for a lameness, but when you are supposed to have money, get a carriage for your wife—generally.

LITTLE HOME BODY.

ABSOLUTELY HEARTLESS.

AN OCCURRENCE "DOWN SOUTH."

"**H**E looks just like that old hawk that used to sit on my garden palings last spring and nab my little chickens whenever the hen wasn't on the lookout. There is a decidedly similar outline of features, the same hooked beak, aquiline profile, secretive lips, and cruel, retracted, yellow cat eyes. Notice, they are set far back in his head, and have a cunning leer. He's a hawk, as sure as I'm a woman!"

"You mistake, cousin!—very much mistake. He is a clever man, a great *trading* character, it is true, with a genius for getting the best of a bargain; but honest and generous withal."

"Well, I have faith in Phrenology, and time will prove the infallibility of the psychological indices in that face. I'm content to bide the verdict."

"A truce to your Phrenology—there's nothing in it."

"Is he good to his wife, cousin Henry?"

"Perfectly devoted; loves his child dearly, too; and gets along splendidly with freedmen."

"Then there's nothing in a face; nothing in a 'bad eye'; nothing in a hawk's beak; but if I were a little chicken I'd run to the shelter of my mother's wing at sight of him."

"A willful woman will have her way. Convince *one of them* against her will, she'll stick to the *same opinion* still. *Au revoir*, mademoiselle; study Nature, *not* books, dear, and you'll cease to be a phrenologist."

Two, three years dragged their slow length along. It was a cold winter night, absolutely dreadful out of doors, where the slippery sleet had caked over the frozen ground, and icicles were clinging to the trees, while a peculiar crackling sound in the air showed the continuance of the storm; such a night as one can best appreciate the warm fireside, and listen with most eagerness to the witchery of somber stories.

My cousin Henry got in from town just at dark with the mail, icicles in his hair, and his slim, white hands almost frozen despite his fur-lined gauntlets. I hurried to help him remove his overcoat, to give him the warmest seat, and get the warm tea I had

kept for him. I asked no questions while I waited on him, knowing his mood so well; and when he had quite thawed under the genial influences, I was prepared for his "Thank you, cousin!—now here's a letter from somebody you are dying to hear from—and here's your PHRENOLOGICAL JOURNAL."

I ran off to read my letter, and when I returned Henry was looking over my new magazine.

"Reckon there's *something in it* after all," he said softly—then aloud, "Guess what your *Journal* reminds me to tell you, cousin?"

"How should I know?—be a good boy and don't keep me in suspense."

"Why, what you said one day three years ago, 'I have faith in Phrenology, and time will vindicate its infallibility'—that in substance, don't you remember?"

"Oh, yes; and it was in reference to Mr. Ashton Baerwald, I think?"

"It was; you insisted he was a human 'hawk,' relentless, remorseless—in short, a regular bird of prey; and I, mademoiselle, had the temerity to oppose your opinion—to controvert your dicta. I am compelled to acknowledge myself beaten, vanquished in the art of character reading, effectually excelled in penetration—by a woman."

"Oh, Henry, do stop your mockery, and tell me in sober earnest what you are driving at."

"Be patient, cousin, 'the world wasn't made in a day!' If I am to tell you a story or furnish you fresh phrenological data, I must do it in my own slow way."

"Well, take your time, sir; I'll go to work while you are getting to the point of your communication."

"To begin then at *finis*, ma'mselle cousin, my quondom clever, generous Ashton Baerwald has only proven, what *you* thought, potatoes very small."

"Henry, you are too bad! Stop your teasing and tell a straight tale, won't you?"

"Did you ever see Ashton Baerwald's wife?"

"Never!"

"She was one of those aggravatingly helpless women—hadn't mental nor physical energy enough to take care of a sick chicken. I used to pity Ashton, and think him mighty good to let her lie up and sleep all the time,

and indulge her occasional apathetic wants. Her voice was a perfect monotone. If she was talking to her child, to Ashton, or the dog, it made not the slightest difference; and at a big meeting where other folks were in a furore of excitement she was the same composed individual that greeted you in the cool of the evening, with a simple 'how d'ye do?' She never seemed to object to Ashton's drinking, nor leaving home for weeks at a time, and when he told her he was going to move to Kansas, he said she never stopped knitting."

"Why, she must have been a curiosity; but no doubt all that was just an outer crust. She felt things, though she didn't say much about them."

"I believe you are right, but I remember regarding her with astonishment one day about a month before Ashton got away. A neighbor lady was visiting them at the same time; and I recall her retailing some astounding bit of neighborhood gossip, touching Ashton himself pretty closely, and reflecting on him severely. Mrs. Baerwald neither changed color nor lifted her eyes from her work, and said 'Yes' in a tone that meant nothing at all; obeying Ashton a moment after when he bade her bring his bottle of brandy, and going voluntarily for sugar, lemons, and water. He offered me a drink, which I am glad I refused, and swallowed himself 'four fingers of a glass,' as drinking parlance hath it. He got off a month after, leaving me the bag to-hold, minus fifty dollars; and I was only one of a dozen in the neighborhood victimized, some more, some less, *by him*. Meantime his wife and her two children, a boy six years old and a baby in the arms, departed on their long journey, she so ill provided for that a kind neighbor lent her a brown veil to tie around her hat, and so protect her poor exposed face. They began the trip in a wagon, and after a week's travel Baerwald took his wife and children and put them aboard the train, sending the wagon on in charge of a colored man. The family traveled half a day till they reached a town which was the junction of several railroads, when they got off, because Ashton insisted his wife needed *rest*. He carried her to a hotel, and took the little boy out for a walk. His wife wasn't

well, poor soul, and she went to bed and made no inquiries even about her husband and child till late in the evening, when she asked for dinner. She had just got through eating when the hotel clerk who had gone out to see where Mr. Baerwald was, came back and reported that the 'red-bearded man in the shaggy overcoat, with the hooked nose,' had been seen to leave on the afternoon train by the same route he came. And to her faltering inquiry for the child, her boy!—the clerk replied he had taken him with him.

"The poor thing dropped out of her chair at that; her apathy cruelly broken at last, and they say that neither cold water nor camphor nor hartshorn could bring her to for ever so long, and when she did come to she shed floods of tears, poor soul."

"Wasn't it pitiful Henry? Oh, just think of her and her poor little baby, left alone

among strangers. Did he leave her *no* money?"

"Not a cent; he had even got her watch from her on false pretenses, and took that along."

"What became of the desolate thing?"

"Well, the good landlady interested herself in her behalf, went round the town and told her story and got a purse made up for her. She had some kin in Missouri, and with the money they raised for her she managed to make her way to them. Now, why don't you say 'I told you so.' Isn't that a woman's prerogative?"

"Why, Henry, do you think me capable of exulting in the misfortunes of others?"

"In sooth, no, cousin; but to prove my contrition, to *emphasize* I am *wrong*, you were *right*; here's a check! send on and get the magazine you dote on for me!"

VIRGINIA DURANT COVINGTON.

IT ISN'T ALL IN BRINGING UP.

It isn't all in "bringing up,"
Let folks say what they will;
To silver-scour a pewter cup—
It will be pewter still.
E'en of old Solomon,
Who said, "Train up a child,"
If I mistake not had a son
Proved rattle-brained and wild.

A man of mark who fain would pass
For lord of sea and land,
May have the training of a son,
And bring him up full grand;
May give him all the wealth of lore,
Of college, and of school,
Yet, after all, make him no more
Than just a decent fool.

Another, raised by penury,
Upon his bitter bread,
Whose road to knowledge is like that
The good to Heaven must tread;
He's got a spark of nature's light,
He'll fan it to a flame,
Till in its burning letters bright
The world may read his name.

If it were all in "bringing up,"
In counsel and restraint,
Some rascals had been honest men—
I'd been myself a saint.
Oh, it isn't all in "bringing up,"
Let folks say what they will,
Neglect may dim a silver cup—
It will be silver still.

MISSIONARY WOMEN IN INDIA.

WE copy the following paragraphs from the account of Mr. Seward's "Travels Around the World," written by Miss Olive Risley Seward:

"It is the proud distinction of the United States that our countrymen have designed and brought into execution a practical plan for the amelioration of society in India. Caste in that country has its moral and civil as well as its theological code. Its laws are

paramount to all laws and all institutions of Government. * * * * Caste hindered and defeated two attempted reformations in India before the country became known to Europeans—Buddhism and Mohammedanism. It is caste that hinders Christianity, and seems to render the introduction of all Western civilization impossible. Caste has effected all these evils and perpetuates them through the degradation of woman. Chris-

tianity and Western civilization can only be established through the restoration of woman here, as elsewhere, to her just and lawful sphere. This restoration is just what the 'Woman's Union Missionary Society of America for Heathen Lands' is doing through the institution they have established at Calcutta, and its branches in the provinces, called the 'Zenana Missions.' We accompanied Miss Brittan, the superintendent of this institution, in her visitation of many of the Zenanas, to which, by her unremitting zeal, assiduity, and gentleness, she has gained access. These families are generally rich, though some are wretched and squalid. Even in these the women, like those of the rich Zenanas, are timid, gentle, loving creatures, and all alike are painfully desirous of instruction. The institution employs in Calcutta twelve American women as teachers. They have already instructed sixty native women, who have become assistant teachers in the Zenanas. They have, during the same time, established an asylum, where they support and train twenty additional girls for teachers. Miss Brittan counts 750 native women who have been taught and qualified to become the wives of Hindoo youths who

are prepared for official employment in the universities and schools established by the Government."

Miss Seward further adds an expression of her own pleasure, and that of Mr. Seward, at finding, on their return home, that the "Woman's Union Missionary Society of America" had fully appreciated the importance of connecting the knowledge of medicine with the qualification of teacher. There is, indeed, at this moment an urgent cry coming from all missionaries in lands where women are secluded from society, for medical women missionaries, as it has been fully proved that a knowledge of the healing art will procure an entrance to apartments otherwise securely locked, and to hearts otherwise unapproachable. Which one of all our thousands of young women thirsting for something to do will be the first to take up this cross to follow in the footsteps of Him who called upon His disciples to preach the Gospel to *all* nations?

[The New York Medical College for Women offers instruction *gratis* to those preparing to go as missionaries. Address, with stamp, for information on the subject, Mrs. C. Fowler Wells, 389 Broadway, New York.]

PET DELUSIONS?

DOES LOVE WORK MIRACLES?

BY MRS. OLIVE STEWART.

PET delusions! Their name is legion, for they are many; but among them none is more prominent or more mischievous than one which is here presented, and which may be styled the popular delusion that "Love is a worker of miracles." This has no reference to the broad benevolence, the Christian charity, that we are told covers a multitude of sins; but to that personal partiality felt by an individual of one sex for another of the opposite; and the peculiarity of this particular delusion is that most people hold the faith in this form: "Your love for me shall transform you into an angel of light, or, what will answer just as well, perhaps better, shall place you entirely under my control and keep you acting with a single eye to my happiness or esteem." It is seldom that any one adopts this belief with the personal pronoun changed from the second to

the first person, and if that rendering be *sometimes* true, it is the exception, not the rule; and is none the less a delusion. Of course, the root of the infatuation is selfishness, or at best egregious self-love, though, for the most part, the individual is unconscious of this fact, and is really self-deluded. However, the delusion works a little differently according to the sex of the individual holding it. The Turk is only an exaggerated type of masculine humanity. Man in the raw—that is, before the savage has been well worked out of him—recognizes but two indispensable qualifications in a woman for a wife: first, that she please his fancy; second, that she be unconditionally and unreservedly his, and at his service; any other deficiencies—say such minor matters as want of sense or want of principle, he can supply as suits his occasion from his own superabun-

dance. A gentleman of brains, cultivated taste, and a keen sense of integrity, once said: "I can do the thinking for my wife; a woman does better not to meddle with that business."

"Ah, luckless wit; ah, bootless boast,
For which he paid full dear;
For while he spake a braying ass
Did sing both loud and clear."

Now, if the thinking woman for whose benefit that little speech was uttered, wanted a revenge, she had it—full revenge; for that man was a benedict who had deliberately chosen for his wife a rattle-headed ninny; and he did not find it practicable to do the thinking for her. His postulated scheme was all very fine, but it did not work satisfactorily, and the mistaken lord of creation lived to cry out (mentally), "My punishment is greater than I can bear." His theory was this, "Intellectual women with ready-made opinions are heartless and very troublesome," therefore he married a giddy girl of seventeen, intending to mold her to his liking, and have all her heart; for had he not secured her first affections? and, in short, he was going to solace himself when wearied by labor by reclining on the bosom of—nonsense. This theory was sweet to taste, but reduced to practice, it acted much after the fashion of sugar-coated pills—the gripping came notwithstanding the sweetness. The wife did not think much, but she acted a good deal—acted on impulse, as suited her caliber. The husband, according to his theory, was ready to correct this matter by thinking for her; but she found this irksome; then he insisted, and she pouted. He threw himself on her love for him and asked obedience to his wishes. He thought this was going to work like a charm; but soon discovered that the obedience was only feigned, that my lady was deceiving him in every quarter; and if detected she took refuge in tears, lamentations, or reproaches. When he came home at night to rest, she wished to go out; he reveled in books, and his literary taste was of the highest she cared for nothing but funny stories and newspaper murders; and he grew very tired of reclining on the bosom of nonsense; still he said to himself, "She loves me dearer than her own life," and this thought consoled him. That delusion did not last long, and when he found that her heart was quite as shallow as her intellect, and not capable of any strong affection; that she preferred her own pleasure to his, even while cajoling him with flatteries—that she was incompetent to manage his children, but was teaching them falsehood and artifice both by example and precept; and

when, moreover, he discovered, too late, that a better woman would make a better wife, then, indeed, his cup of bitterness was full, and he knew that he had sold his birthright for a mess of pottage. This *true* history did not end in murder, nor yet in divorce, for the man was just, and he saw that he had prepared his own bed; that he could not hope to find in the partner of his life qualities that were never there; so he settled down into a sullen, taciturn man of business, whose creed now is, that women, in general, make up in cunning what they lack in sense. This is certainly not the favorite way of putting the case; but it is the way of stern reality. The ideal simpleton—Chas. Reade's simpleton—exists only in man's mistaken or diseased conception of what is desirable in woman; the actual, living specimen is simpleton all the way through; not merely in a few spots on the surface.

Then as to woman's share of the delusion—Alas! that is an old, old story. A worthless rake, well versed in woman's weaknesses, flatters, fawns, vows reformation, perhaps weeps crocodile tears over past follies, assuring his mistress that her charms, her influence, *her love* will henceforth suffice to keep the erratic, headstrong, devastating current of his hitherto lawless life, pent up within the narrow channel of domestic duties. The silly gudgeon pities this poor creature, this fallen angel, so sadly gone to ruin for lack of her love, and in spite of the warnings, entreaties, or prohibitions of long-tried, dearest friends, she gives herself (backed up by unconscious vanity) to the missionary effort of reclaiming a misunderstood but noble man from the error of his ways; then, too late, she finds that she is no missionary at all—only a gudgeon, caught to be devoured. The upshot of the matter is this: it is a delusion born of egotism and it should not be fostered, this dogma that love can and will transform rakes and simpletons into the best types of men and women. The girl who has been discreet, faithful, and agreeable as daughter, sister, and friend, will bring into the conjugal relation the same qualities; and no man has a right to demand from his wife what he did not look out for in his sweetheart; neither need a woman hope to find a thoughtful, true and honorable husband in a man who has shown himself the reverse in other relations of life. That there are occasional, though rare exceptions, does not alter the rule, which remains and will endure to all time, that we shall not gather grapes of thorns, nor figs of thistles.



NEW YORK,

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MAN AND HIS APPETITE.

IN the earlier periods of the race, we find that the base of man's brain was more actively developed than at present. Animal propensities were and still are, in all barbarous tribes and heathen nations, much more developed than the intellect or the moral and spiritual sentiments. The child is little more than an animal. Appetite—Alimentiveness—is one of the first organs developed, and this is located in the base of the brain. To eat, drink, accumulate, procreate, and fight, are human as well as animal dispositions. But civilized *man* is expected to subordinate these animal propensities, and to exercise them under the guidance of enlightened reason and religion. But how many men among us to-day, men who have had the advantages of common schools, the pulpit, and the press, are self-regulating, self-controlling, clean, sound, healthy men? How many are there who are *masters* of their appetites? Is it not a fact, that many among us live for mere sensuous gratification, rather than from any higher motives? Do we not live to eat, instead of eating to live? It is the mission of Phrenology to show to each and every individual exactly where he stands in the scale of human development. One is still in childhood, no matter how old in years. Another may be "in his

teens," so far as development of character is concerned, though he may be past forty in years; while a few, only a very few, have attained to fullest manhood, in all their powers of body and mind. Phrenology points out the differences among men, and places each where he belongs in the human scale. One will be found to have a child's mind in a man's body—and *most* men will be found to be slaves to appetite and passion. When, if ever, the race may attain its true position, and become what God intended it to be, depends on circumstances.

We have been led to these reflections by reading a report of a new movement in England, described in the *New York Evening Post*, as follows:

A STARTLING REFORM.—It has been reserved for a woman—a weak, feeble woman—to take the initiative in one of the most needed reforms of the day. The name of this daring reformer is Miss Sturge, of Birmingham, England. The foe she is attacking is Gluttony.

Many of the greatest reformers whose history is presented to us at first drifted accidentally, as it were, into the noble struggles with which their names are identified. Some passing incident attracted their attention, awakened a train of philosophical thought, and led to the grand result which historians have recorded and sages have reflected upon.

Thus it was with Miss Sturge, of Birmingham. Being a lady prominent in educational and liberal measures, a member of a well-known philanthropic family, and a wealthy resident of the city, she was invited to a dinner which was given to celebrate a local liberal victory in certain school matters. The dinner was, of course, a good one, as official dinners usually are. Most people, whatever may be their inward sentiments on points of overfeeding, are usually disarmed by an invitation of this nature. It needs true heroism to be the recipient of such a courtesy, and at the same time to estimate it at its proper worth.

Yet such heroism is one of the attributes of Miss Sturge. Not only did this remarkable lady, with Spartan fortitude, decline the invitation, but she actually took the occasion to disapprove of dinners in the abstract. "I am afraid," she writes, in a letter which was read at the banquet, and must have been to the banqueters as the writing on the wall was at Belshazzar's feast, "I am afraid I have too much objection to celebration dinners to be able consistently to participate in yours. I do not think that they conduce to the national thrift and economy, in which I desire to see the ignorant, on whose behalf you have so ably

fought the educational battle, trained by example as well as precept."

As may easily be supposed, the bold stand taken by the lady of Birmingham has sent a thrill of horror through the British isles. John Bull, in these demoralizing times, has been made familiar with many terrible things. Attacks on monarchy as an institution, on the Established Church, on lawyers' wigs, on the intellect of the nobility, and on many other long-cherished rights and privileges, have marked this aggressive age. But never has any one before been found bold enough to raise an impious hand against that noble—nay, sacred—feature of British life, the official dinner. We can readily imagine the conservative English squire, as he sips his post-prandial port, dropping the *Times* in horror to inveigh against the revolutionizing tendency of the age as evinced in this latest Birmingham idiosyncrasy.

Nor will our own country deny a responsive and sympathetic thrill to Great Britain in this her hour of peril. The official dinner is not unknown to us. If not, as in the mother country, the very palladium of our liberties, it is, at least, a cherished and valued exotic. It takes kindly to our soil, and flourishes here in almost native luxuriance. We receive a diplomat, a president, an author, a lecturer, a singer, with a dinner. We thank God on the 27th of November with a turkey. We hail the blessed Christmas festival with a similar oblation. We celebrate the birthday of our independence with a banquet. Does a venerable lawyer retire from the bar? Give him a dinner! Does a society observe its anniversary? It is by a dinner. Amity is illumined by burnt sacrifices of meat, and Charity goes hand in hand with Gluttony.

Moreover, these dinners, besides breeding indigestion, late hours, and subsequent intellectual and physical inertia (to say nothing of consequential damages in the shape of gout, dyspepsia, and curtain lectures), are often ineffably stupid even to the participants. There are those who have freed themselves from the mental if not the physical thralldom of the official dinner. They confess in their heart of hearts that it is a nuisance, but they have not reached that plane of moral elevation which enables them to cast it aside. No! such heroism has not yet been for us! But perhaps in this country a Sturge will yet arise who will sound the tocsin and go forth to battle with the dragon which ruins alike our stomachs and our purses.

That many "make gods of their beliefs," is too true. That woman has long been a slave to the kitchen, is also true. At present John Bull eats three, four, or more meals a day. What will he say, or do, when brought down to two? This is what our American hygienic reformers are aiming at. The women demand more leisure for self-improvement. They are tired of slaving for gluttons. When this reform shall be made complete, the race will have been emancipated. Let us henceforth discountenance all excessive eating and drinking, and worship Epicurus no more.

THE HUMAN BRAIN.

A SCIENTIST WAKING UP.

"THE *Revue Scientifique* prints a very interesting lecture delivered by Dr. Broca at a late sitting of the Anthropological Society of Paris. The learned physiologist stated that in 1861 he had his attention called to the subject of the influence of education on the development of the human head, and that, being surgeon at Bicetre at the time, he had measured the heads of the servants and the medical students at that establishment. About 1836, Parchappe had effected the measurement of the heads of ten workmen, and as many men of distinguished learning, and found those of the latter to be much more voluminous than the others, and especially distinguishable by a great development of the frontal region. These results were the more remarkable because of the author's known antipathy to Gall's system of Phrenology; but Dr. Broca thought them insufficient, inasmuch as they did not exactly know whether the difference was owing to

education or merely to natural intellectual superiority. His measures being especially taken with this view, his ultimate conclusion is that the cultivation of the mind exercises a special influence on the development of the brain, and that this action particularly tends to increase the volume of the frontal lobes, which are considered to be the seat of the higher intellectual faculties. This view is corroborated by a very curious result he obtains from a comparison of Parchappe's measure of his learned men with those of the unlearned; in the case of the former the frontal development was considerable, while in the case of the latter it was the posterior part of the brain that had grown more than the anterior."

The above extract, clipped from a leading New York morning paper, is very amusing to us. For seventy-five years facts of a similar nature, stated as the result of fifty times

more experiment and examination than the above paragraph indicates, have been constantly spread before the public and explained on scientific principles; and those who profess to lead the scientific world have nevertheless stood aloof; and the newspapers, with more wit than information on the subject, have joined the "savans" in ridiculing the phrenologists. But when some of those old, musty scientists simply announce a method of measurement which is older than themselves, and find out such a wonderful thing as that the anterior lobe of the brain is the seat of the intellect, and that uneducated laboring men are more largely developed behind the ears than forward, it is promulgated through the world as something new and wonderful. Dr. Broca is called a learned physiologist. We do not find any fault with the facts; to us they are old and ought to be to everybody who is twenty years of age and can read. Dr. Broca's "antipathy to Gall's system of Phrenology" is thus seen to be a prejudice, simply an "antipathy."

An eminent publishing house has just issued a work entitled the "Cerebral Convulsions of Man." It is printed with illustrations, on tinted paper, and will be read with interest, doubtless, by the scientific world; but if they will turn to Spurzheim's work entitled "Anatomy of the Brain," printed in 1835, there will be found in the appendix a paper read before the Royal Society of London in May, 1829, in which a more minute description of the cerebral convulsions of man are set forth than in this late work, and also a comparison between the human brain and that of the orang-outang. We wonder if the publishing house referred to would be willing to reproduce Spurzheim's unsurpassed "Anatomy of the Human Brain," with its beautiful illustrations. The work is out of print, unfortunately, and it would, perhaps, be a good speculation.

If the words "phrenology" and "Spurzheim," however, could be eliminated from it, and some jaw-cracking French name applied to it, it would, probably, at once secure *caste* and respect among some of our celebrated scientists and professors in universities, who, like Dr. Broca, have an intense "antipathy" to the system of Gall.

We remember, many years ago, when Dr. Thompson inveighed against mineral poisons, and the doctors retorted on him by saying lobelia was a poison, and cayenne pepper was a harsh ingredient for a medical prescription. When, however, they found the people would take them, they said that lobelia was a good medicine in skillful hands, and that mercury was a desirable medicine if prescribed by a learned physician. On the same principle, we suppose, that "Cerebral Convulsions" becomes a topic for interesting investigation, and the measurements of heads in reference to intellectual power, and of animal propensity, is also an exceedingly interesting topic when promulgated by one who has an "antipathy" to Phrenology. That is a little like one who had an "antipathy" to pork *per se*, who would eat ham, and sausages, and mince pies, largely composed of the same material, simply because they came in another form, and from another stall in the market. Dr. Gall's old truth, taught by him to the world in 1796, and from that day to this, widely published throughout the civilized world, that the length of the brain from the opening of the ear forward, with ample expansion of the forehead, indicates intellectuality; that breadth of the head through the region of the ears indicates passion and policy; that length of the head backward indicates social feeling and affection; that height of head from the opening of the ear upward, with an ample expansion of the top of the head, indicates sentiment and morality, should have been by this time understood and accepted as far as civilization and education have gone. But behold, in 1873, nearly a hundred years after Dr. Gall made the discovery, a learned doctor, in Paris, makes a simple statement that the anterior lobes of the brain being large seem to indicate intelligence, and the middle and back lobes of the brain seem to be larger in laboring men who are uneducated, and it is hailed as something new and wonderful. We hope all the scientific journals and all the literary and other papers who daintily stand aloof from what they denominate "science, falsely so-called," will give this fact of Dr. Broca a wide airing. It is a good old truth; it is older than Dr. Broca himself, and older than any of the editors of the papers whose aid we

invoke in disseminating it. Go on, gentlemen; measure heads, every one of you; you have got hold of one good old fact; let the light shine upon it; verify it, and your children or grandchildren may, perhaps, be ready to take the next fact in phrenological truth. You will find a hundred just as good facts on record when you need them.

BRAIN AND EDUCATION.

We have also been informed by the London *Lancet*, lately, that the same scientific gentleman, Mr. Paul Broca, publishes a series of researches he made some years ago upon the relative size of the heads of the infirmiers and of the internes of the Bicêtre. He gives a series of comparative measurements, which he contrasts with those obtained some years ago by Parchappe; and he believes he has demonstrated that, on the one hand, the cultivation of the mind and intellectual work augment the size of the brain; and, on the other hand, that this increase chiefly affects the anterior lobes, which he regards as being the seat of the highest faculties of the mind. Education, he remarks, does not only render man better, and enable him to make the best use of the faculties with which he is endowed, but it possesses the wonderful power of making him superior to himself, of enlarging his brain and perfecting its form. Those who insist that education should be given to

all, have both social and national interest to support them; but if the brain really enlarges with education, there is an additional motive—the evolution of the human race.

This, too, is good doctrine; we believe every word of it; but it is not new to us, nor should it be to Dr. Broca, or any other intelligent reader. As early as 1820 George Combe, in his "Essays on Phrenology," since published under the title, "A System of Phrenology," says:

"The size of the anterior lobe is the measure of the intellect."—p. 85.

"The posterior lobe is devoted chiefly to the animal propensities."—p. 85.

"The coronal region of the brain is the seat of the moral sentiments."—p. 85.

Twenty-five years before this, viz., 1796, Drs. Gall and Spruzheim taught the same doctrine in Paris and throughout Germany, and Combe was but their pupil.

It seems to make a difference with some people whether facts come by way of Jerusalem or Nazareth, and we are thankful that, even at this late day, these old truths are to be accepted and made respectable, and promulgated by the Rip Van Winkles of modern times.

LOTTERIES.

MEN and brethren! ought we, as good American citizens, to sanction or permit wicked gambling, swindling, and downright robbery to be practiced or tolerated in these United States? Are we not in duty bound to break up these nests of corruption? We appeal to the press, the pulpit, and to all people who wish well to their country, to assist in putting a stop to this open, shameless, and most demoralizing mode of gambling. Some of our States have legislated the wickedness out, while others still permit it to rob and morally poison their citizens.

That our readers may know something of the workings of certain gambling schemes, and see how those who invest are swindled, we copy from a Kentucky paper. The following is from the *Christian Observer*, of Louisville, Ky., and will enable the reader to judge how far either benevolence or hon-

esty enter into the scheme. It is certainly high time that all men who love honesty, and desire to shield the weak and erring ones of our community from moral degeneracy, should array themselves against this iniquity, and brand it with its true name:

LOUISVILLE'S GREAT GAMBLING SCHEME. —The State of Kentucky and the country are being demoralized with another of those "Public Library Gift Concerts," which have brought so much reproach upon the city and State, and spread so much demoralization through the whole community. This time the books of the lottery are to be kept open until the sum of \$2,500,000 is gathered up by the gamblers who have the matter in hand. And though the lottery is ostensibly for the purpose of founding a public library, the library can in no case receive more than \$100,000 out of the \$2,500,000 to be collected.

When the scheme was originated, none of

the respectable citizens who started it felt that they had sufficient experience in gambling to manage it successfully. They accordingly engaged an adept by the name of Peters, and made a contract with him to conduct the enterprise for them, and receive in return a portion of the profits. He soon sold his contract to Bramlette & Co., who are now carrying it on. The *Louisville Commercial* states that the contract is in substance as follows:

"Peters was to have the management of the five drawings. The library was to have half the net profits arising from each drawing, unless that half amounted in any case to over \$100,000, in which case it was to get only \$100,000. Peters was to be reimbursed for all expenses in conducting the drawings, and to have half the net profits of each drawing, and in case the net profits of any drawing amounted to over \$200,000, Peters was to have all over \$100,000. The library was in no case to get more than \$100,000 from any drawing. This contract was assigned by Peters & Co. to Bramlette & Co. The firm of Bramlette & Co. is composed of some nine individuals." * * * *

If all the tickets are sold in the present gigantic scheme, the net profits will be at least \$1,000,000. Of this vast sum the library will get \$100,000, and T. E. Bramlette & Co. \$900,000, or \$100,000 apiece for each of the nine partners. Don't these figures show why the lottery ring is a powerful ring, and don't they make the talk about philanthropic motives, and a great public enterprise exceedingly thin?

[It will thus be seen that the Library is a mere pretext to give respectability to a business which the Christian sentiment of all ages brands as sinful. No one who is tempted to participate in it can justify himself on the ground that he is aiding in establishing a library; for in no case will the library receive more than ten cents, and probably not four cents, out of every dollar paid to the concern. We do not see why it is any more inconsistent for a professor of religion to sit down to a faro table, or to spend his evenings in a gambling saloon, than to buy tickets in this monster lottery.

It is well known that lotteries are largely patronized, 1st, by the negroes of the South;

2d, by weak, ignorant, and superstitious whites; 3d, by sporting idlers, whose moral sentiments have become perverted or debased, and who finally come to be paupers and criminals, a tax on the more honest and industrious. We have a right to protect ourselves from these vampires, and are in duty bound to protect the more weak, yielding, and easily tempted from falling into such traps as are set by these lottery swindlers. Who are these lottery managers? They ought to be exposed and branded as the enemies of good government, as they are of mankind in general. To break up this demoralizing iniquity, we call on the good people in all the States to demand of their law-makers such legislation as shall prevent the continuance of such foul practices among our people. Now is the time to strike. Down with the lotteries! Make it a penal offense to rob, cheat, and swindle by any and every device. We demand this as American citizens, in the interest of our American people. Down with the lotteries!]

PRECOCIOUS CHILDREN.

THE Lyons (New York) *Press* says: "At the annual election of officers of the Presbyterian Sunday-school one year ago, the superintendent, Colonel Kreutzer, offered three prizes to the scholars who would commit to memory the greatest number of verses from the Bible, and recite them in the school. The prizes were \$5, \$3, \$2. At the expiration of the year the prizes were awarded as follows:

"First—Willie Young, who repeated 4,600 verses.

"Second—Thaddeus W. Collins, Jr., 3,629 verses.

"Third—Willie Collins, 2,927 verses."

To which the New York *Observer* administers the following mild and sensible rebuke:

"It is very well to encourage children to commit to memory portions of Holy Scripture, but there is danger of overdoing the matter, and injuring the child by such rivalry. We would not give premiums to the one who would learn the most; we would recommend to all to learn a moderate portion weekly, but we would not have them attempt to beat one another in Bible lessons."

[We would follow up those bright children, to see what they amount to; how much good

that straining of such young minds may have done. Will they live and mature, or will they die young? Would it not be more sensible to offer a prize to one who flies the highest kite? or to the boy who climbs the highest greased pole? We believe in committing matter to memory, as a discipline and for future use; but we do *not* believe in even permitting a child to commit four thousand verses of the Bible, or of any other book, to memory. Look out for brain fever, diphtheria, curved spines, or insanity in the case of precocious children. Dr. Holland is right in terming such incitements to juvenile mental effort, "Prizes for Suicide."]

PHRENOLOGICAL CONVENTION.

IT has been proposed that a Phrenological Convention be called to meet in Philadelphia during the Centennial Celebration in

1876. No preliminary steps have yet been taken in the matter, and we make this announcement with a view of inquiring of the friends of Phrenology what may be their views on the subject. It will be necessary that officers be chosen to make arrangements, attend to correspondence, etc. Should a sufficient number indicate their acquiescence to share in the expense for the use of a public hall, for advertising, etc., there is no doubt such a convention could be made attractive and profitable to all interested. To insure its success, however, a goodly number, representing all parts of the country, should participate. Indeed, we should hope to meet representatives from the Old World.

A session of ten or twelve days would probably suffice for a general interchange of views and for the reading of such papers as might be presented. What say the friends of Phrenology to this proposition?

EMILIO CASTELAR,

THE SPANISH STATESMAN.

THIS face is striking in many ways; not that it possesses what are usually termed "strongly marked" features, for the softness, fullness, and symmetry of its proportions preclude no harsh or rough outlines; but the effect, the impressions given, are by no means indefinite or commonplace. The Spaniard of high blood and extensive culture speaks from those harmonious features. The temperament is more highly endowed with the mental element than our artist has exhibited it; the heaviness of the lower jaw as depicted does not exist in the original. Señor Castelar, however, has a good share of vital power, which imparts the support and buoyancy required by a remarkably active and susceptible intellect. The upper side-head is well developed, the self-perfective group of faculties—Constructiveness and Ideality, especially—is well developed toward the upper and forward part of the head, thus coordinating with and impelling the intellectual organs. Hope is also well developed, while Benevolence presides over his moral qualities.

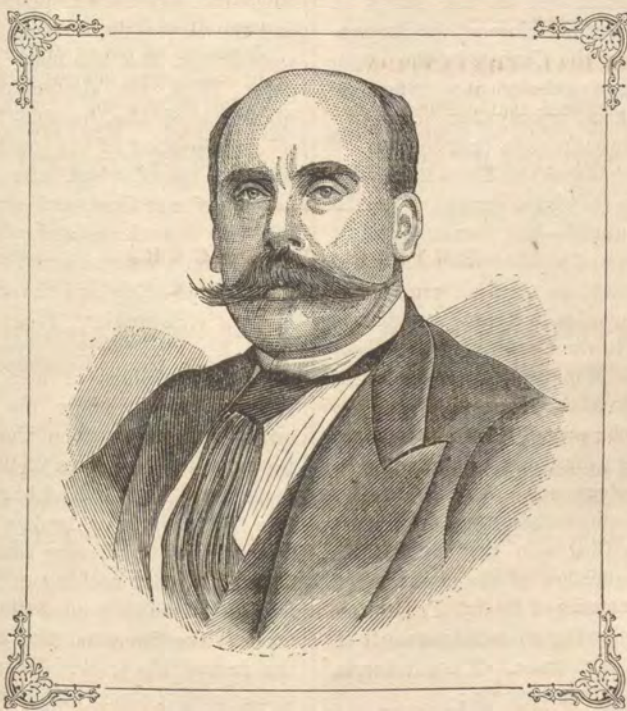
The effect of such a combination as the above implies, is 'to render Castelar much of an idealist or optimist. His practical or observing faculties are not as well developed as his originating and reasoning faculties, hence he aims at results through measures that are more dependent upon his own earnest convictions of what would be beneficial to the community or nation at large, than upon a mere consideration of what would be expedient in this or that practical exigency.

He is inclined to dogmatism, as most natures of the sanguinely-philanthropic order are. Self-Esteem and Firmness are very influential qualities. He is a good judge of human nature, and possessed of that mellowness and *bonhomie* which win the good-will and co-operation of others. The eyes indicate a clear penetration and power of expression. Known as an orator of remarkable effectiveness, one might be disposed to look for a greater sign of Language. There is a fullness of the eyeball, but the indication is that of a fine balance of the faculty. Castelar is choice in

his phrases, uses words with a prudent regard to their adaptation, his exuberant thought supplying a full measure of ideas on occasion.

The man who has attracted general attention for a few years, not only in Europe, but the world over, because of his earnest and eloquent advocacy of republican principles amid the smoke and din of contesting factions, and in a country whose very name has been a synonym for generations of all that is effete in government

and to insist upon his assuming the executive function in the new order of political affairs which followed the abdication of Amadeus. Castelar is yet a comparatively young man, having been born in 1832. Literature appears to have early attracted him, and stimulated his studies. He became connected with the press, and almost from the first advocated republican sentiments. His talents as a writer secured the chair of History and Philosophy in the University of Madrid, which he retained until 1866, when the revolutionary movement against the gov-



and diplomacy, is now brought to the notice of our readers. All have heard of his persistent struggles against the fanatics of Bourbonism, bigotry, and ignorance, but few, we think, have had a glimpse of his face, as afforded by the photographer's or engraver's art.

Emilio Castelar has exhibited many of the characteristics of the hero, and singularly there was enough of the heroic left in Spanish sentiment, notwithstanding the pernicious and brutalizing policy of the last Spanish monarch who pretended to rule, to appreciate his greatness and perseverance,

ernment of Isabella so enlisted his sympathy that he gave it an active co-operation. That outburst of democratic sentiment was suppressed by Serrano, as will be remembered, and Castelar having been arrested, was convicted of treasonable motives and condemned to death. He contrived, however, to escape from the country, taking refuge first in Geneva, and afterward in France. When the throne of Queen Isabella was overturned, in September, 1868, Castelar returned to Spain and became one of the most uncompromising champions of a Republic. He exerted himself greatly for this object, but at

the general election of the Constituent Cortes, in February, 1869, he found himself one of a small minority. He continued, however, in opposition to Prim and Serrano, to insist on the adoption of a republican policy, and was concerned in the popular agitation in that behalf which took place in October of that year. The recent fall of the monarchy as represented by an Italian Prince gave Señor Castelar a fresh opportunity of trying the experiment of a Spanish Republic. But, with the Communists or *Red* Republican faction in the south to deal with, whose ultra purposes were illustrated in the doings in and around Paris at the close of the Franco-Prussian war, and the Carlists in the north of Spain, it appears as though it were no easy task to establish an orderly Commonwealth based on popular suffrage in that country.

That Castelar has great abilities is unquestioned—whether they have enough of practicality, seems doubtful—but, standing almost alone in his views of public policy, he could scarcely be expected to meet all the exigencies occurring in volatile Spain; and his recent overthrow in the Cortes is substantially a triumph of the Monarchists, and a prelude to the restoration of the throne. As a rhetorician he is superb; probably no parliamentarian in Europe or America excels him in graceful and fervid eloquence. We have before us a few paragraphs from a speech delivered in the Spanish Cortes in the course of a debate on the question of the abolition of slavery in the colonies of Spain. From these we quote the following splendid passages of lofty and effective rhetoric. The allusion is, of course, to Abraham Lincoln:

"I have often contemplated and described his life. Born in a cabin of Kentucky, of parents who could hardly read; born a new Moses in the solitude of the desert, where are forged all great and obstinate thoughts monotonous like the desert, and like the desert sublime; growing up among those primeval forests which with their fragrance send a cloud of incense, and with their murmurs a cloud of prayers to heaven; a boatman at eight years in the impetuous current of the Ohio; and at seventeen in the vast and tranquil waters of the Mississippi; later a woodman with axe and arm felling the immemorial trees to open a way to unexplored

regions for his tribe of wandering workers; reading no other book than the Bible, the book of great sorrows and of great hopes, dictated often by prophets to the sound of the fetters they dragged through Ninevah and Babylon; a child of nature, in a word, by one of those miracles only comprehensible among free people, he fought for the country, and was raised by his fellow-citizens to the Congress of Washington, and by the nation to the Presidency of the Republic; and when the evil grew more virulent, when those States were dissolved, when the slaveholders uttered their war-cry and the slaves their groans of despair—the woodcutter, the boatman, the son of the great West, the descendant of Quakers, humblest of the humble before his conscience, greatest of the great before history, ascends the Capitol, the greatest moral height of our time, and strong and severe with his conscience and with his thought, before him a veteran army, behind him hostile Europe—England favoring the South, France encouraging re-action in Mexico—in his hands the riven country; he arms two millions of men, gathers half a million horses, sends his artillery 1,200 miles in a week from the banks of the Potomac to the shores of Tennessee; fights more than six hundred battles; renews before Richmond the deeds of Alexander, of Cæsar; and after having emancipated 3,000,000 slaves, that nothing might be wanting, he dies in the very moment of victory—like Christ, like Socrates, like all redeemers, at the foot of his work. His work! Sublime achievement! over which humanity shall eternally shed its tears, and God his benedictions."

THE SCIENTIFIC BASIS OF RELIGION.

SPIRITUAL facts are those which pertain to the spirit, and they can only be known by consciousness. How is a man to know that he has a spirit? Is he to go into the chemist's laboratory and try experiments to prove that he has a soul? How will he prove that he has a mind or a heart? He can not detect either by chemical analysis. But he *thinks*, and he *feels*, and that is enough. These are facts of consciousness; and yet they are just as certain—nay, if there were degrees in absolute knowl-

edge, we should say, far more certain than any physical demonstration could make them.

So with the whole realm of spiritual truths. They are addressed, not to the scientific faculty, but to the moral nature, to the conscience and the heart. Christ speaks to the soul of man; and when he declares the moral law, there is within an instinct that answers to its truth. To demand a "scientific basis" for religion—that is, for the love of God, for faith and hope, and penitence and prayer, is as absurd as to test our human affections by mathematics. The things do not agree, they are different in their nature, and to confound them is not philosophy, but folly. If religion is to be judged by science; if moral and spiritual questions are to be determined by material laws, then why not reverse the process, and apply the Ten Commandments to the movements of the heavenly bodies?—*Evangelist*.

To the above the Chicago *Interior* says: This line of argument is liable to be misunderstood. The writer errs in conceding to rationalists the right to attach to the term "science" the manifestly false idea which they persistently attempt to fasten upon it. The world has a perfect right to demand a scientific basis for religion. Spiritual truths are addressed to the "scientific faculty" as fully as political, historical, or any other class of truths. To say that because we do not apply the decalogue to the movements of the heavenly bodies, nor a peck measure to the survey of heights and distances, nor test the properties of light with a yardstick, that therefore Christianity can have no scientific basis, is not a well-guarded expression. The scientific basis of Christianity is the sum of all ascertained knowledge, a basis infinitely broader than that of the materialist, and as much more rational and reasonable as it is more broad. If the rationalist is honest and the Christian is enlightened, they take precisely the same basis as a starting point, *ascertained knowledge*, moral, spiritual, and material. In reaching the existence of God and the truth of Revelation, the Christian is a true, candid, careful scientist. He does not commit the supreme folly of ignoring the first principles of all knowledge, consciousness, nor the almost equal absurdity of ignoring historical truth, mental and moral phenomena, and human experience. "No scientific basis for belief in the love of God!" There is no fact in the whole range of science and philosophy which comes to the human mind with so vast an array of evidences as the truth that God is, and that He is Love and He is Justice. All nature

is full of them. The foundations and superstructure of religious truth are to the dreams of rationalists what the granite mountains are to the mists which float around them. Mathematics has not proved the existence and love of God, but it has furnished a great amount of testimony in that direction, and so of all other sciences. Theology is the science of sciences, to which every other science is tributary. The universe came from God, and in every part it points back to Him. The testimony is so overwhelming that a denial of the existence of God has never yet been made and honestly adhered to by an intelligent and healthy mind. As much as this can be said of no other truth which is dependent for its apprehension wholly upon mental processes, except mathematical truth. No man can resist the fact that two and two make four. No man has ever yet resisted the truth of the existence of God. A great many have tried it—have fortified themselves against it by every available means of resistance, but in every instance that crucial test, the proximity of, or the imminent danger of death, and in many instances the feebleness of disaster and affliction, have burned up the chaff and stubble of vain sophistry, and exposed the solid residuum of human consciousness, God is. Here is a purely scientific process in the laboratory of the human soul, and will any scientist affirm that this process, wherein the soul deals with primary truth, is less reliable than the crucible made of crockery in the fire made of charcoal? Now, what is science? Simply, verified and systematized knowledge. The human soul of necessity must determine what is and what is not truth. The human soul has verified the knowledge of God as certainly as it has verified the knowledge of geometry. The existence of God is, therefore, one of the irresistible facts of exact science.

But that is not all. We have heretofore said that our firm conviction is, that we shall yet demonstrate the existence of God by the cold processes of the intellect upon truth external to human consciousness. All the new facts developed by modern scientific research seem to us to point in that direction. We shall take occasion hereafter to explain our meaning in this more explicitly and specifically.

[The *Interior* is right. There is no danger to theology in the development of physiology, or any other "ology," for discover all we may, theology is still at the top, and must, from the very nature of things, remain at the top, as the *summa ratio*. There need be no quarrel between true science and true religion; he is simply foolish who suggests antagonism.]

The *Evangelist* will yet see and admit the fact that mathematics may be applied to brains, and that mental manifestation is in accordance with organization; and that religion—not superstition—has a scientific basis.]

Department of Literature, Science, Education.

FOREST TREES AND FOREST TREE CULTURE.

THE laws of vegetable meteorology are imperfectly understood. The equilibrium between the animal and vegetable kingdoms is being lost by the destruction of forests. Man, in his selfish grasp for immediate wealth, is rapidly unfitting the land for the occupation of a developed and spiritualized civilization. It is a rude and sordid civilization which is so rapidly disforesting this country and rendering it unfit for the purposes of agriculture. In Palestine and Persia the forests have been destroyed, and civilization has gone with them. The people have sunk into barbarism, and famine has desolated the once fertile regions which were the cradle of the arts and sciences in ancient times.

The subject of forests and forest culture is very important, and should receive the attention of *savans* and legislators. The work of rehabilitating the wastes created by covetous man should be commenced without further delay.

The report of the Commissioner of Agriculture for 1868 sets down the available timber land between the Atlantic and the Mississippi as 100,000,000 acres. The sawed and planed lumber in the United States east of the Mississippi, in 1860, amounted to 450,000,000 cubic feet, while that consumed in fencing, buildings, manufactures, and cord wood, increased the amount for the year to 6,000,000,000 cubic feet. Taking the timber tracts on an average, they will yield about 6,000 cubic feet per acre; or the necessities of the population in 1860, east of the Mississippi, required the destruction of 1,000,000 acres of forests. During the previous ten years the increase of the cleared land amounted to 28,418,551 acres. Allowing three-sevenths of this to have been prairie, we have an annual clearing of 2,000,000 acres. At this rate in fifty years the increase of population, and its increasing wants, would consume every acre of forest in that wide region.

James Little, of Montreal, Canada, says

the United States will, within the next ten years, consume all their pine, spruce and hemlock timber east of the Rocky Mountains. Our supplies are now derived from Maine, New York, Pennsylvania, Michigan, Minnesota and Wisconsin. Pennsylvania consumes annually 500,000,000 feet of her timber, at which rate her supply will be exhausted in five years. The draft on Michigan last year, increased by Chicago's great fire, was 2,910,000,000 feet. This year it will equal 2,000,000,000 feet. Mr. Little further states that during the next twelve years, judging from the past, the United States will require 170,000,000,000 feet of lumber, and that this country has not much more than that amount remaining in store.

In the Rocky Mountains the forests are disappearing before the advance of our present civilization. On the Pacific coast, the immense home demand, ever increasing, together with the exportation to England, France, Australia, China, Japan, South America, Mexico, and the islands of the Pacific, will exhaust that supply in less than twenty years; and those in Oregon and regions northward, in a brief period. The causes now at work will exhaust all the available supply of timber within the lives of persons now living. This is certainly an appalling prospect, and should arouse the farmers, legislators, and engage the attention of scientists.

Two points present themselves for consideration: The effect that forests have in the modification and amelioration of climate, and the source of supply of timber in the arts of civilization. At no distant day the famine of timber will be the great economical question. The store, the dwelling, the wharf, the warehouse demand timber for their construction. For many purposes iron will take its place, but it is difficult now to imagine how people can get along without timber. Besides the economical question involved in the preservation of forests, those of climate and population demand specific attention. The

modification of climate by the disforestation of lands is enlisting serious consideration in some countries.

In the island of Santa Cruz, of the West Indies, within the last twenty years, has been wrought a change in the climate by the clearing away of forests. This island, once a garden of beauty, freshness, and fertility, is now nearly a desert. A process of desiccation has begun at one end of the island, and is advancing gradually and irresistibly upon the land, until for seven miles it is as barren and as desolate as the sea-shore. The frequent rainfalls have ceased upon this island, and it is feared that it will finally become an utter desert. The inhabitants believe this sad result is due to the destruction of the forests.

In our country, in the settled portions of the West, a decided change in the surface soil has been produced; a soil of great evenness has been changed to one of rapidly alternating extremes. The streams which came from living fountains all the year are now stagnant pools in summer, and raging torrents in the spring and autumn. A few years ago the Isere, Drome, Ariege, the Upper and Lower Pyrenees, the Lozere, Ardennes, the Vosges and other departments of France were almost depopulated because the soil was rendered unproductive by the leveling of the forests. So disastrous were the effects, that in 1860 the government appropriated 10,000,000 francs, to be expended at the rate of 1,000,000 francs per annum, for the purpose of planting forest trees. It was estimated that this amount would secure the creation of new forests to the extent of two hundred and fifty acres. It has been predicted that the land in many portions of the United States will become similarly unproductive unless public attention is aroused to the necessity of planting trees. It is stated that the climate of New York has already been very perceptibly affected by the rapid destruction of the forests; and that the felling of the Adirondack woods will ultimately evolve consequences similar to those which have resulted from the laying bare of the southern and western declivities of the French Alps.

Forests are the mothers of rivers, the great regulators of the distribution of moist-

ure. The gradual diminution of the volume of water poured into our rivers keeps pace with the gradual extension of the settled districts in which the forests have been felled. The volume of the water in the Ohio and Hudson rivers is diminishing. In 1837 the Elbe river showed a diminished supply of ten feet in fifty years. The Rhine and the Oder have also declined in their volume of water. In Palestine and Persia the springs have become dry. The Jordan river is four feet lower than in former days. Formerly the Delta of Lower Egypt had only five days' rain in a year. Since Mehemet Ali has planted 20,000,000 of trees the rainy days are forty-five in that region per annum. Ismalia, on the Suez Canal, was built upon a sandy desert, but since the ground has become saturated with water, trees, bushes and plants have appeared, and the climate is modified. At this place, ten years ago, there were no rainy days, but from May, 1868, to May, 1869, there were fourteen days' rain.

In some countries the destruction of forests has been carried so far that it is almost impossible to restore forest lands, because the climate has become so dry, trees will not grow. Although trees may be planted to encourage rainfalls, there is a want of rain to encourage tree-raising. Such is the case in Spain, where failures have been numerous in trying to restore her forests. Perhaps these failures may be attributable to a great extent to a want of skill in forest culture. Near Trieste, a once finely-wooded region was desolated by the Venetians, and twenty-five years ago rain ceased to fall. But under the skillful foresters of Austria, the government has planted several millions of olive trees with a good degree of success.

In this country we should not only plant trees, but save the forests now growing by prohibiting reckless felling. In Europe trees are planted on impoverished lands in order to renovate them. The science of forestry, as illustrated in European countries, demonstrates that it is quite possible for us to make reparation for the injuries done our forests. Between the Mississippi and the Sierra Nevada there are no considerable forests. Further west, there is scarcely timber enough to supply the wants of mining

enterprise, until we reach the Pacific coast. In some portions of these regions forest culture has attracted the attention of the great body of agriculturists. In Kansas and Nebraska more trees, both fruit and timber, have been planted than in any other part of the Union.

In Europe forest culture is a profitable business. Twenty years ago the amount of timber consumed in England was estimated at \$115,000,000, equal to the whole value of our foreign imports at that time, and of this \$80,000,000 was home grown. Oak plantations, at the rate of forty trees to the acre, averaged \$2,200 per acre in value. In Germany there are large plantations of trees, which yield three per cent. per annum on the investment, which is the usual rate for secure loans.

Forestry in this country is regarded as a mysterious work, beyond the reach of the common farmers. Such, however, is not the case. The most important deciduous trees may be grown from seed. Some of the softer wooded trees grow from cuttings as readily as the grape; and with most deciduous trees the seeds or cuttings may be planted where the trees are to stand. No

country has a greater variety of useful trees, both of the hard and soft wooded kinds, than the United States, and these useful trees can be grown on plantations. It is not only the pines, spruces and cedars that are valuable, but also the ash, oaks, hickories, maples, walnuts, and chestnuts; all of these are valuable in the arts, and are essential to the advancement of our civilization; they are now a source of boundless wealth to us, and a want of them for the use of future generations would be a general calamity.

West of longitude 100° from Greenwich, the material for a common wagon does not grow in this country, and east of that meridian such material is fast disappearing. In Ohio, Indiana, Kentucky, and Missouri, hardwood trees that would be worth millions of dollars to-day, have been recklessly destroyed. In Ohio, twenty-five years ago, the peach crop was certain. Now that crop is very uncertain, and the years when there is an abundant crop are the exceptions.

The popular intelligence of the country is unequal to the demands of the times, and the strong arm of legislation should interfere to protect our forests and preserve the equilibrium between the animal and vegetable kingdoms.

D. H. PINGREY.

EX-MARSHAL BAZAINE.

THE conclusion of the trial of Marshal Bazaine, and the sentence of death pronounced by the court, together with the commutation of that sentence by President MacMahon, are well known to the reader, but it may be proper to review here the grave and unusual charges preferred against so high a military officer as a Marshal of France. General Bazaine was brought before the special tribunal accused of disloyalty to his country in her most pressing need, in that he surrendered the fortress of Metz and the army under his immediate command. He had in Metz an army of 173,000 men. Napoleon had surrendered at Sedan on the 1st of September, nearly two months before. MacMahon was on the retreat. The imperial government had gone to pieces. The provisional "government of National Defense" had been devised, and was under the control of persons for whom the imperial officers en-

tertained, as appears from evidence on the trial, little respect. Bazaine says that his knowledge of the new government was scanty, and that it was next to impossible to communicate with it. At any rate it was a new order of things. He was a Marshal of France under the Empire, and not under a Republic. He knew that Napoleon was a prisoner, and both habit and preference led him to consider the welfare of the Emperor as of the first importance. He therefore proceeded to open negotiations, and finally, on the 27th of October, surrendered.

This course of conduct was not becoming a model soldier. As the action of a Marshal of France it was contemptible. He forgot, as the Duc d'Aumale, the chief of the court, reminded him, that France was left, and he deliberately sacrificed the interests of his country for the interests of a dynasty.

The rules applied to the case are those

which have constituted a part of the military law of France for nearly a century, and which absolutely forbid the surrender of a fortress; but in the final adjudication of the questions arising in the course of the proceedings, more regard was given to the *morale* involved in the surrender than to the letter of the law, General Bazaine's course being considered indicative of the lack of that chivalrous spirit and soldierly devotion which would prompt extreme resistance to the enemy.

The severity of the sentence was not altogether unexpected to the French people, nor its prompt commutation by the President on appeal made in Bazaine's behalf. That commutation simply orders the Marshal's degradation from the military rank he has occupied so many years, and banishment to a little semi-barren island for twenty years.

Bazaine is about sixty-three years of age, and has been connected with the French army since his twentieth year, serving in Africa, Spain, Russia and in Mexico. His portrait is sufficient evidence of his Imperialist leanings. A few years since we remarked

concerning him:

"He appreciates place, power, dignity, and assumption. He has a strong will, and not so much conscientiousness as to be over-scrupulous about the character of his designs.

* * * * *

"Perhaps a little less self-reliance and self-assertion would render him more acceptable as a man and more successful as a soldier."

Those who have examined the testi-

mony given on the trial, and are familiar with the real history of the man, can best say whether or not we read his face rightly. Certainly the last chapter of his career is in our favor.



MONEY—ITS FUNCTIONS AND REQUIREMENTS.—No. 4.

THE CURRENCY OF THE FUTURE.

WE have endeavored to show that at one time the first requirement of the currency of the future, to wit: adequacy to wants of the country existed, and during its existence we enjoyed, notwithstanding the waste and ravages of war, an unparalleled prosperity, and by the highest statistics have also shown decadence in prosperity, coextensive with reduction of the currency, until we are now in an almost entire collapse; COULD show that the material loss to our country from the errors of legislation since the war has been greater than the money cost of the war, and do boldly affirm that, with the loss to our great industrial competitor of men by emigration, exhaustion of her iron and coal, our superior power of production of the great staples, iron, coal, cot-

ton, wool, tobacco, naval stores, grain, petroleum, gold, silver, etc., and our better mechanics, if we avail ourselves of our own domestic money, under scientific regulation, at a cost not much beyond its earnings, in ten years we will have re-established our naval prestige; become the dominant manufacturing and naval, as we are the greatest agricultural, power in the world, and instead of the planet's exchanges centering in England, they will be with us.

The SECOND requirement is that such notes shall be legal tenders for ALL purposes.

The present greenback is indorsed as "legal tender for all debts except duties on imports and interest on the public debt." Wipe out these exceptions. The gold received for duties on imports is only required to enable the Gov-

ernment to pay out the same for interest. Let it buy. Such will be the stimulus that this domestic, natural, self-sustaining, and self-regulating currency will give to all our production, that very soon the balance of trade will be in our favor, and gold easy at par.

England, with *infinitely smaller resources and larger proportionate foreign liabilities than we*, not able to furnish her quota of men for her continental wars, agreed to supply the deficiency in money, and did it—boldly meeting the question prohibiting the payment of specie and augmenting her currency. And such a currency! like her consols (consolidated interminable annuities) utterly unredeemable, and therefore infinitely inferior to that proposed by us. But bad as that currency was, it did the work; her productions were stimulated; although heavily in debt to the foreigner, the balance of trade soon became largely in her favor. She received balances at her option in gold or her own outstanding obligations. She wisely took the latter, and now her creditors are mostly her own citizens, all civilization her debtors, with perennial balances flowing in from all quarters.

Since writing the above our attention has been called to an admirable article by W. H. Winder in the *New York Express*, from which we quote freely thus. Will the reader please remember that convertible in the extract means in gold?

In eminent illustration of the foregoing truths we may cite the case of Great Britain, a country in all of the *natural* elements of wealth inferior to the United States and some other countries, yet from being a heavily debtor country to the foreigner, she has become, by a wise *fiscal* policy, the wealthiest of countries, the creditor and the banker of the world, possessing the largest foreign trade of any country. *All countries are tributaries to this insignificant island, and made so only by her wiser fiscal policy.*

Will not a similar fiscal policy to that which extricated from a large *foreign* debt, and has so immensely aggrandized Great Britain, with our vastly superior advantages extricate the United States from its *foreign* debt, and enrich her as it has enriched Great Britain by a "flourishing export trade," that *SOLE specific for the extinction of foreign debt and accumulation of wealth?* What was that fiscal policy which so surely and so speedily cleared Great Britain from her debt to the foreigner, restored specie payment, and rendered it eminently to her interest to invite all countries to adopt free trade and specie payment?

The Government of Great Britain promptly adopted the only policy by which her salvation could be secured; it prohibited the payment of specie, and made the bank notes money. The effect of this fiscal policy was two-fold:

1st. It secured a currency impregnable to the *foreigner*; it was not in his power to contract and expand at his will the *volume* of currency, convulsing trade and industry at every change. It is a fact of official record, the truth of which was verified by the Bullion Committee of Parliament, that no period of specie payment in England, of similar duration as the paper currency, was so free from perturbations as was the era of paper currency; nor had there been a period of greater activity or equal production.

2d. The foreign creditor had but the two modes of an alternative to get home his funds from Great Britain: he could remit in gold or in commodities. The policy of Great Britain sought to render gold so dear and inaccessible to the foreigner, that he would find the commodities in the market cheaper than the gold in market, so that remittance in commodities would be preferable.

The inevitable result of this policy became immediately apparent in the excess of exports, diminishing on the one hand her imports (because by this fiscal policy the currency acted favorably for domestic commodities and against foreign commodities), and augmenting her exports (the same policy in the currency), compelling the foreign creditor to find it to his interest to remit in commodities. This demand, *forced* by the wise fiscal policy of Great Britain, for her commodities, gave full and profitable employment to her productive industries; it familiarized the markets of the world with the commodities of Great Britain, and it systematized and perfected her manufactures to a degree which rendered her the equal of any, and the superior to most, countries in the production of manufactured commodities. But in the very flow and current of the prosperity from this sagacious fiscal policy, there were then, as now, many crazy people obstreperously clamorous for "specie payment," who had scarce a glimmering of the true meaning of this term; ignorant of the fact that the policy then denounced was in strict harmony with the principles of "specie payment," Pitt and Addington successfully combated and exposed these delusions. They presented these truths with convincing force—that so long as Great Britain was heavily in debt to "foreign parts," specie payment was a most transparent impos-

sibility, a clear absurdity; because, the moment paper was convertible, the only person who would convert it, or who had any occasion to do so, was the foreign creditor; and as gold would be a better remittance for him at par than commodities, *he* would certainly convert his portion of the currency into gold and ship it—thus a resumption of specie payment would, in fact, be only a temporary opening of the vaults of the bank to give the foreigner gold at par for the paper held by him, instead of buying it in market at current rates. The very moment the foreigner should thus have drained the gold, being without specie for the conversion of the great bulk of the currency, a suspension was again an inevitable result; but the process of resumption, drainage of the gold basis, and a collapse to suspension of specie payment and a forced return to paper currency would be attended by perturbations in the money market, convulsions among the productive industries, a destruction of values, a disbandment of labor and multiplication of paupers. All of these evils would be incurred by an abortive attempt at premature resumption, to return after it all to a paper currency, with a period for resumption indefinitely postponed.

* * * It was to Pitt a fact as clear as the noon-day sun that Great Britain, heavily in debt to the foreigner, with a convertible currency, would be acting the part of an idiot in pretending that her huge paper currency was redeemable in gold, when everybody knew that *the foreign creditor owned every-dollar of the gold; that it would remain or disappear at his option; that for no domestic purpose was gold a necessity; in no domestic transaction was there any occasion for a dollar of gold. Well might he defy the bullionists to show that resumption by a largely debtor country could benefit any productive industry—could benefit any interest except that of the foreigner and monied man; that, in fact, the whole sum and substance of such a scheme of resumption was to give the foreigner gold at par for the currency held by him. The blindness and madness of men who bellow about specie payment is, in the face of all the facts, inconceivable. In Great Britain, under the influence of the policy of holding gold, the foreign demand for commodities increased, exports multiplied, her foreign debt dwindled and was rapidly being extinguished, her manufacturing system was being perfected, and she was fast approaching that point where spontaneous resumption of specie payment.* * * *

The country was steadily and surely pro-

gressing to liquidation of the foreign debt and to specie payment, and had these bullionists not forced matters, Great Britain would have reached, naturally and without disturbance, all of those objects, and in a condition vastly superior to that into which she was prematurely forced. We must bear in mind that we possess *all* of the elements for the production, and successful competition with the foreigner, of iron, cotton, wool, grain, tobacco, naval stores, petroleum, and many other commodities.

The United States has as much money (gold) as Great Britain. Why can not the United States, with this equal amount of money, pay specie and make loans, as does Great Britain? It is simply because the gold which is here belongs to her (England), and she can get it when she wants it, and so with gold in other countries; it suits her convenience, her policy, and her interest to allow the gold to rest with foreign countries until she has need of it. The United States have, really, no gold here or elsewhere, and under its existing financial policy never will *own* any. * * *

With natural resources beyond measure greater than Great Britain, by our blundering financial policy we are made simply a milch cow for sagacious England. * * *

With the withdrawal of the gold by the foreign creditor, the fabric of "convertible" paper falls into ruin; all of it that was convertible inured *exclusively* to the foreigner, who did convert *his share*. Thus the debtor country is left without any money, if only gold and paper convertible into gold be valid money. To convert the other elements into commodities and to distribute them without money is to work with paralytic hands.

As gold is used *EXCLUSIVELY* by all nations as international, and paper currency is used exclusively by all nations as domestic currency, the fact is fixed that there are two distinct, independent currencies. Then why not accept the fact? Why persist in the folly of making the domestic currency depend upon the dealings of the foreign or international currency? Let international currency control international trade; let domestic currency control domestic trade.

And right here we interject a challenge to all of the advocates of "convertible currency," which we are quite sure, however, that not one of them will be found bold enough to accept:

We affirm that no one can prove that any rise in the price of gold, under paper currency, such as ours, can be detrimental to any American productive industry.

Upon this single, simple, sharp, well-defined issue hangs the whole question of a convertible currency in a DEBTOR country. In a creditor country a "convertible currency" is indigenous, spontaneous, and unavoidable.

The third point is convertibility of the currency into Government bonds bearing a low rate of interest. We approached that in the currency issued by the act of February 25th, 1865 (*fac-simile* of indorsement of which is herewith given), reading, as will be seen, ex-



changeable for United States 5-20 bonds. This did not work, as the rate of interest on the bonds was too high, 6 per cent. gold, with exemption from taxation and gold premium at a high rate, equalling 10 per cent. to 15 per cent., sucked them into the Treasury as fast as they could be issued.

The Government got out of this scrape by simple REPUDIATION, and there are hundreds of thousands of dollars of that currency now in circulation, some under protest. This experience should teach Congress to make the interest rate as low as possible; \$3.65 is really too high.

But the fourth element, viz., such bonds payable principal and interest in such currency on demand is the grand, scientific, controlling element of the whole. This gives the long-coveted and much-sought-for element of elasticity to the currency. This is the element lacking in the British currency of her great wars, and if adopted then by England would have made her currency scientific and automatic in lieu of empiric and spasmodic. This removes the stigma of irredeemability. This removes the temptation of the country banks to send their idle currency in the summer to New York, to tempt to speculation; but instead

floats quietly to its resting-place in the Treasury, there to remain until the requirements of the autumn attract it forth to float the harvest of the nation to the sea-board, where

—They lightly fall
As snow-flakes fall upon the sod,
But execute the freeman's will
As lightnings do the will of God.

A short time since an eminent and patriotic banker dined with a friend of mine, and remarked, concerning a party who had hoarded a hundred thousand dollars through the "panic," that "one who would do that, knowing the needs of the country, should be hung." "Whew!" whistled my friend. "What do you mean by that?" said the banker. "Only, in this last half of the nineteenth century, when this republic is almost a hundred years old, a gentleman of the culture of yourself who expresses such an opinion would be a more eligible subject than the man who does what he pleases with his money. Don't you see, that as every greenback is but a small Government bond, bearing *no* interest, the creditor who under proper legislation, hoards the same is a national benefactor?" was the response. "That's so," said the banker.

Again, how many times we have been sailing in a cockle-boat, and the skipper has made us all set to the windward to stiffen the craft, and when he "stood by the sheets to tack," how careful he was to have us ready to "get up and get" to the other side, that the craft might not capsize! Again, we see the big men-of-war, whom the weight of a thousand men on one side would not careen.

I think of that often when folks say, "We build too many railroads." What hurt does it do if we use our own labor and iron? and if we import iron and have such a balance of trade in our favor that we can pay in other products, who's hurt? Nay, suppose, like most of our railroads, it is built in advance of its requirements; it may be hard on the builder, but it is good for the country.

No, my friend; with our financial system right, the country would be so stiff as to carry all like the man-of-war with its thousand men; not like the cockle-boat, which tips over if a fellow gets on the wrong side.

INSANITY.—"Tricks of the trade,"—who would suppose that there should be such conditions as "tricks of the trade" in the management and treatment of the unfortunate whose minds are warped? In our January

number we gave a lucid description of a personal experience in this matter. The writer describes conditions as they exist in one of the best institutions in this country; nor is there malice or unkindness in this description, but a plain, unvarnished statement, coming from one who has nothing to lose or gain by his recital. Honest physicians and keepers will thank us for calling attention to these things, that they may correct their er-

rors and set their houses in better order. What is most needed in our asylums is intelligence and common kindness on the part of physicians and attendants. The idea of placing a petty tyrant, one who is ignorant, selfish, and without the ordinary accomplishments of common politeness, to have charge of those sensitive, delicate, and very anxious patients, and who are helpless, is simply wickedness.

ORATORY—FAULTS OF PUBLIC SPEAKERS.

BY E. P. THWING.

THE Duchess of Marlboro boasted that she was born before nerves were invented. We should be willing, at times, to lose a portion, at least, of nervous sensibility while listening to what John Ruskin calls "infernal elocution." At the recent meetings of the World's Alliance, we were tortured by men on the platform and in the pulpit who murdered their mother-tongue most ruthlessly. We ask with Dr. Kirk, "Why is it we are compelled to witness the bodily distortions, the croakings and jerkings and screamings, the false emphasis and unmeaning modulations, which are now, to some extent, eclipsing the brightest lights of the American pulpit?" When Dr. South once broke down in a pulpit effort, he sank back with the sad ejaculation, "Lord, be merciful to our infirmities!" But not a few of the most wretched speakers now seen on rostrum or in pulpit seem unconscious of their faults. They seem, even, to fancy that they are effective, while the fact is, they are only tolerated because of the useful thought they communicate.

Excessive vehemence is one noticeable error of some speakers. Dr. Chalmers was sometimes so far carried away with excitement that his face was flushed, his veins swelled like cords, his fists were doubled, his heavy frame was convulsed, and foam in flakes flew from his lips. At one time Whitfield vomited blood after a similar exhibition of nervous excitement. Another, well known to the writer, has for years been out of the ministerial work because he "burst his boiler," under too great pressure—that is, ruptured blood-vessels of his throat while yelling out a speech on a certain special occasion. No wonder that a child going home from a similar exhibition of pugilistic oratory ventured her innocent criticism,

"Mother, the minister shook his fist at the folks, but nobody dared to go up and fight him."

Contrast this wrathful frenzy with the calm self-possession of Fox, who, while speaking, heard the whispered criticism of a member near him, "*vec-ti-gal*." The orator recognized the error of making the penult short, as he had done in the Latin sentence he had quoted. Not the least embarrassed, he paused, and remarked that an honorable member corrected his quotation. He thanked him for it, as it enabled him to repeat again the noble sentiment, which he did, and thus turned in his favor a circumstance which would have been to one less self-possessed most untoward.

English comedy pictures "*Forcible Feeble*." The name belongs to not a few of the roaring, hissing, sighing, puffing, and stamping speakers of our day. Forcible they think they are, but theirs is the feeblest of the feeble kinds of speech. Thunder does not kill. Noise is not argument. *Sound* doctrine issues not from the lungs alone.

Power, indeed, is needed in the utterances of truth, but good sense must direct its exercise. Cicero, after several years of public speaking, found himself so injured by undue vehemence that he was advised by physicians to abandon the practice of oratory. He would not listen to them, but put himself under training in Greece with Atticus and Demetrius the Syrian. After two years of study and travel he came home with a smooth, well-modulated voice, the use of which was as healthful to himself as it was pleasant to those who listened. Common, however, as is the fault already noticed, its opposite is still more common. Feebleness of utterance and slovenliness of style spoil the effect of half the efforts of public

speakers, not in the pulpit, alone, but at the bar, the lyceum, or debating society. It is what Sidney Smith called "decent debility." A rhetorician in 1553 satirically describes the preachers of his day as follows: One "is so hoarse in his throat that a man would think he came lately from scouring a harness; another speaks as if he had plums in his mouth; one rattles his words, another chops them; one speaks as though his words should be weighed in a balance, and another gapes as if to catch wind at every third word." Now, truth is a gem that deserves a good setting. While, with

Cowper, we "loathe all affectation," we do admire clean, shining phrases, unobscured by indistinct enunciation, languid drawls, and other repulsive mannerisms. How to secure for "apples of gold," the "baskets of silver," will be the theme of a second paper.

[Our correspondent hits off the faults of public speakers, who evidently have not studied the manual entitled ORATORY, SACRED AND SECULAR, published at this office. To become good speakers or musicians, men must be *trained*. One has no right to inflict a barbarous or ridiculous manner upon an audience, nor is it necessary.]

"BE NOT RIGHTEOUS OVERMUCH."

ECCLESIASTES vii. 16.

Not void of heaven is he who loves;
Heaven views it and the sight approves;
Yet purest principles within
Unguarded may become a sin—
Excessive love of earthly things
Man to a beast's low level brings.

Not void of heaven is he whose mind
Seeks all that's noble and refined;
Who keeps his heart and conscience pure,
Whose spirit is from guile secure;
Yet even here ills may betide—
Excess of self-respect is pride.

Not void of heaven is he who speaks
Truth from his heart, and ever seeks
Its wholesome doctrine to aver;
Yet even here a man may err—
Unkindness dwells in the excess
Of upright men's "straightforwardness."

Not void of heaven is he whose heart
In human sorrows bears a part—
He who, with tenderest sympathies,
His fallen fellow-sinner sees.
But oh! beware, lest loving him,
Thou learn at length to love his sin.

Not void of heaven is he whose soul
Can every fleshly lust control;
Thrice happy he who feels within
Unbending hatred to all sin—
But what if thou the sin eschew,
And hate thy fellow-sinner too?

Be wise! be sober! teach thine heart
Wisely and well to bear its part;
Be just, be ready to forgive;
Be just, let purest virtues live
Within thy soul revealed as such,
But "be not righteous overmuch."

FIRE-PROOF BUILDINGS—SOME SUGGESTIONS.

SOME system is very much needed by which, without greatly enhancing the cost, our buildings can be better secured against fire. We here offer some hints, but do not propose to make an absolutely fire-proof building in the sense of its being so secure against such an agent as to be indestructible; for that, at this age of the world, would be impossible; but we propose an arrangement by which, at a slight cost, a building may be rendered more fit to resist the "devouring" element. Neither do we claim for our method that it is the only one which will give good results; we simply offer it as *one* way in which fire may be prevented from doing wholesale mischief in a thickly-settled locality.

The first thing, in order to have a building in any way fire-proof, is to see that it is built of such material as will resist fire; the next thing is to see that it is properly built. Experience thus far has proved brick to be the best material with which to construct a fire-proof building. It is not as elegant a material as stone; yet, if treated rightly, very grand and imposing structures may be built of it. The parts are small, but if they are properly massed they may be worked up in a most imposing manner. The way in which the interior of the majority of our best buildings are made fire-proof is by forming the floors of rolled iron girders, carrying brick arches; this, though, is quite expensive, and few can afford it. But

even such buildings have been devoured in the late large conflagrations almost as readily as those of more common construction. Few of the better class of buildings in ordinary times catch fire from within and extend the fire to other buildings. Those which are the more apt to be the means of extending fire are generally of the cheaper class—probably fine enough looking from without, but within devised in such a manner as to invite the rapid spread of flames.

Water is the great element used against fire. Steam, under certain circumstances, is one of the best protections; so much so that we now have first-class safes built on the principle of holding in reserve an ample amount of water to generate steam sufficient to act as a protection against fire. Carbonic acid gas is also used to a certain extent, but water is the most general and common agent in use, and this we propose to use by having a supply of it so stored as to be readily made available, and to act somewhat in the manner of steam, thereby keeping the temperature of the exposed parts so reduced as to prevent them from becoming heated enough to serve as a conductor to the more inflammable material within or beyond them.

We would build of brick, after the ordinary styles, using care not to introduce wood in such a careless manner as shall neutralize the benefits of our system. In the process of construction we would leave a slight air-space, say three or four inches, between our building and those on either side; or where parties build together make the party walls hollow, and this we would accomplish without showing any open space in the front. For the interior supports we would use hollow cast-iron posts, notwithstanding that in the Chicago fire they were found to be insecure when exposed to a powerful heat; but we would make some slight changes in them, as will be noticed shortly.

In our plan it would make no difference whether a French roof were adopted or not, so long as it was properly constructed. By the way, no French roof should be allowed on any building, and particularly on a high one, in a thickly-settled locality, unless it were constructed of iron, or in some way made fire-proof. We would propose gas-pipe for the purpose, as being both light and strong, and as possessing the quality of being easily worked into almost any shape. Again, by the way, we would note that a French roof in reality forms more of the side of a building than of the

roof proper, the greater portion of it being flat, as in the majority of other styles of roof.

In order to carry out our method, we would construct what is ordinarily termed a *flat* roof, with the addition of sides, as though we were forming a tank; these sides should be about a foot high and made of galvanized iron. The covering to the roof should be of tin, and water-tight, and the roof itself capable of supporting, when required, an amount of water to the depth of about one foot. Where the roof is long, it would be well to have it divided by cross partitions into bays or sections, from front to rear, otherwise, as water will find its level, if there were a foot of water at the highest portion of the roof, at the lowest point there might be three or four feet, which, for ordinary buildings, might have too much weight. These cross divisions would necessitate extra conductors, yet that would be a small item and could be easily managed; if introduced they should be slightly diagonal, and not straight across the roof, as that would be the most ready way to cause the water, in ordinary times, to run to a common point, the necessity for which would be readily understood by the practical man.

The tank need not be kept filled all the time unless so desired, but be so connected with a hydrant that in case of a destructive fire near at hand the water might be let on in sufficient quantity to fill the tank readily and keep it full during the raging of the fire. Along the top of the sides of the tank we would have such openings as would allow the water, when the tank was kept full, to run over in small streams and down the four sides of the building and into the hollow iron posts. The ordinary conductor pipes should be arranged with a suitable turn-off valve, so that when the tank was filled the water would not be allowed to run off too freely, but be held in reserve for service. Up and down the sides of the building, in the side walls as well as in the front and rear, we would build small troughs, which, in the design for the front (and rear if desirable), could easily be disguised as belt-courses; also within the iron post we would have places to catch and hold small quantities of water; these troughs, as well as the gutters, would hold the water, and the heat, if powerful and near at hand, would generate steam from it in sufficient quantity to enshroud the whole building and afford it superior protection.

In an iron front this arrangement could easily be carried out, and at fires among iron buildings there would no longer be that pecu-

liar danger which firemen so well appreciate. This method, it will be seen, would do away with shingle and slate roofs in commercial and block buildings.

In regard to churches and similar structures with high wooden roofs, they must either be built differently, be more isolated, or have fire-proof bulkheads built near them, else suffer the consequences of being built of inflammable material.

If all can not afford to build in the manner

described, it would be well for the municipal authorities of a city in particularly inviting localities to assist in building fire-proof bulkheads which would arrest the flames and confine them within certain areas. These bulkheads need not be worthless space, but be combined with some private enterprise; the city authorities, for a better protection of the city, allowing certain parties some bonus for thus making their building answer a double purpose.

I. P. N.

OUR CLASS OF 1873—CLOSING EXERCISES,

WEDNESDAY EVENING, DECEMBER 10.

(Reported by J. F. C. Grow, Phonographer.)

IN accordance with previous announcement, our ninth annual class concluded its sessions on the 10th of December. It was, in all respects, most satisfactory. The intelligence of its members, their close attention and earnest zeal in the pursuit of knowledge from first to last, were commendable. All our facilities were brought into requisition; our large collection of busts—casts from hundreds of heads of the virtuous and the vicious, living and dead, with skulls from all parts of the world, representing every degree of development, from lowest barbarism to highest civilization, and anatomical maps and charts, the largest and best, English, French, and German; and models and skeletons, also, were in constant use. Dissections were made of the human brain, and examinations of a large number of the crania of animals, birds, reptiles, etc. In no other place, and in no other way, can there be found so much material for acquiring a practical knowledge of Anthropology as in this collection. We give, below, the concluding proceedings of our late session, as reported by Mr. Grow, Phonographer.—
ED. PHREN. JOUR.

MR. SIZER'S ADDRESS.

THE profession which you have adopted, my friends, in attending this Course of Instruction in Practical Phrenology, is one which, we trust, will grow upon your affection as you increase in skill in its administration. In adopting this profession you do not step down to some fragmentary subject. The engineer has to do with stone and wood and iron. He deals in material. He designs bridges for transit over streams; he constructs houses to shelter our heads, or mills to lighten the labor of men, and there his function ceases.

The physician studies the human body; seeks to know its normal and abnormal action as a physical machine. It is his province to put it in order when it gets out of order, though it is not always considered his province (as it is ours) to teach people how to keep it in order, and his profession, therefore, is more or less partial, though, of course, highly important and useful.

The lawyer helps us sometimes out of our troubles, and makes us pay handsomely for the duties he performs, but he doesn't always tell us, except by the smart of the lash which the pains and penalties inflict, how to keep out of difficulty.

The legislator studies political economy, and frames laws by which communities shall be governed.

The minister teaches us moral and religious ideas. And those who know how much power and influence the moral and religious faculties exert in human weal, will by no means undervalue his high position. If the clergyman understood our subject as well as we understand his, he would say that the man who studies the *whole* of human nature—physical, intellectual, animal, social, moral, and religious—is certainly no whit inferior in point of position or in the elevation of his function to his who ministers "between the porch and the altar." We, as phrenologists, have to do with every child of humanity, with every hope and every fear, with every talent and every passion, with all that is desirable in the present life and all that is hoped for beyond. Every faculty, every emotion that throbs with joy or trembles with fear, comes under our consideration. We do not meet men one day in the week and treat upon ethics and spirituality, and then let them drift out into the currents of life, tempted and buffeted, overcome, perhaps, and at the end of the week, try to get them back on the track. It is our province, gentlemen, to teach people how to obey the laws of health, how to take care of every faculty, every feeling; how to make the seven days in the week one continuous Sunday, sacred to duty and to God.

What is a phrenologist? He is called by some a peripatetic mountebank, seeking a precarious subsistence, pandering to the wonder or caprice of the ignorant and the superstitious. The function of the true phrenologist is not this, though some, perhaps, may have manifested their skill and talent, so far as they possessed them, in that direction. If you follow out the instructions which we have endeavored, with whatever of ability we possess, to give you, you will teach the mother as the fond-

ling is in her arms to study his mentality and guide his growth toward manhood and duty. It is not to read the character of the criminal in the dock, to tell what a terrible nature he has. It is rather to show the mother and the teacher how to keep the little one from wandering, so that it will not become criminal and punishable. If Phrenology were understood as it ought to be, and as it will sometime be, mothers will become the administrators of this science, and possibly leave us phrenologists, as such, to instruct the sons and daughters, the future parents of the race, in the schools. In fact, when Phrenology becomes such as it ought to be, and ultimately, we hope, will be, every school will have in it some clear-headed men, who will know how to teach pupils, as they grow up, mental science as well as astronomy, mathematics, and grammar. We ought to have Physiology taught in our schools, and when true Physiology shall be taught, broad and rich as human nature, then Phrenology will be its crowning glory. The time ought to come when the clergyman and the physician, the teacher, the lawyer, and the judge on the bench shall understand this subject and be able to administer it.

We have to deal with all that belongs to manhood, all that belongs to mentality. There is not a throb of desire, of hope, or fear which it is not your province to study. There is not a yearning soul that seeks to know "What shall I do to make myself all that I ought to be and avoid evil and sin?" in regard to whom you may not administer a word of interest and profit. You can instruct the wayward; guide and regulate the strong. You can teach the timid how to take courage, and the desponding how to look upward and hope for the better.

When you have under your hands and personal magnetism a sincere soul seeking to know what he is and how to make more of himself, you can teach him then and there as no other person can. We have an eminent instance in sacred history, where one man, Nathan by name, preached a pretty strong sermon to a high character, and made his hearer tremble and repent. This personal application of truth to the individual in the solitude and silence of private advice will a thousand times more often help to reclaim a wayward man than if all the terrors of the law were hurled at him from the pulpit or Sinai. It is quite easy for a thousand men to sit and listen to the thundering tones of truth uttered from the pulpit to everybody in general. Men can listen unmoved to truth that would make a single man tremble if uttered to him and made personal in its application. Your text is the individual; and, if we may say it, from this day forward, when you go out into the field, you can save the value of one entire man every day of your practice. One man will receive benefit which will make him twenty-five per cent. more of a man from that day forward. Another man will be saved *in toto* from wreck and ruin. Men tell us sometimes they have thus been saved, and that all they have and hope to be they owe to the interview which they sought with us. If you can add ten per cent. to a man's happiness and power, and have the opportunity of meeting ten men in a day, you will thus daily duplicate yourself by elevating and strengthening those with whom you come in contact, and the community can well afford to give you all the respect and patronage that you will need.

If you will be true to yourselves, and to that truth which is now committed to you, you may from this day onward make yourselves a power in the earth, bringing many souls from wandering, and thus hiding a multitude of sins. Thus you will be missionaries. You may use every faculty that belongs to the realm of mind; you may reason; you may bring history, wit, and humor;

you may bring kindness, prudence, and fear; you may bring hope and aspiration; you may bring courage and fortitude and persistency—all these you may bring to guide and modify and control those who come under your hands. No man has such a power for good as the practical phrenologist. For instance, in a year there will come under the hands of a phrenologist in good practice more persons than sit to listen to the ablest lips in this country on a Sunday. I kept a record once when I was traveling, and that year I examined more than 5,000 people. If you can do what your profession opens to you the way to do, and make each one of these individuals stronger and richer in consequence of your contact with him, what a field you have! what a parish! You do not stand and speak of truths which, by their frequent utterance, have become trite, if not stale, to the common mind. You do not stand before a hundred and twenty people as a congregation fifty-two or a hundred and four times a year, but you have a fresh, new congregation once in a week. You have fifty or sixty new congregations in a year, and have a chance to preach to each of them a pretty good course of sermons, so that your parish is large. And remember that every man, every boy, every child that receives from you advice, counsel, guidance, information, is to go on for fifty or sixty years, as it were, trading on the capital which you have committed to him; working in him like leaven, it will double his power, and thus you will go on exerting a favorable influence not only, but enhancing the sources of happiness and magnifying the opportunities of those who receive your influence.

DELIVERY OF DIPLOMAS.

It only remains for me now to hand to you the certificates of your attendance on our instructions.

To Miss SWIFT: There have been a few women Phrenologists, but I have the pleasure now to confer the first diploma on a woman in our classes. I trust she will be "swift" in every good word and work, and that in this, her chosen field, rich with a harvest that awaits her gathering hand, she may rise to distinction at no distant day.

To Mr. LEE: This is not the first opportunity we have had of giving a diploma to a clergyman. If what we have said relative to the profession of the minister and phrenologist be true, what may we not hope for when the minister and the phrenologist are united in the same person. And now, if never before, my good friend and brother, your field is the world.

To Mr. RICHARDS: The Welsh people are excellent patrons of Phrenology. Wherever you go you will find the Welsh appreciate mental science, and it gives us pleasure to welcome to our circle, not the first Welshman who has taken instruction, and not the first Welshman, we trust, who shall make for himself success. We have good news from the Welsh students, and we expect favorable reports from William Richards.

To Mr. McNEIL: The first impulse which Phrenology obtained in this country in a practical direction, originated in Amherst college, your *alma mater*. Henry Ward Beecher sent to Boston for phrenological books to read up for a debate on the subject, and then asked O. S. Fowler, a fellow-student, if he would like to peruse them; and those books so bought and loaned laid the foundation for practical Phrenology as it has been developed in this country. True, Spurzheim had spent four months in America, and lectured in Boston, where he fell a victim to climate and to over-work, and was honored by the best thinkers of the time with burial in Mount Auburn, and a memorial in imitation of the tomb of Scipio, which was raised over his mortal remains as a monument to his wisdom and worth.

Mr. Wells once asked Mr. Beecher what aid Phrenology had been to him in his profession as a preacher. He promptly replied, "Suppose I were on an island in mid-ocean, and permanently cut off from obtaining anything from the rest of the world, but having all the tools and machinery for raising crops and manufacturing other useful things. If some night pirates should land and rob me of all they could carry off, and burn my books, tools, and machinery, and leave me despoiled and desolate, to construct such rude tools as might be possible under the circumstances, without Phrenology and the aid it gives me in treating of mind, I should be as much at a loss how to proceed effectively as I should to carry on farming with my appropriate implements destroyed."

Now we have the pleasure of presenting a diploma to a graduate of Amherst College, hoping that, if he do not reach the altitude of his predecessors, he shall at least honor their memory by the able support he shall give their favorite science.

To MR. CANDEE: Physiology is an interesting subject to study, and is becoming every year more and more sought for. We have the pleasure now to present to Mr. Candee, a student of physiology, now a phrenologist, a diploma, trusting that the sciences of Physiology and Phrenology in his hands shall receive fit illustration, and the public decided benefit.

To MR. GRANBERRY: And we welcome our young friend from Mississippi, the youngest student who has graduated with us. He has a long, and, we trust, a prosperous life before him, and we give him the right hand of fellowship with words of hope and cheer, and bid him go into the large field where his home is—the great, broad South—where, we trust, he will find a rich field for the exercise of his profession. We expect to hear, as long as we live, good news from Brother Granberry.

To MR. MACKENZIE: George Combe and his brother Andrew were Scotsmen, and the world owes to Scotland much, and Phrenology not less. And the name Mackenzie, an historic name, rich in great deeds, why may we not hope that our Scotch born friend, who has seen life in the West in some of its rougher as well as in some of its smoother aspects, can be able to carry Phrenology to the borders, and plant it with the early steps of civilization as it marches westward until it shall belt the continent. Mr. Mackenzie, I bid you welcome.

To MR. MCCREA: Mr. McCrea, a Scotsman as well, deserves to come in here. We trust that his strong Causality, and those strong spiritual elements of his, may find in this field ample room to work, and that he shall be able to illustrate the subject in its higher and more philosophical forms.

To DR. CHANDLER: GALL was a physician, his associate, SPURZHEIM, was also a physician. Yet some physicians now-a-days have thought it popular and perhaps profitable to ridicule and sneer at Phrenology. It gives us pleasure to welcome Dr. Chandler to the phrenological field, and though he has received other diplomas, we tender him this, and trust that in utility it may not be second to any, and that while he treats the body, he will now be able to treat the mind as well.

To MR. PHILBRICK: To a son of Massachusetts, now transplanted to the West, we tender all good wishes and a diploma, hoping that he will be able to show the practical value of Phrenology, as he is largely endowed with practical qualities, and, like his mother State, Massachusetts, be able to make his mark wherever he goes.

To MR. THOMPSON: D. D. Thompson enters upon the field of Phrenology. He had a namesake in the field who was a woman. She was a success; she was a noble woman, and, we trust, in tendering to Mr. Thompson the

open sesame to this profession, that he shall not fall short of any of his name, doing which he will shed no dishonor upon the profession.

To MR. SNELL: The Keystone State calls for another diploma. Mr. Snell has strength; he has natural talent and time; culture and practice will bring to him, we hope, opportunity and success.

To MR. ASPINWALL: Mr. Aspinwall was a student with us last year. He has attended faithfully upon a second course, with what advantage time will tell. We give him this diploma, confident that with his moral tone, and his inquiring spirit, he will be able to evince to the world that his studies have been not in vain, and that the instruction he has received will have profited him and those who may listen to his teachings.

As our two friends from Michigan, the brothers James and Orville Curren, were obliged to leave for home two days since, by engagement, they received their diplomas and our best wishes. Faithful, intelligent, and successful as students, we doubt not their talent and courteous bearing will open to them the door of success wherever they may go.

Mr. Wells then arose and said he would defer to the members of the class if they had anything to say.

MISS EDNA H. SWIFT, selected by the class, arose and delivered the farewell address in behalf of all, which we gladly present in full:

FAREWELL ADDRESS BY MISS EDNA H. SWIFT.

Professors WELLS and SIZER: For some time past we have been associated as teachers and pupils. We came together as strangers from different parts of this vast country for the purpose of receiving from you such instruction as would have a tendency to elevate us in the scale of being, and, as we briefly recall our united labors in the fields of knowledge, our hearts swell with pride and gratitude to you, our noble pioneers. When we consider the arduous task you have undertaken to vindicate and establish, one of the noblest of sciences, which at times has been almost engulfed by the persistent opposition of bigotry and skepticism, we feel that you now merit the victor's crown, and hope that you may live to be adorned with the conqueror's garland of *immortelles*.

The weeks that we have been under your instruction have been to us a season of the greatest profit in the acquisition of important truths.

The candor, the fidelity, and the honesty with which you have investigated Anthropology and Psychology, and the self-sacrificing devotion with which you have presented them to us, are worthy our highest praise, and as long as memory lasts will not be obliterated. We trust your teachings have been received in honest hearts, like "seed sown in good ground," "bread cast upon the waters to be gathered after many days."

We will never forget your words of counsel and encouragement. The influence of your kindly Christian character will go with us in whatever scenes our lot may be cast. May Time deal kindly with you, and may your influence in the future, as in the past, cause many to rise up and call you blessed; and ere the end shall come, may you be permitted to see the doubts, the prejudices, and the ungenerous opposition to your favorite science dissipated like the mists of morning before the rising sun, and Phrenology shine forth in all its power to guide, to comfort, and to elevate mankind.

And now that the time has arrived for us to extend to each other the parting hand, we know full well that it shall be for a time only. The zephyrs that blow upon us in this world will soon have ceased to fan our brows. The voices heard within these walls, the tongues that

have uttered words of cheer, and the hearts entwined by the fondest ties of affection, will soon be hushed and motionless; but the spirit that now animates us to deeds of valor is destined to live on and act in the great beyond. Then, I trust, our immortal longings will be satisfied, and we shall contemplate with new delight the beautiful truths you have so clearly set before us.

REMARKS BY MR. WELLS.

It has been and is the most ardent wish of my life to see Phrenology so widely disseminated that the race may have its full benefit. From my first acquaintance with this subject I was impressed with its great utility, and resolved to continue in its service while blessed with health. I have no other motive than the wide extension of this subject, that mankind may be blessed with its advantages. I believe with the Hon. Mr. Rusk, late United States Senator, who said, "When a man properly understands himself, society has a guarantee for his good conduct and usefulness," and, I may add, that when he properly understands himself he has taken the first steps toward good citizenship and a higher civilization.

I want to see Phrenology introduced into all our institutions of learning, and especially into our asylums for the insane, so that those unfortunates, whose minds have become unsettled, may be treated in accordance with scientific principles. I am told a considerable increase in the recovery of patients where Phrenology has been understood by their physicians has been attained. I want to see it introduced into our prisons, so that this unfortunate class may be put in the way of reformation, that culprits, when treated in harmony with their mental constitution, may be in the way of improvement, and many of them become good citizens; whereas when they are kept in confinement, and treated in a brutal manner by ignorant keepers, we can have no hope of their being improved or reformed. I wish to see Phrenology introduced into our common schools, and pupils classified according to their mental peculiarities and temperament, those of one temperament and style of mental development treated in exact accordance with their peculiarities. In this way government, discipline, instruction, and progress would be comparatively easy in respect to all. The subject should be understood by parents and those who are to become parents, that they may relate themselves rightly in marriage, and keep themselves in a proper condition to become the parents of healthy, intelligent, and moral children. These principles may become, in the hands of good men, an agent for civilization and a true religion. North American Indians and Africans, and others of the less fortunate classes, will be more wisely treated as the result. Had we a million of dollars, it should be invested for this end.

You are now working apostles in a good cause. Blessings will follow you if you work faithfully and faint not. I would stand behind you and buoy you up, but he becomes strongest who tries to walk alone. As you gain strength, confidence, assurance, and self-reliance, with a trust in Providence, nothing will stand in your way; success will crown your efforts.

Mr. Wells then presented to each member of the class a copy of *New Physiognomy*, and a bound volume of the *PHRENOLOGICAL JOURNAL* for 1873, remarking that he would be pleased to hear from each member in regard to his introduction to the subject of Phrenology.

RELATION OF EXPERIENCES BY MEMBERS OF THE CLASS.

REMARKS BY MR. MCCREA: I have a feeling I wish to express. From early boyhood I have been an admirer of the Quakers, and since I have come to manhood, as well as before, I have adopted the custom of speaking when the spirit moves me. When I was a boy about six

years old, I remember of looking at a symbolical head owned by my brother. I studied and spelled it out eagerly and anxiously. When I was about twelve years old my brother left Scotland and came to America. He had also a bust, and I recollect of spelling over the long names and trying to pronounce them. When I was about seventeen I was working in a Sunday-school with a gentleman with whom I became very intimate, and he said to me, "Why don't you subscribe for the *PHRENOLOGICAL JOURNAL*? You ought to, for I know you would like it." He showed me a specimen number, and in less than a week I sent on to the office and got it, and since then I have been a regular subscriber. I have read a great many of the publications from this office, and with the greatest admiration and benefit, and I say here that whatever I know on almost any subject I owe to the publications of this office and the *New York Tribune*.

MR. MACKENZIE'S REMARKS: I can't suppress the inclination that rises in my mind at this moment of returning my sincere and heartfelt thanks to my teachers and to my fellow-students for their kindness toward me during the few weeks of our acquaintance. It is true that in the earlier part of my life I have not had the advantages that some of you have had of acquiring a knowledge of the rudiments of the English language. Nevertheless, I feel the responsibility that rests upon me from this time forward. My past life has been spent among the red men of the forests and plains. I am better acquainted, perhaps, with their manners and customs than with civilization and her sweet surroundings. I realize that we have taken the responsibility upon us of co-operating with the firm of Fowler & Wells in lifting men from groveling in the earth and placing them upon a higher and nobler plane, and of directing their steps toward the kingdom of God. And I do hope that I shall ever hear from my fellow-students that they have been uncompromising in extending the truth and truth alone. I leave the floor and hope to hear from those who have had the advantages of a college education.

MR. ASPINWALL spoke as follows: In April, 1871, I passed by your window. Your phrenological busts and other articles attracted my attention. I came in and secured a catalogue of your works. I took it home. I read your description of *New Physiognomy* especially, and thought it a novel idea to be able to read character by looking at a stranger's face. Shortly after I ordered *New Physiognomy*, and read it with great interest. But my estimation of the value of Phrenology has risen from the novel up to the useful, and now it is my intention to make use of Phrenology; if I can not as a profession, I will put it to use in practical life as long as I live.

This is the second course of instruction I have received here, and I do not feel the least regret for what I have paid for this instruction, which I consider invaluable.

To you, as my teachers, I feel very grateful, and will ever remember you with feelings of high regard.

MR. CANDEE remarked as follows: As we seem to have formed a class-meeting, and personal experience is the topic, I will give my testimony.

Three years ago I was practically ignorant of Phrenology. My mother has long been a firm friend of this science. About ten years ago she was perusing Combe's *Constitution of Man*, and desired me to read it. This was my introduction to Phrenology.

In the winter of 1870 and 1871, while attending school in Cleveland, Ohio, I listened to a lecture on this subject by O. S. Fowler. He demonstrated quite clearly that Phrenology was in harmony with the Christian doctrines. In the fall of 1871, while at Cazenovia (New York) Seminary, I had a chum who was a phrenological stu-

dent, and had many discussions with him upon the subject. It was at this period that I became acquainted with the PHRENOLOGICAL JOURNAL. Knowing my mother's deep interest in the subject, I presented her a year's subscription of the JOURNAL, and I have since been a constant reader of it. The information I obtained from the JOURNAL led me to purchase several volumes pertaining to Phrenology, and to inquire into the details of the subject. Through a vague knowledge of the subject, I had supposed it taught materialism, and was inimical to the Christian doctrines; but upon further investigation I discovered that my fears were unfounded. It revealed to me wherein I was deficient, and how I could remedy the evil, and I was convinced of the utility and truthfulness of its principles.

I taught school two terms, and observed that the natural tendencies of the pupils conformed to phrenological developments. One of my students had a wide notoriety as a mischievous character. He was careless, heedless, imprudent, and always in trouble. If reprimanded, he would repent with tears, and promise to be watchful in his conduct in the future; but all to no avail. On examining his head I noticed Cautiousness was deficient, and concluded the fault was more from constitutional weakness than designed disobedience.

To the faculty of this institute I return sincere thanks for the kind, efficient, and practical instruction extended to us. We go forth strengthened with the Christian spirit and the elevated enthusiasm with which you have inspired us to disseminate the refining truths of the noblest of all sciences. We are to teach men that they possess all the qualities that will enable each to have the highest enjoyment, and become an honor and benefactor of mankind in developing the whole man according to the laws of the Creator; or by a wrong and perverted use of the same faculties become miserable.

I hope that with God's help we may extend our influence, and bring many, yea, all the world, in some future time, to open their eyes to all truth, and see that nature and revelation harmonize.

MR. RICHARDS said: I can say that I have been saved by Phrenology. Man was to me a great mystery. I was a mystery to myself, and as I jogged on I didn't understand myself. Some way or other I couldn't harmonize this, but Phrenology has solved the problem. I begin to understand myself, and I hope to live in harmony with myself and with society, inspire many with bright hopes, and do something toward spreading the truths of Phrenology.

DR. CHANDLER said: In my youth I became the possessor of Combe's Constitution of Man. Although admonished by a pious relative it was a dangerous book for boys to read, as Combe was a Deist and an infidel, yet wishing to test the merits of the production for myself, it was carefully read and studied.

Not finding those objections verified, but that it contained an exposition of the relation of man to man, and also his relation to God, in a logical and analytical force and clearness second to none. Desiring to know more of the science of man, of the practical bearings of Phrenology, explains my attendance during this term of instruction, and my presence here to-night.

This has been the most pleasant and profitable season of instruction of my life. The geniality and kindness of our instructors, in connection with their ability and aptness to teach, has created a feeling of esteem and confidence in their behalf that can never fade away.

I rejoice that there is one school of science whose teachers dare to sever from its lectures that species of bombastic declamation and superfluous minutiae which

is unavailable, as it is destitute of practical utility. Sufficing the mind with matter which is not essential to real life is a sad abuse of time and talent. It forcibly reminds me of dealing out a bushel of chaff for mental pabulum at the bottom of which there is one grain of wheat, and very often finding that grain musty.

In relation to this school of instruction, it is but justice to our teachers to make this remark: In medical college during one term I listened to 400 lectures, the next term to 450, the two terms comprising thirty-six weeks, and I must say that I have received more in the past six weeks here of practical knowledge relating to life, the brain and its functions, than I did during the thirty-six weeks I attended medical college, though I highly appreciate the instructions there given.

Our instructions here have been condensed, refined, practical, and, at the same time, scientific; the principles taught being founded on and illustrated by nature. That we have received vast benefit ourselves, even if we never enter the field to disseminate its principles as taught us, not one of the class will for a moment doubt.

Phrenology deals with and teaches valuable lessons from pre-natal to senile life. This science is the noblest in its character, highest in its field of labor, and sublimest in its conception, for the entire elements of man are developed and included in its teachings. Moreover, the physician's field of influence is greatly extended by a knowledge of the mental nature of man as founded on his organic constitution, especially when called to consider and treat that formerly mysterious disease, insanity.

MR. THOMPSON said: I once supposed that Phrenology was the same as witchcraft—in league with evil spirits. About a year and a half ago, while looking over a collection of books in a store, I saw the "Self Instructor," and bought it. After reading it through I was convinced there was more than witchcraft in it. I sent for more books on the subject, and the more I read them the stronger became my convictions of its truth and reality.

I had believed Phrenology to be in opposition to the Christian doctrines, and, of course, supposed it favored materialism; but after studying and comparing its principles with the teachings of Christianity, I not only became convinced that it was not in opposition to the Christian doctrines, but that it was in harmony with the highest practical Christianity. Being thus convinced of its truths and great importance, I sought to extend my knowledge of its principles; and with the instruction I have received here, thanks to my teachers, I hope and expect, in going forth into the world, to be able to disseminate its truths in such a manner that my fellow-men may be benefited. In conclusion, I tender my sincere thanks to Mr. Wells and Mr. Sizer for their kindness, and for the able and efficient manner in which they have assisted the class in the study of this important science.

REMARKS BY REV. GEORGE A. LEE: In the city of Baltimore, where I was born, I heard a man describe the character of two persons, and I thought it was something remarkable that a man could look at a stranger and delineate his character. Some years later I came across the PHRENOLOGICAL JOURNAL, and read it regularly with interest. I had a longing desire to come here and take a full course of instruction. While I was studying the science, the question would arise in my mind, Are these things consistent with the Scriptures? After patient study I found that they harmonize in every respect.

Although there is opposition to this science, yet when truth is presented to people in a proper way, and they catch some new idea, it is wonderful what an impression it makes upon their minds. I am very glad, in the Provi-

dence of God, I have been permitted these last few weeks to be with you here; and I feel that I could stand up to-day and recommend you and your works throughout the length and breadth of this land.

MR. SNELL said: I became deeply interested in Phrenology by reading the JOURNAL. I for a long time wanted to attend this course of lectures; and I must say that I have found it to be all that I had imagined it, and more too. I think we have received a great deal more than is advertised. I, for one, feel thankful, and my gratitude for what I have received here I hardly know how to express.

MR. GRANBERRY said: I have no experience to add, but I would simply return my grateful and heartfelt thanks for the courteous and able manner in which a knowledge of the subject has been imparted to me. I wish my instructors a long, happy, and prosperous life.

MR. PHILBRICK said: It was probably seven years ago that I first saw the PHRENOLOGICAL JOURNAL. About six months after that I became a regular subscriber. I think I learned as much from that as from all the other reading matter on the subject. My teachers, accept my thanks for your earnest endeavors to teach us the science of Phrenology.

MR. McNEIL said: My phrenological reading was desultory, and was pursued rather from curiosity than to obtain a knowledge of the science, till I came to read Combe's "Constitution of Man." Mr. Combe's candid, clear, and pointed manner impressed me favorably.

If his views in regard to Phrenology were correct, I thought I saw in his work a basis upon which all of man's relations with himself and with the world might be securely built. I determined to investigate Phrenology further; and so far as I have gone, I have seen nothing to discourage, but much to confirm me in its truthfulness.

I regret very much that a practical, tangible philosophy like that of the "Constitution of Man," had not been incorporated into my college curriculum. The dry metaphysical and hypothetical instruction which we receive at college might be advantageously replaced by a system of philosophy which places the finger of certain science upon all mental manifestations.

If instruction in regard to man in his physical relations also could take the place of much of the Greek and Latin, I doubt not the advantages of a college course might be still further enhanced. Let us hope that such a desirable end may yet be accomplished.

You have made my stay with you, Messrs. Wells and Sizer, most pleasant and profitable. For your kind and generous manner toward me, I thank you kindly.

RESOLUTIONS OF THE CLASS.

Whereas we, the members of the PHRENOLOGICAL CLASS of 1873, desiring, at the close of our course of instruction, to express our regard for the utility of the subjects taught, and our appreciation of the ability and services of our teachers, therefore

Resolved, That we believe Phrenology, Physiognomy, Psychology, and Physiology are subjects of the first importance in the education and advancement of man, and the only true means by which we may arrive at a correct knowledge of ourselves and of our relations to our fellow-men, and to our God.

Resolved, That Prof. S. R. Wells has given us interesting and valuable instruction in Physiognomy and Psychology, and that his kindly bearing toward us, and his friendly counsel, merit our lasting gratitude.

Resolved, That Prof. Nelson Sizer, as a teacher of Phrenology and a practical delineator of character, is worthy our highest confidence and respect, and that his genial,

kindly, and sincere attitude toward us has made an impression that will never be forgotten.

Resolved, That having received from Dr. Nelson B. Sizer instruction in Anatomy and Physiology which will, to us, be of incalculable benefit, we desire to express our kind regard for him, and hope that his life may long be spared to advance the cause of science.

Resolved, That we are very grateful to Madame De Lesdrenier for the instruction imparted to us in the principles of elocution.

Resolved, That we recommend to all students of Anthropology and its kindred sciences, the New York Phrenological Institute for its facilities in these important subjects, its instructors being gentlemen of noble and liberal minds, whose self-sacrificing devotion to their special branches of scientific inquiry can come only from a thorough conviction of their utility and truthfulness.

Resolved, That these resolutions be presented to the professors of the Institute, requesting their publication in the PHRENOLOGICAL JOURNAL.

REV. GEO. A. LEE, Pennsylvania.

G. E. CHANDLER, M.D., Ohio.

JAMES McNEIL, A.B., New York.

EDNA H. SWIFT, Connecticut.

E. E. CANDLER, New York.

D. D. THOMPSON, Canada.

WM. RICHARDS, Pennsylvania.

C. L. SNELL, Pennsylvania.

J. H. MACKENZIE, Minnesota.

JAMES McCREA, Illinois.

THOMAS CURREN, Michigan.

ORVILLE CURREN, Michigan.

F. E. ASPINWALL, New York.

S. F. PHILBRICK, Ohio.

PRENTISS M. GRANBERRY, Mississippi.

"PEN AND INK PICTURES OF IRISH CUSTOMS"—"WAKES."

"CHRISTY CRAYON" CRITICISED BY JAS. ALEX. MOWATT.

THE article at page 64 of the PHRENOLOGICAL JOURNAL for January, under the above heading is, doubtless, interesting reading for the American public. It is a graphic and very humorous description of Irish "wakes," as they were conducted about forty years ago. If this had been stated in the article I would not have noticed it further. None of the scenes described by "Christy Crayon" could be witnessed in Ireland to-day, unless under very exceptionable circumstances, in exceedingly isolated instances, and in very backward districts of the country.

Knowing every portion of Ireland, as I do, and having been reared ("raised") in one of the most backward and mountainous parts of the island, in County Leitrim, near the source of the river Shannon, I have had the fullest opportunity of knowing the customs of our people, observing their habits, and sharing in all their practices so far as I pleased to do so.

It is admitted by "Christy Crayon" that

"some improvement in the mode of conducting 'wakes' and funerals is observable in Ireland." This is just what I assert has been the case for the last thirty years at least.

Many a "wake" have I been personally present at since I was seven years of age. I remember thirty-three years back distinctly. In all that time I never knew a "wake" to be "kept up for three or four nights." In no part of Ireland is the corpse ever kept unburied for more than two days. The "wake" could, therefore, be for two nights at most; and even one of these could not be of a very public character.

In England the corpse is usually kept in the house for five or six days without any public "wake;" but this keeping the body so long uninterred is never done in Ireland, and never was, even in the past; two days have always been the rule in Ireland.

"Dancing" I have seen at "wakes" on very rare occasions; but "never in the presence of death," as "Christy Crayon" puts it. I have known a large barn to be thrown open and lighted up for the young people at the "wake" to go into if they pleased for any amusement and pastime. There I have seen "dancing"—perhaps half a dozen times in my lifetime. And even on those odd occasions, when such has taken place, the Catholic clergy have publicly and openly spoken of it from the altar, and strongly condemned it.

Plenty of tea and bread and butter have formed the usual "refreshments" at "wakes," in Ireland, as long as I remember. And "Christy Crayon" will excuse me for stating that I can see nothing wrong nor objectionable in giving a cup of tea to friends who call, at a home of mourning, to show their sympathy for the family and their last token of respect for the deceased.

Tobacco and pipes are usually furnished in a room for all who choose to smoke. It is seldom, at present, that intoxicating liquors are served round to any extent. The temperance movement, under Father Matthew, and continued since, did much to break up that custom. Occasionally intoxicants are supplied; but it is very unusual for any one to be seen under their influence at "wakes" in the present day.

The National School System of Ireland was established by Act of Parliament in 1833—forty years ago. Since then common schools have been opened in every part of the country—the best schools, and the best system of teaching, in existence in Europe or America

to-day. These schools give "combined secular and separate religious instruction," to all classes and creeds in Ireland. These common schools have stamped out all the old scenes that used to occur at "wakes," just as the common schools have changed the character of American society.

The scenes depicted by "Christy Crayon" as taking place at a birth, and to the neglect and risk of the life of the mother, form entirely a fancy sketch. It would be wholly impossible to match them by reality anywhere. Acquaintances and neighbors who drop into a home where an increase has taken place in the family may be hospitably asked to join the family in a cup of tea. But to state that drinking, carousing, song-singing, and story-telling are carried on, "to the neglect of the weak and suffering mother," is entirely devoid of any foundation on which to rest.

These corrections of "Christy Crayon's" description of Irish "wakes" and births I consider it necessary to offer through the columns of the PHRENOLOGICAL JOURNAL, so as to preserve its reader from being misled in reference to a sensitive people who form one of the largest nationalities which go to make up the population of these United States.

WHAT PAYS THE BEST.—A writer in the *Journal of the Farm* remarks: I hear much discussion among farmers as to the comparative profits of different systems of farming. At one time the tide is claimed in favor of fruit raising; at another the dairy interest is ascendant; next we hear milk claim the precedence in profit over butter, and in the end we think it all amounts to this: That for no very great length of time will any one system, crop, or product remain more profitable than the other. Near market, milk will always remain the most profitable dairy product, not only because it can be carried far, but because its increased freight would soon absorb the difference in profit between it and butter. Farther from the consumer, butter will do best, because it can be carried a considerable distance, but also because the decrease in bulk very materially cuts down freights. At a still greater distance, cheese will take the lead, though the increase in freight over butter will somewhat retard it. Beyond this, the products of the farm can best find their way to market in the concentrated form of beef, mutton, and pork. It is claimed, with some show of truth, that milk and butter are more profitable than feeding beef. This is

only because they receive or work up much more of the proprietors' time and labor, as well as that of the family. Much more labor is expended, and it must make a more profitable commodity or its branch will stop. If the farm and family are adapted to dairying, it suits both best, and will prove most profitable, but it is only these extraneous causes which make the difference in profits.

MAPLE SUGAR.—The annual product of maple sugar in the United States amounts in money value to about \$7,000,000. This is no insignificant sum; while the quality of this sort of sweetness is much more palatable to most tastes than that of any other kind. Pure maple syrup, of the right consistency, and clean maple sugar, will always be preferred for domestic use over ordinary molasses, treacle, sorghum, or the manufactured chemical compound, sold under the delusive name of "golden drop." But why not increase the product of maple sugar? Why not plant maple orchards for this purpose? Why not, instead of holding large tracts of vacant lands for our children's children, why not leave them a magnificent forest of sugar maples? The tree is hardy and handsome; it is a free grower; it is clean; its wood is valuable for timber and for fuel; and it is not a vampire to the soil. It returns its foliage to enrich the earth, and is, in all respects, a most desirable tree. Planted by the roadside, how beautiful in summer as a shade tree! Plant it on steep hillsides, where you can not plough; plant it on rocky places where there may be soil for its roots, and it will reward the laborer for his care. Looked at from any point of view, it will pay to plant the sugar maple.

BEST TIME TO CUT TIMBER.—Dr. Hartig, who has made numerous experiments to determine the point, states that March and April are the best months in which to cut timber for building purposes, as it then contains its lowest per cent. of moisture, which he states to be 47 per cent. During the three previous months it has 51 per cent., and in the three following ones 48. He further states that properly seasoned timber should not contain more than from 20 to 25 per cent. of moisture, and never less than 10 per cent. If the moisture is removed to a still greater extent, the wood loses its strength and becomes brittle. An English authority states that if trees are felled as soon as they are in full leaf, and allowed to remain undisturbed until the leaves dry up and fall

off, the timber will be found well seasoned, the leaves having exhausted all the moisture in the wood.

WISDOM.

THE greatest men live unseen to view, while thousands are not qualified to express their influence.

THAT man is rich who has a good disposition—who is naturally kind, patient, cheerful, hopeful, and who has a flavor of wit and fun in his composition.

As the best writers are the most candid judges of the writings of others, so the best lives are the most charitable in the judgment they form of their neighbors.

A LITTLE word! a little word!

And joy in two young hearts dropped dead,
Alas, that it was ever heard,

Alas, that it was ever said!

A little word! The sun went down,

Then fell the ruin and the rain;

Love's happy fields were bare and brown,

And life was never bright again.

SENECA says that the great sources of anxiety in life are three: the fear of want, the fear of disease, and the fear of oppression by the powerful. He says that the last of these three is the greatest. Seneca is about correct.

MIRTH.

"A little nonsense now and then
Is relished by the wisest men."

THE man who had "a will of his own" didn't get on very well at home, because his wife had a "won't of her own."

A WIFE was enjoined by the doctor to give her husband all the delicacies she could procure, as there was no prospect of his recovering. "No prospect of his recovery?" said the loving spouse; "then what's the use of wasting dainty bits upon him if they won't cure him?"

A KANSAS City tombstone pays the following beautiful tribute to innocence:

"With a yell and a whoop
He died of the croup."

STRANGERS visiting Augusta, Me., while the snow was in the streets, were particularly cautioned not to kick any old hats they might notice in the path, as several citizens had had their heads seriously bruised in this way before they were dug out.

NEAR Rochester there is an eccentric old fellow who lives alongside a graveyard. He was asked if it was not an unpleasant location. "No," said he; "I never jined places in all my life with a set of neighbors that minded their own business so stiddy as they do."

Our Mentor Bureau.

[In this Department will be noticed such matters as are of interest to correspondents and to the general reader. Contributions for "What They Say" should be brief, pointed, and creamy, to secure publication.]

To Our Correspondents.

THE PRESSURE OF OUR BUSINESS IS SUCH that we can not undertake to return unavailable contributions unless the necessary postage is provided by the writers. In all cases, persons who communicate with us through the post-office should, if they expect a reply, inclose the return postage—stamps being preferred. Anonymous letters will not be considered.

QUESTIONS OF "GENERAL INTEREST" ONLY will be answered in this department. One question only at a time, and that clearly stated, must be propounded, if a correspondent shall expect us to give him the benefit of an early consideration.

CREDIT MOBILIER.—Did the Government lose anything in the Credit Mobilier frauds?

Ans. We are not aware that the Government *per se* lost, directly or indirectly, anything from this large scheme of congressional speculators and speculators. It is true that the Credit Mobilier was associated with the building of the Union Pacific Railroad, which great and really beneficial project had been largely subsidized by the Government; and it is doubtless true that a large part of the means contributed by the Government were made use of by those having the control of the railroad construction for their own private purposes. This, however, seems to be the rule in projects which are supplemented or assisted by the public through its state or national legislatures. The railroad was carried through to completion; and some claim that the Credit Mobilier scheme greatly assisted toward that final success.

FINGER-NAILS AND CHARACTER—"A True Friend" is impressed that the nails must indicate character to a greater or less extent, for the reason that they differ so much in shape and have so many different characteristics in different persons. Our correspondent is entirely right in the impression. Physiognomists find a good deal of meaning in the nail variations. Some people have long, slim finger-nails, associated, of course, with long, slim fingers; others have short and broad finger-nails attached to short and thick fingers. The first mentioned are much more significant of refinement and culture than the second. A "scrawny" character usually has a "scrawny" nail. We find persons who are jagged and erratic and incoherent with finger-nails which are also irregular and almost shapeless, so great is their lack of harmony.

CHRISTMAS TREE.—The origin of the exceedingly pleasant custom of erecting evergreen trees in the church and home, which the whole Christian world so much enjoys during the Christmas holidays, is traceable far back into remote antiquity. Some authorities claim that it was approximately derived from the custom prevalent during the Roman Saturnalia of ornamenting temples and dwellings with green boughs. The ancient Druids and other Celtic nations hung up green branches of different kinds over their doors. The Jews also used green boughs as a means of decoration in their feast of tabernacles. The manner of celebrating Christmastide forms an exceedingly interesting chapter in early English history.

DAY DREAMING.—They who are given to day dreaming usually possess a large cerebrum, mainly developed in the upward portion and lacking in the range of practical perception. We would advise such to withdraw as much as possible from the tendency to idealism, to take up some very practical pursuit—something which will force them to consider external objects. A business, if they could secure a position in it, like that of a retail grocery or hardware store, would encourage practical modes of thoughts, especially if a good deal of out-door life were associated.

JEALOUSY.—The young man who confesses this fault as one of no little annoyance to him, must appreciate the fact that his mental constitution induces it, and that he must avoid, as much as possible, all those associations and influences which serve to excite it. He must practice self-control. "He that ruleth his spirit is greater than he that taketh a city;" and if our correspondent can, by any means, keep under the activity of his strong Approbativeness and large Amativeness, it will prove a most happy triumph, and prove an earnest of a happy future. He is by no means alone in the possession of this unhappy trait.

DOGS GOING TO BED.—What is the reason a dog will turn around several times before lying down on his bed?

Ans. Dogs are governed by certain instincts, and, in the wild state, they are liable to lie down on sharp stubbs or stones unless they turn around to survey the ground. A horse rarely lies down in the field to roll, or to rest, without turning around, sometimes five or six times, in the same manner that a dog does. You may ask, then, why the dog, that has a sheep-skin with the

wool on it, or a buffalo-skin, or any other nice, soft bed, should thus turn around. The reply is, that he follows the instincts of his nature. He does not know why he does it, but is impelled to do it by instinct, because, in the wild state, it is necessary. The same instinct teaches the dog to scratch vigorously, as if he were covering up something, though he may be on a hard floor or a flat rock. His labor accomplishes nothing, but it answers the demands of his instinct, and perhaps may be regarded as a token of neatness. The squirrel will pretend to bury walnuts in the corner of a clean, tin cage; will go through all the ceremony of poking dirt on it, and patting it down, and, having finished, will retire contentedly.

MARRIAGE.—Is it commendable for a gentleman with dark hair and eyes to marry a light or blue-eyed lady?

Ans. Yes, it is just the way they should be mated. And those of medium complexion should marry with persons of similar complexion or temperament.

GIFT BOOK STORE.—If there is such a thing as a reliable "Gift Book Store" in the United States, please oblige me by giving me the address of one.

Ans. There is no "reliable" gift book concern in the United States. All that sort of thing is "played out," and some of the managers have been sent to State prison, where they will be obliged to work for a living. "Look out for swindlers."

WANTS TO GROW TALL.—1. At what age does a young man get his growth? 2. Are there any means by which one may increase his stature?

Ans. 1. One may continue to grow in height and weight to middle age; though one usually attains his height at from 24 to 30. 2. No; no other means than right living. Many persons are dwarfed by bad habits. Wrong living and dissipation "tell" on the part of parents, and "tell" on their progeny.

EYE CUPS.—We continue to receive letters inquiring as to the utility or inutility of these instruments, now being peddled about the country. Here is the opinion of a physician who understands the eye, in health and in disease:

"The only cases in which I could imagine those arrangements to do good would be in paralysis of the optic nerve, or other ocular structures, in aged people, and even then I should hesitate to use them.

"Their use in myopia, or shortsightedness, is nil; for the majority of myopes are so, not from any malformation of either the cornea or crystalline lens, but from what is called Posterior Staphyloma (dropsy), which could not be reached by any such arrangement or apparatus.

"Granting that a certain case was the result of a too much curved cornea, pressure might, with equal success, be applied to a piece of pure rub-

ber, as the cornea of the eye is very elastic, and its shape can not be changed without irreparable injury."

MENTAL SCIENCE.—What works on moral science, political economy, and mental philosophy do you recommend?

Ans. Among the works on Moral Science, Wayland; in Political Economy, Carey; and in Mental Philosophy, Combe's System of Phrenology. Combe's "Moral Philosophy" is excellent.

What They Say.

HUMAN ELECTRICITY.—In the February number mention is made of "Human Electricity" as exhibited by a correspondent as something remarkable. I did not suppose it to be so, having all my life witnessed such exhibitions. After my mother had reached sixty years of age, I have combed her hair, and it would crackle. All my sisters and brother were charged more or less. In my own case, in the summer time, on particularly cool evenings, I become so charged that my clothing will crackle and sparkle when taken off at bed-time. Even the blankets on the bed, when shaken out in the morning, snap and crack too, since cool weather has come.

My own idea of the effect upon the person so powerfully charged with electricity, is that of a life-lengthener. That a person who, in early life, was "full of electricity," with ordinary regard for the laws of life would live a longer life than one who was negative. My husband is more of a negative. I do not remember observing the presence of the fluid in very aged people or feeble persons. I know it is more powerful in myself when in perfect health than when ill.

PATRONS OF HUSBANDRY.—MAYFIELD, GRAVES CO., KY.—S. R. WELLS—*Dear Sir:* As you, in your JOURNAL, have to do with the elevation of mankind, and since the Patrons of Husbandry profess to be an institution of that kind (at least a great portion of them), you will please state your opinion of them and oblige an appreciative reader of your JOURNAL. * *

[We approve of all useful measures looking to the development of the race, by any and every proper means. If the P. H. have the same object in view, we shall be found working together. At another time we will take up the matter, and inform our readers more in detail of the special claims of the Patrons of Husbandry.]

"LOOK OVER AND BEYOND THE BACK-YARD."—A correspondent writes us some words of encouragement, in which he has something to say about young men and maidens who, he thinks, should strive to "step up higher, and look over and beyond the back-yard, which, at present, bounds their intellectual horizon." Alas!

how many there are, even in this enlightened Christian age, who still grope about in the darkness of ignorance, with no high aspirations, but live from "hand to mouth," from day to day, with no thought or care, for anything more than the gratification of their animal nature. A little Phrenology would do such persons great good, as it would open their minds to possibilities which, at present, are entirely above and beyond even their dreams.

MENTAL ORGANS; AND "THE TWO GREAT BOOKS OF NATURE AND REVELATION."—

Mr. Editor: In reading the work whose title I have put at the head of these words, I have been struck with the many new, and I may say wonderful ideas and theories which it contains. If they are all true, not only must the whole system of interpreting Scripture undergo revision, but all our ideas of Creation will have to be reconsidered. Many of the principles and laws of creative order are such, as while they startle by their novelty, nevertheless seem to carry conviction with them; and yet they run so counter to old-established ideas, and scholastic as well as theological teachings, that although I confess my reason is, for the time, at least, satisfied, my prejudices, or pre-formed opinions rise up in resistance and rebellion. How a writer, whose name, as far as I am aware, is unknown among the authors of the day, could have the boldness, or the courage, to pronounce—and that, too, so confidently, as if there could be no doubt of their correctness—ideas and opinions in such antagonism to those prevalent among religious denominations and schools of science, I am at a loss to comprehend. And what is the more surprising to me is, that they appear to be so well sustained by some of the ablest authorities in science, literature, ecclesiastical and secular history, and Scripture exegesis.

But his views on the subject of the *modus operandi* and processes of physical creation are the most startling; and the confidence with which he states them are no less to be wondered at. So far as I know he follows no known author, but strikes out an entirely new rôle; and there certainly appears to be a harmony and consistency in the whole theory, vast and comprehensive as it is. But what astonishes me most of all is, that I have seen no review of it! No criticism, even! At least in none of our leading periodicals, either religious or scientific; yet they do not usually pass over books of this character. I confess that I should like to see it reviewed; and if its statements or arguments are unfounded or sophistical, I should be a good deal relieved by seeing it made manifest, as I think it ought to be. But it is more particularly in regard to what he says on the subject of Phrenology that I desire to call attention; for on this he seems to have some peculiar ideas. The point to which I most desire to call attention is what Mr. Field says on this subject in "The Two Great Books of Nature and Revelation," at page 394: "And though the

mind is a unit when all these faculties act as a one, having one center, one end, and one common effort; yet, when divided one against the other, the intellect looking one way, and the feelings or passions another; or when Aquisitiveness is arrayed against Benevolence—or Self-Esteem against Veneration—then the house is divided against itself, and one faculty, or one class of faculties, rules over the others, by usurpation and de-thronement of the divine order; or each faculty sets up an independent government, in which case the spiritual functions run into wild excesses, and extravagances, not being influenced or sustained by the rational province of Assyria, or fortified by the scientific facts of Egypt; or there being no channel or medium for the river of the water of life to flow from the divine tree of life into these regions of the soul, and irrigate it with the vivifying streams of truth," etc. Now, if all the lower faculties were in order and subordination to the higher ones, would the mind be a unit? or, under any circumstances, a congeries of organs; and if so, then how can they be divided or multiplied, as they have been since the first nomenclature was made by Gall and Spurzheim? If you can throw any light upon this subject, as I have no doubt but that you can, it would not only be instructive to me, but I think must be useful to the cause of phrenological science.

And if your readers have not read what Mr. Field says more fully in relation to this subject in the above work, I doubt whether they will fully appreciate the force or the point of the extract I have made. AN AMATEUR PHRENOLOGIST.

"TIT FOR TAT."—In kindly noticing the PHRENOLOGICAL JOURNAL not long ago, the *Christian Advocate* remarked that though the JOURNAL was well edited, always interesting, and so forth, that the less Phrenology it contained the better. It occurs to us to inquire if the *Advocate* would not be improved by putting more general information and less sectarianism into its pages? Why feed Methodists, Baptists, Presbyterians, Roman Catholics, or Jews on dry doctrines, with which they are supposed to be already familiar? Why not exchange pulpits, brethren?

In a notice of the December number of the PHRENOLOGICAL the *Chicago Inter Ocean* takes occasion to say: "It is close upon a century since the science of Phrenology took the world of London by storm, and created a revolution in the science of self-knowledge. Although people have quietly settled down to a sort of qualified belief in the correctness of Phrenology and Physiology, and man is content to form his estimate of human character through the instructive judgment of first impressions, and an observance of motions and actions, there can be no question as to the influence which this important subject exercises upon the estimate and formation of human character. This Journal has always maintained a high character for the excellence of its articles, the variety of its information, and the purity of its tone."

The Library.

In this department are given the titles and prices of such NEW BOOKS as have been received from the publishers. Our readers look to us for these announcements, and we shall endeavor to keep them well informed with reference to the current literature.

CHAMBERS' ENCYCLOPEDIA. Revised Edition, in ten volumes. Price, in cloth, \$5.50; leather, \$6. Philadelphia: J. B. Lippincott & Co., Publishers.

The one essential to every library is "Chambers' Encyclopedia," which is in itself a complete library—a universal dictionary of knowledge. The possession of the treasure is quite a fortune within itself; and should the home afford no other books, these great rich volumes—ten in all—would be sufficient to instruct an entire family. This work is the result of a hundred years and more, and it would require much space to mention half the varied features it possesses. The general character of the Encyclopedia is indicated by its title: a dictionary of names and facts. Its great attractions are the illustrative engravings and maps, with which the work abounds. It is expressly a dictionary of one alphabet, as distinguished on the one hand from a collection of exhaustive treatises, and, on the other, from a set of dictionaries of special branches of knowledge. In the greater number of articles are copious references to other heads with which they stand in natural connections; and thus, while a single fact is readily found, its relation to other facts is not lost sight of. The Encyclopedia is handsomely bound, and is sold at rates that commend it to all who can estimate its value or rightly appreciate the work required to compile this mass of information. Like the family Bible and the dictionary, an encyclopedia is a necessity, and households possessing it are happier and richer because of its presence, and wiser by far than can be estimated.

NETTIE LORING: A Tale of Christian Influences and Temperance Principles. By Elizabeth Downs, author of "Henry Maitland." One vol., 12mo; pp. 353; muslin. Price, \$1.25. New York: National Temperance Society.

This is almost a twin sister to the "Dumb Traitor." The author gracefully dedicates her little book, which is a labor of love, to her three brothers and an only sister. The book is beautifully published in the excellent style of the National Temperance Society.

ILLUSTRATED ANNUAL REGISTER OF RURAL AFFAIRS FOR 1874. 150 Engravings. 12mo; pp. 136. Price, 30 cents. Albany: Luther Tucker & Son.

We do not know another work of equal size, devoted to rural affairs, of equal merit with this. This is the twentieth annual volume, and contains, besides the gist of many volumes, over 150 engravings. The venerable J. J. Thomas, its "friend-

ly" author, keeps up with the times, and anticipates the wants of the farmer in houses, fences, orchards, live-stock, including poultry, agriculture, pomology, all indeed that relates to rural life, rural duties, and rural pleasures. It would prove a public blessing could copies be placed in every family in the State and the nation. Its insignificant cost is as nothing compared with its real value.

THE GILDED AGE. A Tale of To-day.

By Mark Twain—Samuel L. Clemens—author of "Innocents Abroad," "Roughing It," etc., and Charles Dudley Warner, author of "My Summer in a Garden," "Back Log Studies," etc. Fully Illustrated from new Designs by Hoppin, Stephens, Williams, White, etc. Sold by subscription only. One vol., octavo; pp. 576. \$2.50. Hartford: American Publishing Company.

Its aim is to satirize the hasty way of making fortunes in these days of reckless speculation, and the well-known powers of satire of both authors combine to accomplish the object very effectively. The hero, an ambitious young man, unable to fix upon any mode of getting a living, fails in everything he undertakes; but his great perseverance is at last allowed to bring him success. However, the hero's virtue of perseverance seems to be his predominant trait, and, consequently, he is not so unlike the "plodding workers," after all.

LIPPINCOTT'S MAGAZINE. Illustrated.

January, 1874. Vol. XIII., No. 73. Monthly; octavo; pp. 130. Price, \$4 a year; single copy, 35 cents. Philadelphia: J. B. Lippincott & Co.

This magazine is the favorite with many, since its contents consist of so varied a table as to suit many tastes. Its promises for the coming year indicate no failing of its usual attractions.

THE LADIES' REPOSITORY. Monthly.

Octavo; pp. 78. January, 1874. Vol. XXXIV., Old Series; Vol. XIII., New Series. Price, \$3.50 a year. E. Wentworth, D.D., Editor. Cincinnati: Hitchcock & Walden; New York: Nelson & Phillips.

We always find much of interest in the pages of this, one of the oldest of magazines, and are often tempted to quote some of the good morsels, of which there are so many.

THE POPULAR SCIENCE MONTHLY. Con-

ducted by E. L. Youmans. No. 21. January, 1874. Octavo, pp. 132. Price, 50 cents a number, or \$5 a year. New York: D. Appleton & Co.

The table of contents for this number is as follows: Concerning Serpents—Illustrated; The Theory of Molecules; Past and Future of a Constellation—Illustrated; Replies to Criticisms; Quicker than Lightning; The Emotional Language of the Future; Genesis, Geology, and Evolution; Growth and Decay of Mind; An Episode on Rats; The Primary Concepts of Modern Physical Science; Sketch of Dr. J. W. Draper; Editor's Table; Literary Notices, Miscellany, Notes. Though the editor finds it in the line of his duty or his pleasure to oppose Phrenology, we forgive him on the ground that he may not understand it.

THE ECLECTIC MAGAZINE of Foreign Literature, Science, and Art. January, 1874. W. H. Bidwell, Editor. Monthly. Octavo; pp. 128. Price, \$5 a year. New York: E. B. Pelton.

This is the initial number of volume XIX., and bears the impress of the same vigor that accompanies a healthy young man approaching his majority. Its plan has always been to mingle amusement with instruction, which continues to be appreciated, as evidenced by an increasing list of subscribers.

THE BURGOMASTER'S FAMILY; or, Weal and Woe in a Little World. By Christine Muller. Translated from the Dutch by Sir John Shaw La Fèvre, K.C.B., F.R.S. Price, \$1. New York: Scribner, Armstrong & Co.

This story was published some three years ago under the title of "Christine Muller," and is now first translated from the Dutch. It is an interesting story, nicely published, and served up in a handsome octavo.

ZOA RODMAN; or, The Broken Engagement. By Mrs. E. J. Richmond, author of "The Jeweled Serpent," "Adopted," "The McAllister's," etc. 16mo. Price, \$1. New York: The National Temperance Society, 58 Reade Street.

A temperance story, in twenty-five chapters, intended to warn young men of the dangers of dissipation. A capital book for the Sunday-school library.

WORK AND REWARD. By Mrs. M. A. Holt. 18mo. Price, 50 cents. New York: National Temperance Society, 58 Reade Street.

The author describes "A Dark Home," and its cause, Intemperance; "A Death Scene;" "A New Helper" comes upon the scene; "Good Resolutions" are formed; "A Rift" is seen in the clouds, and "Bright Prospects" are anticipated. Then comes "A Death Scene," and also "New Laborers in the Field," and at last victory crowns the efforts of work and brings its reward.

PETERSON'S LADIES' NATIONAL MAGAZINE. Monthly. January, 1874. No. 1, vol. XLV. Octavo; pp. 90. Price, \$2 a year. Philadelphia: Charles J. Peterson.

Beautifully illustrated, and well worth its price as a family magazine, containing instruction in a pleasing dress and manner.

ARTHUR'S ILLUSTRATED HOME MAGAZINE. Monthly. Octavo; pp. 76. No. 1. January, 1874. Price, \$2.50 a year. Philadelphia: T. S. Arthur & Son.

T. S. Arthur, the editor, is well known as a writer of Temperance and other good stories, all of which contain wholesome sentiments, which, if followed, would conduce to happiness and morality.

SCRIBNER'S MONTHLY. An Illustrated Magazine for the People. Conducted by J. G. Holland. Octavo; pp. 100. \$4 a year.

The January issue is No. 3, volume VII., contains about 130 pages, and is, as usual, filled with interesting reading matter, much of which is very fully illustrated. Here we find Texas made so much

like reality, that we should at once feel at home in San Antonio, just from looking at the pictures and reading their descriptions. Scribner is constantly improving and rising in public favor.

THE ATLANTIC MONTHLY for January appears in a slightly modified cover, otherwise the change of proprietorship is scarcely noticeable. An admirable list of reading matter by brilliant names indicates a purpose to maintain its high reputation as a literary publication. An exhaustive and very interesting article on the character, so common in our every-day life, is one of the number's attractive features.

THE LADY ELGIN is a lady's magazine, or, more properly, a monthly periodical of literature and general intelligence, edited and published at 50 cents a year by a company of ladies at Elgin, Illinois, namely, Madames Ellsworth, Richards, and Ahle. A beautiful pictorial number was issued for the holidays. The *Lady Elgin* has a circulation of 3,000 copies. It should be largely increased.

"TRANSFORMED; A Story of Irish and American Life," is the title of a new tale which is appearing weekly in the *Boston Pilot*, from the pen of one of our contributors, Mr. James Alexander Mowatt. The story is thoroughly descriptive of Irish life and character as they really exist. The aim and purpose of the author is to teach the evils arising from the use of alcoholic liquor, the duty of personal abstinence and of national prohibition of the liquor traffic. All this is done by anecdote, dialogue, discussions, coroner's inquests, and sensational features, which lead the reader, unwittingly, to give his assent to all that is brought to be inculcated by the incidents in the tale. It will thus be seen that it is a story written with an object in view, of which object the author never loses sight. Temperance men and Prohibitionists ought to circulate it widely.

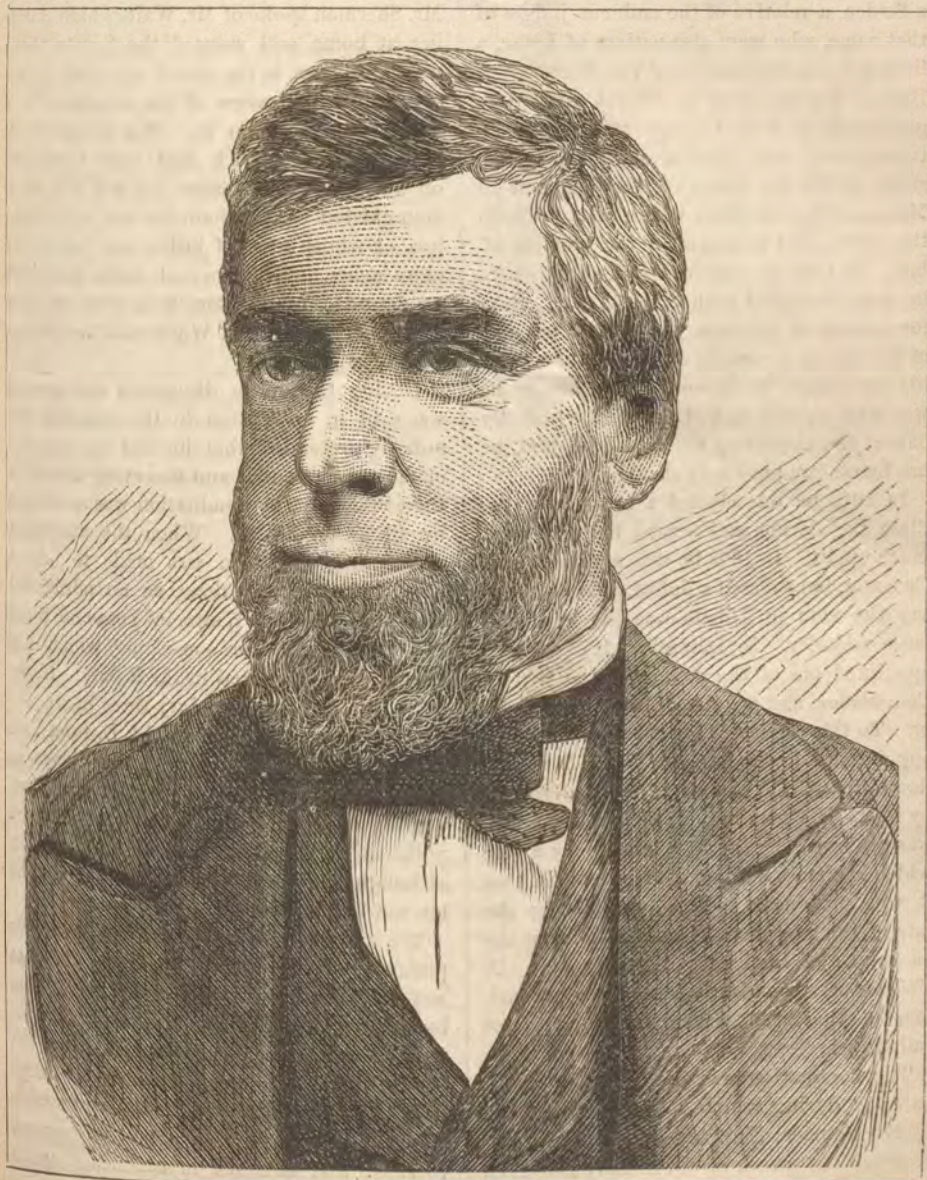
LITERARY CHANGES.—The *Atlantic* and *Every Saturday* have been purchased by Messrs. Hurd & Houghton, of New York. Our *Young Folks* goes to Messrs. Scribner & Co., of New York, and will be united with their handsome new juvenile, *St. Nicholas*. A Boston paper adds, "The change of owners will produce no change of character in these two periodicals. Mr. Aldrich will continue to fill *Every Saturday* with the choicest things from the English periodical press, and Mr. Howells will remain editor of the *Atlantic*. The unusually rich and varied programme announced for the magazine will be carried out just as if the familiar names of James R. Osgood & Co. were on the title-page." The *Church Journal*, of New York, noting this change, remarks: "We doubt whether anything can pass into the hands of Messrs. Hurd & Houghton without undergoing a change for the better. Bostonians may think the *Atlantic* incapable of improvement. But we shall see."

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[WHOLE No. 423.]



MORRISON R. WAITE, LL.D., CHIEF JUSTICE OF THE UNITED STATES.

MORRISON R. WAITE, LL.D.,

CHIEF JUSTICE OF THE UNITED STATES.

THIS gentleman, so recently elevated to one of the most responsible positions in the polity of our National Government, is a resident of Ohio, but a native of Lyme, Connecticut, where he was born about the year 1816. His father and grandfather were both jurists of good reputation in New England, and lived to advanced age. His mother was a Selden, a relative of the eminent judges of that name, who were also natives of Lyme, a little town at the mouth of the Connecticut River. He received a liberal education, graduated at Yale College at the age of twenty-two; and after a short period of study, under his father's direction, went to Maumee City, in Ohio, where he continued the study, and commenced the practice of law. In 1850 he removed to Toledo, where he was associated with S. M. Young, Esq., for upward of eighteen years in the practice of his chosen, we might say with much truth his hereditary, profession. As a lawyer he won a high position, and although repeatedly offered the candidacy for a judicial seat, he has heretofore positively declined.

In 1849 he was elected a member of the State Legislature, and served his term with much credit. In 1862 he was nominated for Congress, but suffered a defeat, notwithstanding the vote in Toledo was his by a very large majority. In December, 1871, he was appointed one of the counsel to the Geneva Commission, and acquitted himself with honor. To this service, it is probable, his recent appointment to the Supreme Bench is mostly due, although the honor was not at all sought by him. His nomination, as is well known, was confirmed by the U. S. Senate by a vote which is almost without a precedent, in that it was unanimous. This, considering the fate of the two previous nominations for the vacant Chief Justiceship, is remarkable. A *Tribune* correspondent wrote of the proceedings of the Senate when the subject was called up:

The nomination was discussed for about an hour, during which speeches were made by Mr. Sumner, Mr. Sherman, and Mr. Edmunds. The speech of Mr. Sumner is spoken

of as one of the best and most impressive which he has delivered in the Senate. While in no sense opposing the confirmation of Mr. Waite, he spoke with much feeling of the importance of the office and the great responsibility of the Senate, and paid a high tribute to the profession of law and to some of the great judges and lawyers of the past. Mr. Sherman spoke of Mr. Waite's high standing at home, and assured the Senate there was not a man in the world who had the respect and admiration of his neighbors to a greater degree than he. Not a breath of suspicion or reproach had ever been cast on him, and the Senator did not believe a man existed whose character was more spotless, or whose sense of justice and honor was more acute. He answered many questions propounded by Senators from time to time with reference to Mr. Waite and his character and abilities.

During the entire discussion not a word was said in opposition to the nominee, but nobody pretended that he was the greatest or most conspicuous and deserving lawyer in the country. The nomination was spoken of by all as creditable. When the discussion was ended, a motion was made to take a vote, and this was done, as an additional compliment to Mr. Waite, by Yeas and Nays, and the result was something which has rarely if ever occurred in the Senate. He received every vote cast, sixty-three in all.

He received the degree of LL.D. from Yale College in 1872, and in 1873 was chosen as President of the State Constitutional Convention of Ohio, not on account of his mere political services we may be assured, for, although a Republican in his leanings, he has not been an active partisan.

We are not altogether satisfied with our portrait of the Chief Justice. It does not fairly indicate the proportions of the brain in relation to the face, particularly as regards the lower jaw, which is somewhat exaggerated. He has, however, a finely-balanced temperament, the vital and motive elements contributing, in abundant measure, to vigor and strength in his mental opera-

tions, and enabling him to meet with ease and freedom, from irritation or fatigue, such draughts upon them as would utterly exhaust and break down men of ordinary physical endowment.

That is a fine head; large (said to be the largest among the great heads of Ohio), well-formed, and well-supported by a healthy body. The face is in keeping with body and brain. That is an amiable, though a decided mouth;

it inclines *up* at the outer corners, and the whole expression evinces intelligence, integrity, decision, hopefulness, self-respect, comprehensiveness, prudence, honor, dignity, and charity. He will rise in the public esteem as he becomes more intimately and generally known. *We* are satisfied with our new Chief Justice, and shall look for such decisions as will be approved of all good men, and, may we say it, in the courts above.

OBLIQUITIES OF CHARACTER—THEIR USES.

BY JNO. S. BENDER.

THERE are some features in the character of every man who asserts his individuality which may appear to the world at large to be real defects. Yet were these seeming blurs erased, the individual would have little character to assert. These outcroppings are but the indices pointing to the genus to which they belong, and are by some termed peculiarities. These peculiarities are by many good persons regarded as follies, or something that tarnishes the good name of the possessor; but to every observer of human nature it is apparent that these eccentricities, or whatever the world chooses to call them, can not be dispensed with without robbing the individual of that which gives him identity among men. These points of divergence in character from that of men generally, may annoy the student of human nature at first glance; but by careful investigation he will soon be convinced that if they have not been produced by a perversion of character, to eliminate them would be to despoil the individual of his usefulness.

The chestnut tree produces a deliciously-flavored nut, but it is incased within a hull that may wound the hand that touches it. All admit the nutritive qualities of the nut, but forget that it could not mature without this jagged exterior. The rough burr is the peculiarity of the chestnut, and there is no use of philosophizing upon a method to raise them without burrs. Chestnuts won't grow in any other manner. When fruit is produced that matures in a smooth hull, it will not be chestnuts.

To carry the simile still further: Many of

the insectivora of the animal kingdom have exceeding long antennæ which appear useless, yet the entomologist will tell you that they could not be trimmed off no more than man could give up his fingers, without injury.

The peculiarities of men are generally ridiculed; they ought not to be—these are his antennæ, his jagged exterior, and beneath this rough casement may lie a mind more valuable than gold. Much of the want of harmony in society, and many of the annoyances of life proceed from these outcroppings of character, yet, strange as it may appear, it is that which should produce the greatest amount of good—the greatest delight to members of society. "Variety is the spice of life." The ostrich is a remarkable bird, yet no one who visits a museum would be satisfied to view the ostrich all the time.

Why does diversity of character produce discord? On the principle that a tender-footed man can not walk over chestnut burrs without hurting his feet, or a nude one be thrown into a brier-patch without getting scratched. The former should have on his shoes, and the latter be clad for the occasion. He who rushes indiscreetly against the eccentricities of another, is little wiser than a naked infant sporting in an osage hedge.

Many good wives find peculiarities in their husbands' character which they wish eliminated; if from an ill-formed habit, they are right; if natural, don't pluck them out, it would ruin the man. Husbands, if the wife be naturally imperious in temper, don't try to rub it out. Should you succeed you

may have to nurse a sickly spouse. Remember that a healthy cactus is more beautiful than an unhealthy quince.

Every species of animated nature flourishes and excites our admiration when perfect in all its parts. This will apply to character also. The only safe rule to govern companions who have thorns in their character is, handle them carefully; deal gently with them. The same will apply to society at large. Many persons find fault with Xantippe, because they say she was a pattern of a scold, yet I have no doubt were we now copying from the old philosopher's notebook his opinion of his memorable spouse, it would run about thus: "I now want it to go down as my apology for her to future generations, who I think will be more charitable than our contemporaries, that while I was

almost gratuitously instructing my countrymen in the philosophy of the times, my dear wife (Xantippe) was crying for something to eat."

What I most particularly wish to inculcate by this lesson is, every useful person has some angularities, and we have no right to grumble at them. If we must deal with such, it should be with caution. Most times we are injured by such; it is our own fault. If we are handling sharp-edged tools, it should be with care. An excellent razor becomes a blessing, a dull one a curse. A dull man or woman is laid by to rust. The sharp man or woman has demands upon him or her every day, and will never be "laid upon the shelf;" and if we do not want to get hurt by such, we must deal with them gently.

SPURZHEIM AND OWEN IN 1827.

IN the *Atlantic Monthly* for November, 1873, Mr. Robert Dale Owen published an interesting article made up of sketches of eminent persons with whom he had had friendly relations in London forty or more years ago. This article possesses features particularly inviting to the friends of Phrenology, as a good part of it is devoted to the author's brief intimacy with Spurzheim; and certain details connected with the phrenological methods of those days are given which are valuable as confirmatory evidences of the truth of the system. Mr. Owen writes:

I met Dr. Spurzheim at the house of Mr. Martineau (father of Harriet); I listened to him with eager attention, and expressed to him in strong terms, ere we parted, the deep interest I had felt in his conversation. He smiled, and cordially invited me to visit him in his studio. When I called, he gave up to me an entire forenoon, and seemed to take good-natured pleasure in showing his collection of casts and skulls, and in explaining the first principles of his system. His candor, modesty, and simple methods of illustration impressed me at once in his favor. How devoid of pretension, how free from all dogmatic assertion, was the master, compared to some of his half-fledged disciples whom I have since met!

He brought me the cast of a head, having taken the precaution to cover up the features with a cloth, and asked me what character I should assign to the original. I answered

readily that I should suppose him to be a wise and intelligent man. Then, with similar precaution, he produced another bust, which, at a glance, I pronounced to be that of an idiot.

"You are right in both cases," he said. "You see, then, that, without any previous research, you instinctively detect the extremes. I pretend to nothing more, after years of careful study and the examination and comparison of many thousand skulls, than to be able to detect, in detail, some of the minuter indications of human character."

But, though his mode and manner won me; though I perceived also that he was anything but a man of one idea; though I knew it was admitted, on all hands, not only that he was an excellent anatomist and physiologist, but that his analysis of the mind—the division of its powers and attributes into the various propensities, sentiments, perceptive and reasoning faculties—evinced a careful study of mental philosophy; yet in that first interview I was able to assent only to a few general deductions; as that the frontal organs correspond to the intellectual powers; the sincipital, to the moral sentiments; the basilar, to the lower propensities. I could follow him when he went on to affirm that when the mass of brain contained in the basilar and occipital regions is less than that contained in the frontal and sincipital, the man, as a general rule, is superior to the average of his fellows; though it is to be con-

ceded that too great a disparity indicates a lack of animal energy—often a serious deficiency. Nor did I dissent from his opinion, that, take the average heads of mankind, savage and civilized, in our day, the basilar and occipital masses of brain exceed the frontal and sincipital; a fact, it seemed to me, to which my good father was not wont to give sufficient heed.

The theory of craniology, however, in its details, struck me, on this first presentation, as vague and fanciful; and when Dr. Spurzheim, as I took leave of him, said that if I would call on him again, he would give me a chart of my head, I resolved, in partial satisfaction of my doubts, to try an experiment; and since one purpose of an autobiography is to furnish to its readers materials for a thorough acquaintance with the autobiographer, I shall here chronicle the result of that experiment, at expense, it may be, of incurring the charge of egotism.

There was at that time in London a Mr. De Ville, a lecturer on Phrenology, a man of limited literary and scientific knowledge as compared to Spurzheim, but an industrious and critical observer, who had made the best collection of casts and skulls in England, larger, even, than that of Dr. Spurzheim himself. To him I went; and finding that he furnished to visitors, for a moderate compensation, a written statement of their cranial developments, I asked for mine. As soon as I received it, I went straight to Dr. Spurzheim to pay him my second visit; obtained the promised chart from him also, without showing him De Ville's, and brought both home to compare them. They coincided much more nearly than I had imagined they would.

The degrees of comparison indicated were five: 1. Predominant; 2. Large; 3. Rather large; 4. Full; 5. Small. I have before me Spurzheim's estimation, with De Ville's added in parenthesis whenever there was a variation of opinion, which I here copy—

1. ORGANS PREDOMINANT.

Benevolence.
Conscientiousness.
Adhesiveness.
Causality.
Comparison. (D. V., 2.)
Firmness. (D. V., 2.)
Love of Offspring. (D. V., 2.)
Love of Approbation. (D. V., 2.)
Locality. (D. V., 2.)
Eventuality. (D. V., 4.)

2. ORGANS LARGE.

Ideality. (D. V., 1.)
Constructiveness. (D. V., 1.)
Individuality. (D. V., 1.)
Form. (D. V., 1.)
Destructiveness. (D. V., 3.)
Amativeness.
Self-Esteem.
Language.
Size.
Imitation. (D. V., 3.)

3. ORGANS FULL.

Acquisitiveness.
Melody.
Secretiveness. (D. V., 5.)

4. ORGANS MODERATE.

Caution.
Hope. (D. V., 2.)
Veneration. (D. V., 2.)
Calculation. (D. V., 3.)
Combativeness. (D. V., 3.)
Time. (D. V., 3.)

5. ORGANS SMALL.

Inhabitiveness.
Marvelousness.
Color.
Wit. (D. V., 4.)

Thus, with a range of five figures indicating size of organs, it will be observed—

That thirteen out of the thirty organs examined correspond to a single figure.

That thirteen more differ a single figure only.

Therefore that there are four organs only, out of thirty, as to which the variation is more than one degree out of five, while only one of these differs more than two figures.

Four organs were set down by both examiners as dominant; namely, Benevolence, Conscientiousness, Adhesiveness, Causality.

Five were set down as very large by Spurzheim, but as large only by De Ville; namely, Firmness, Love of Offspring, Love of Approbation, Comparison, Locality.

Three were set down as very large by De Ville, but as large only by Spurzheim; namely, Ideality, Constructiveness, and Individuality.

At home, before visiting De Ville, I had questioned my conscience and set down, as honestly and accurately as I was able, my own estimate. It corresponded, in a general way, to the above, except that I had not felt justified in naming more than one organ (Adhesiveness) as predominant, and had rated the others which were esteemed predominant by Spurzheim and De Ville as large only.

I incline to the opinion that Spurzheim was right in giving me somewhat more Firmness and Comparison, and somewhat less Ideality and Constructiveness than De Ville; and that, on the other hand, De Ville was right in giving me somewhat more Hope, Veneration, and Form (especially Hope), and somewhat less Imitation and Locality, than Spurzheim. As to Eventuality (the only organ in which there was a variation of three figures), I think the truth lies between the two.

The substantial accordance between these two charts of character gave me somewhat increased confidence in the phrenological mapping of the skull. The fact that the character thus ascribed to me was a good one may very likely have tended to influence my judgment in the same direction. The readers of this autobiography, if I live to complete it, will have the means of judging, to a certain extent,

how far the two best phrenologists then in England succeeded, or failed, in deciding correctly in my case.

I am afraid that if the above should fall into the hands of some good people with conservative tendencies, who know me by report only, it will weaken their faith in Spurzheim and De Ville's sagacity as phrenologists. I speak of those who may have thought of Robert Dale Owen as a visionary dreamer, led away by fancy into the region of the marvelous, there to become an advocate of the wild belief that occasional intervention from another world in this is not a superstitious delusion, but a grand reality. To such persons the assertion in which both these observers unite—namely, that Causality, or the reasoning power, is a predominating faculty in my brain, while Marvelousness is one of its smallest organs—will appear incredible.

Department of Religion and Psychology.

Know,

Without or star, or angel, for their guide,
Who worships God shall find him.—*Young's Night Thoughts.*

The soul, the mother of deep fears, of high hopes infinite;
Of glorious dreams, mysterious tears, of sleepless inner sight.—*Mrs. Hemans.*

IMMORTALITY CONSIDERED PHYSIOLOGICALLY.

BY R. T. TRAIL, M.D.

TWO theories exist in the religious world in relation to the doctrine of immortality. One theory recognizes the immortality of the soul distinct from the bodily organization or, at best, from such a bodily organization as exists in earth-life. The other theory is, that the "redeemed" are to possess the earth immortally with the same, or exactly similar, bodily organizations as they possess on earth. The familiar scriptural quotation, "This mortal shall put on immortality," is claimed by each party to prove its theory, as is St. Paul's beautiful illustration of the resurrection. The former theory assumes that, in the article of death, the soul is disconnected from its earthly tenement, and, clothed with a spiritual body, immediately enters on its eternal destiny. The purgatory of the Roman Catholics is only a modification of this theory. The latter theory assumes that all who are so

fortunate as to be in the category of "Saints," are to be in some manner resurrected or recreated (after sleeping in the grave until the "Second Advent," or "day of doom"); that then the earth is to be remodeled, purified, and beautified, for their eternal habitation, and that God will rule over them personally, receiving everlasting adoration and praise from them.

I shall not undertake to prove nor disprove either theory in this paper, but consider simply the question of immortality itself. How is this doctrine to be proved or disproved? One will answer, "By revelation;" but another will ask, "What is revelation?" And here the theologians disagree. One says the Bible settles the problem that man is immortal. But there are differences of opinion among eminent biblical scholars as to its teachings on this subject. Some theologians assert that the Old Testa-

ment nowhere teaches the doctrine of immortality, and that the ancient Jews never intimated such faith. Nearly all clergymen and commentators agree that the New Testament teaches the doctrine. But we must leave these questions to the theologians, while we interpret the Book of Nature.

The material sciences afford no ray of direct light on the subject. But as they demonstrate the existence of things beyond the recognition of our senses, they afford therein a presumption of immortality. Science renders it *probable* that a drop of water contains more than two millions of molecules; that a spark of electricity, or a flash of lightning, visible to the naked eye, occupies less time than the millionth part of a second; that chemical atoms vibrate hundreds of trillions of times in a second; that all space is pervaded by an ether or substance, so fine or subtle that the spider's thread, composed of four thousand strands, and just visible to our unaided sight, is like the huge California trees in comparison, and numerous other things as amazing and incomprehensible. Surely a spiritual or soul existence of substances, as much more refined than our present tenements of clay, and utterly incomprehensible to the mind through its present bodily instrumentalities, is quite as supposable as are the similar suppositions in relation to what is termed "gross matter," and its properties.

We seem to have no better, indeed no other scientific basis for investigation than ourselves; and this brings us to the fundamental premise in this discussion, How are we related to the other things of the universe? This proposition, so simple in statement, is very complicated in its implications, for it involves several problems, concerning each of which many books have been written. What is life? Whence does it originate? What is mind? soul? spirit? What is the nature of either? What its relation to matter?

Until the materialist can explain the nature of an atom, molecule, or "mode of motion," he can not properly demand of the metaphysician to demonstrate the nature or essence of soul or spirit. Whether an atom has any existence as an entity distinct and separate from motion, is as vexed a question

among the scientists as is that of the spiritual philosophers, whether soul can exist independently of what our senses recognize as organization.

Professor Tyndall adopts the atomic theory, and assumes that all matter is referable to primary self-existent atoms. Professor Le Conte, on the contrary, meets the issue with the somewhat startling proposition that "nothing exists in any by itself," and raises the question for debate whether "reality is absolute?"

The word soul is employed in various senses in the Bible, as well in common conversation, as mind, spirit, person, disposition, nature, etc. In this article I shall employ it only in the technical sense, as synonymous with spirit, and to mean whatever there is in and of humanity distinct from the bodily organs and structures which are cognizable to our senses; or, in other words, whatever it is that is manifested through the brain substance.

All metaphysicians and all physiologists agree that the brain is the organ of mind, although all do not concur with the phrenologists that the brain consists of a plurality of organs. All agree that the brain is the seat or medium of mental cognition—thoughts and feelings. It is universally admitted that the brain is the medium through which the *ego* or person, or soul, is manifested, mind being the aggregate of its manifestations, whatever may be the nature or essence of the soul itself—a problem the phrenologist may safely agree to explain as soon as the scientist will explain the nature and essence of the primary atom, molecule, or motion.

The evidence that soul exists is, therefore, precisely the same as the evidence that matter exists. Our senses can take cognizance of neither in its essence. We know nothing of either except in its relations and effects. There is as much evidence of the entity or independent existence of one as the other, and to affirm that spirit results from organization, is just as unphilosophical as to affirm that organization results from spirit. Indeed, as the higher includes the lower as a law of the universe, it is a thousand times as probable that spirit organizes matter as it is that matter organizes spirit. Does the house build

the tenant, or does the tenant construct the house? In the relations of living and dead matter, the living *always* is active and the dead passive. No physiologist has ever traced vitality to any other origin than a living being or germ; nor has any psychologist ever traced soul to any other origin than prior existing soul. But, as all admit the mere existence of soul, the only question is, does it exist forever?

And here again Phrenology meets the scientist on his own grounds. Does matter exist forever? The scientist says nothing can be destroyed. Then it follows that the soul can not be annihilated. Matter *must* exist somewhere in some form. So *must* soul. If matter is uncreated and indestructible, and only individualized in form, so is soul. This is individualized in persons. Both are immortal and eternal—one as matter, with physical properties, and the other as living beings, with vital and mental properties.

But the confusion on this subject is mainly attributable to a want of a clear distinction between physical, chemical, vital, intellectual and moral powers or properties—distinctions nowhere found in our college textbooks.

The mineral kingdom possesses physical and chemical properties. The vegetable kingdom possesses vitality. The animal kingdom possesses vitality and mentality. The human kingdom possesses vitality, mentality, and *morality*. The latter quality is peculiarly human, and distinguishes man from the animals. Man is not, therefore, a "higher animal."

Whence are these properties, qualities, or powers derived? Keeping in mind the law which all educated men recognize, that the higher includes all below it, how can we imagine for a moment that soul is derived from matter? The reverse may not be demonstrable, but it is certainly conceivable.

No matter about Darwinism and evolution. This may be true or false without affecting the real question in issue. If Darwin eventually succeeds in demonstrating the "descent (ascent?) of man," it in no way disturbs the evidences in favor of immortality, whether we seek them in the Book of Nature or the Book of Revelation. Indeed, I think the doctrine

of evolution is distinctly and correctly indicated in the first chapter of Genesis. The works of creation are there mentioned in the following order: Heaven and earth, light, firmament, herb, fish, fowl, cattle, man, and this is substantially the order in which all naturalists have *evolved* their histories of geology and animated nature.

Suppose we suppose for a moment what is not supposable, and admit the self-evident absurdity that a certain arrangement or combination of the elements or particles of inorganic matter can produce vitality in the vegetable kingdom; and a new or further combination or arrangement mentally in the animal kingdom? How are we to account for the *morality* of special endowment of the human being? Where and how does this become "evolved?" Granted that life, feeling, and thought are "modes of motion," properties of matter, results of organization, we are not any nearer a material solution of our problem. Life, feeling, and thought may each and all relate to and have their uses and ends in this state of existence. Plants and animals live, develop, grow, decay, and perish, with no thought of or preparation for anything beyond the season. There is no trace of anything moral in their natures, in the religious sense of the word, or in its relation to an endless existence. Why not?

And just here is the physiological and the only philosophical basis for the doctrine of immortality. It is found in the group of phrenological organs termed Hope, Conscientiousness, Ideality, Benevolence, and Spirituality. All other mental powers the higher animals have in common with man; some of them in a merely rudimentary state, others even more fully developed, comparatively, than in the human being. *And this distinction proves the immortality of the soul.*

We can all see and understand the uses of vitality and mentality for the varied purposes of *this* life; and these are all the powers needed or useful for an existence which is to terminate with the death of the body. They answer all purposes of development, growth, and reproduction. And if man perishes like the plant and the animal, why the superaddition of powers that have no relation whatever to development, growth, and reproduction, but do relate him to some-

thing upward, onward, distinct from, and in opposition to, the laws and conditions of material organization, however vague and mysterious may be that something?

Physiology intimates immortality; Phrenology demonstrates it. Let those who deny

the doctrine meet these testimonies, "and say why Heaven has made us as we are," if they can. Let them tell us why, for the purposes of this life, we need, in addition to domestic and social organs, the moral powers?

TASTES AND TEMPERAMENTS A REASON FOR DENOMINATIONS.

BY REV. THOMAS E. BABB, IN THE CHURCH UNION.

HERE are clerical utterances which will seem new to other than phrenological readers. It has been the practice for years of delineators of character to classify men—total strangers—by their organizations. They would say to this one, "You are largely developed in Conscientiousness, and in Destructiveness, with moderate Benevolence, etc., and your God delights in 'punishing the wicked.'" To another he would say, "Your Conscientiousness is not so large, while your Benevolence greatly predominates. Your God is all-merciful, and delights in saving everybody." To another he would say, "You are a good believer. Faith is your leading trait; and you affiliate with that body who believes with or without reason;" and so on. Indeed it is not a difficult task for a good phrenologist to indicate who is a good specimen of the fire-and-brimstone sort, and who is the opposite; who is Roman Catholic, Episcopalian, Presbyterian, Baptist, Methodist, Unitarian, Universalist, Swedenborgian, etc. Of course many will be found with no special proclivities toward any religious order, while those well-grounded in any doctrine will show it more or less in the development of the head, face, and character. Is there no difference in the heads—full-grown—of Roman Catholics and Israelites? between Presbyterians, Methodists, Swedenborgians, Lutherans, Mormons, Shakers, and the rest? There are differences, and they may be pointed out. But to the article proper.

A fact like the existing variety of denominations, of course, has a history. There has been a time when each denomination began to exist, and there was a cause for its rise. This history is usually traced by referring to some doctrinal discussion, which ended in the separation of those who could not bury

their bones of contention and live harmoniously together. A professor of ecclesiastical history will readily account for the present diversity of denominations on this score, and perhaps will justify the variance on this ground.

But whether this is the true cause or not, it is not in this way that Christian people in general seek to justify denominations. Much oftener they put them on the ground of various tastes and temperaments. Men prefer different methods of worship. Says a quiet Quaker, or a congealed Congregationalist, "Pray, how could I worship with your ranting Methodists? They are good, no doubt, and I have no objection to allowing them to worship as their feelings prompt. Let them roar, if they think that their God is on a journey, or sleeping; but let me worship in my own quiet way." Says an ardent Methodist, "Compel me to become a Presbyterian, if you wish to freeze me; but if you are willing that I should worship God, pray, let me shout His praise when His praise wells up in my heart. As for me, I prefer to walk with those whose hearts burn in them, while Jesus talks with them by the way." People of all denominations say, "Why, there are diverse tastes and temperaments in the world, and people, when they come into the church, are molded by very different educations; if we put all indiscriminately together, the feelings of all will be shocked, all reverence will be taken away, and we shall defeat the very ends of worship."

In all this there is, doubtless, much truth; yet it fails to reach the root of the difficulty. How do these strongly varying tastes happen to exist? Are these extreme temperaments natural and necessary? Does yielding to

their fastidious demands produce the best effect upon them? These are proper questions to ask; and a little thought on the subject will reveal the truth that denominational divisions are, to a great degree, accountable for the extremely exacting nature of men's peculiar temperaments, and are just the thing to foster the evil, and make perverted nature triumph, instead of correcting grace. Where denominational sin abounds, grace does much less abound; for the very act of yielding to the selfishness of nature casts out grace.

Suppose you have two boys, one rough and boisterous, the other gentle. The former seems by nature to be coarse in his tastes and somewhat lacking in refinement of feeling, while the other shows a natural susceptibility to culture, and even fineness of texture without it. "Send them away to different schools," you say; "the former to a school suited to his tastes, the latter to one of culture. How can they be expected to associate?" you ask. "Their natures lead them in different directions." Very true! and the longer they live separated, the more they will probably diverge. And why? Because, with these different bents in the beginning, you now propose to surround them with influences which tend to intensify the dispositions which are native to them. Would not the rude boy be improved by instruction in gentle ways? And would the quiet one be injured if he were made more demonstrative—a little bolder? Going each in his own way, these boys will become abnormally developed in opposite extremes. How will it do to keep them together? Bring them both home, and what will be the result? Everything beneficial. The first will draw out and strengthen the latter; and the latter will tame down the former.

Just so it is with denominations. It can scarcely be questioned that some are more boisterous than it were well for them to be. These are ranters. But why? How did they become such? Why, by ranting; and being allowed to go off by themselves and rant, and rant on. Nothing in their doctrine made it; nor can half of their boisterousness be charged to taste or temperaments; it is chargeable to the unbalanced education of

denominationalism. They have none of that subduing grace which would come from association with more quiet worshipers.

On the other hand, there are stiff, unemotional worshipers, who are shocked by the presence of anything which approaches to ranting, even a single shout of "hallelujah," or "amen," from one whose heart is aglow. These are as much in fault, just as much, as the ranters. But why are they so cold? Because, by denominational separation, they are thrust by themselves to mope, and mope on. Yet a half of their lifelessness is not to be laid to the charge of nature; it is the result of the unbalanced education of denominationalism. Indeed, it is a serious question what will become of Methodists, Presbyterians, Episcopalians, Baptists, if shut up to themselves. It deprives them of that balance which God supplies to man largely as the happy results of various temperaments associating with each other.

Now, what if denominations had never existed? What if the family had never been broken up by sending the children off to associate according to tastes, and putting only similar temperaments together? The result would have been good, without doubt. That neighbor of yours, whose roaring is so offensive to you, would not have been such a roarer, by the Grace of God, through you; and by the grace which you would have received through him, you would not have been so inordinately afraid of a little roaring. Indeed, you would have been a little more reasonably inclined that way yourself, and hence not quite so great a provocation to your neighbor to be crying out to you, "Awake! thou that sleepest, and arise from the dead."

Surely this separation into denominations has been a most unphilosophical proceeding. Men, women, and children are not as good Christians as they would have been without it. Left to themselves and those who are like them, they have gone to extremes in doctrine, in mode of worship, in bias of character. They have made themselves one-sided and clannish. A member of a Baptist church who was in trouble in his church, yet felt that he could not leave peaceably, because the place had no other Baptist church, lately told his difficulties to the

writer of this. His reply was, "then quit being a Baptist, and be a Christian." The Baptist replied, "I can't see it in that way; I am a Baptist." One of the greatest evils

in the churches to-day is that denominational lines have made men love their own clans better than the flock, their cramped little pens better than "the fold."

Department of Ethnology.

True Christianity will gain by every step which is made in the knowledge of man.—*Spurheim.*

ARCHAEOLOGY IN AMERICA.

THE MOUND BUILDERS, WITH ILLUSTRATIONS.

BY A. L. RAWSON, A.M

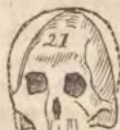
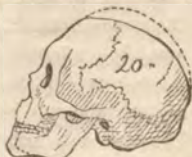
THERE may be honest differences of opinion among scientists as to what degree of intellect a certain skull indicates, as in the case of the Englis skull, which is said by Huxley to have been that of a man of good average intellect, while Professor Vogt believes it must have belonged to a man of very low capabilities.

It is not fair to assign the whole Mound Builder race to a rank below even the Hottentot or Australian, as was done by the late Professor Foster, because of their small heads and rude specimens of the arts, for they may have been as capable of good works as the men among us who have small heads and still escape classification among the lowest races. Their art works compare very favorably with those of men in the corresponding ages in Europe and Asia. (See figures 26 to 40.)

The great results achieved by the Peruvians followed from their having well-balanced brains; the small results of the red men, who have a much larger brain, are due to the overpowering animal propensities and passions.

It is also unfair to class them with children and their works, for men, even in this age, de-

north of the lakes, because of his unconquerable dislike to mechanical improvements.



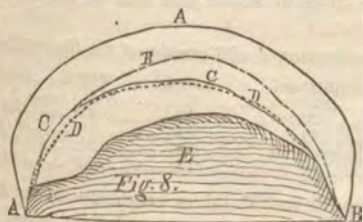
SCHILLER AND ESKIMO. (Repeated.)

From what remains of them in the United States, and more especially if the magnificent cities of Central America are included among their works, we are justified in assigning them a place almost next to the white races, certainly next to the East Indians and Egyptians. If tried by the design and execution of their public works, they command our respect and admiration; if by their tools, they fall little short of the white races of the same age of the world; if religion is the test, they compare favorably with any race of which we have definite accounts.

Some ethnologists have supposed they were successors to the Central American Palace and Temple Builders, but the proven identity (craniological) of the Mound with the Temple Builders answers that query. The Indians drove out the Mound Builders who emigrated to Central America and Mexico.

It has also been supposed that the course of navigation was from the Antilles west and north. This probably arose from the fable of Atlantis; and the advance in culture made by the same race in Yucatan, after leaving the States in the north, is quite conclusive as to the southern course of the migration. (See figures 34 and 26.)

In cut No. 8 there are several outlines in one group comparing the white (A) with the Mound

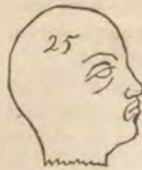


CHIMPANZEE AND MAN. (Repeated from Feb. number.)

prived of metal tools, domestic animals, and the knowledge of their uses, would make but poor progress. The red man makes the most primitive mats, or any other article for comfort,

Builder (B D), the pre-historic European (Neanderthal (C), and the Chimpanzee (E).

If difference in form and size can determine the place in the scale of the several races, we



HEAD
FROM PALENK.



PRIEST.

have here in these outlines evidence of a respectable position for the Mound Builder as compared with his pre-historic fellow-man of Europe, and a very great difference separating man from the ape. Compare Schiller the poet with the Eskimo (in figures 20 and 21), the dotted line for Schiller. There is only a thin stratum of difference between a fine poetical genius and a savage; the difference between the savage and the brute is still greater, and scarcely to admit of comparison. The crania from the shell heaps on the coast of the Gulf of Mexico and rivers near it are larger than those found further north—perhaps larger than any of the Mound Builders, the brain case averaging nearly 84 cubic inches, and they are not deformed, being massive in form and having thick, strong walls.

To give the student an idea of the relative position of the Mound Builder in the scale of humanity, the following tables of measure-



HEAD
FROM PALENK.



BOTTLE FROM MISSOURI.

ments are compiled. Those from foreign countries are by Huxley; from the United States by Dr. B. A. Gould; those of the Natchez and

from Yucatan from my own measurements; the Mexican by a medical student from there attending lectures here.

The average capacity of 21 Mexican skulls was 79 cubic inches, and the general average of the Peruvian is 74.

TABLE OF MEASUREMENTS.

	Length.	Width.	Height.
English.....	7.87	5.33	4.40
Australian.....	7.50	5.40	3.75
" No. 2.....	7.90	5.75	3.80
English.....	7.75	5.25	4.75
Neanderthal.....	8.	5.75	3.75
Merom.....	7.25	5.50	4.
".....	7.37	5.37	3.87
Chicago.....	7.60	5.75	3.80
Laporte.....	6.50	5.	3.80

The average of 24 Mound Builders' crania (77) shows a capacity between that of the Peruvian and the red man.

The position of the foramen magnum is the same distance from the back as in the red man (0.372), and further back than that of the negro.

The tibia is found to be quite flat, approaching that of the ape, in about one in three of all the specimens in the States.

Some additional facts might possibly be obtained on an examination of the remnant of the



PIPE BOWL.



HEAD OF No. 35.

Mound Builders now living among the Natchez Indians—or rather their remnants, for that tribe was nearly destroyed by the French.

Average of measurements of 16 skulls of the Natchez:

	Around.	Length.	Width.	Height.
10 Males.....	20.50	6.57	5.80	5.60
6 Females.....	20.10	6.30	5.75	5.10

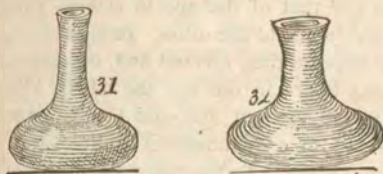
The tibia in about one half of these cases were flat.

Measurements of 5 crania of the Frog tribe:

	Around.	Length.	Width.	Height.
1.omitted.....	7.1	5.7	4.	4.
2. 19.8	7.2	5.8	3.5	3.5
3. 20.1	7.4	5.6	4. (3.9)	4. (3.9)
4.omitted.....	7.3	5.3	4.2	4.2
5. "	7.2	5.9	3.9	3.9

If the Mound Builders originated in the Atlantic or Mississippi basin, and were forced to migrate to Central America, they could carry with them their culture, of which there seems convincing proof in the remnants of their works, but they could not carry with them the necessary vitality required to endure the climate of that almost tropical region, and it is

therefore probably vain to look for any of their descendants in Yucatan, unmixed with the natives of that country. Any crossing of the races, if they were distinct, might have en-



BOTTLES FROM MISSOURI.

abled the emigrant race to hold out, in which case there will be found skulls in recent cemeteries answering to those of the Mound Builders.

Average of measurements of 38 skulls at or near Uxmal:

	Around Glabella and Occiput.	Length.	Width.	Height.
29 Males....	21.63	7.20	5.85	4.31
9 Females..	19.25	7.	5.	3.82

Average of 18 skulls from an ancient vault near Palenck:

	Around.	Length.	Width.	Height.
15 Males....	22.8	7.85	5.38	4.41
3 Females..	19.5	6.80	5.	3.90

The tibia of but very few of these skeletons were seen; all of which were more or less flattened.

If the ancient Mexican race are represented in the modern so-called Indians of Mexico, their crania will also furnish similar tests.

Average of 13 skulls of Mexican Indians (Chapultepec):

	Around.	Length.	Width.	Height.
13 Males....	21.90	7.50	5.58	4.10
1 Female....	21.5	7.	5.	4.



33. BRONZE KNIFE.

34. STONE JUG.

In these instances from the supposed remnants of the Mound and Temple Builders there appear the peculiarities of projecting superciliary ridges, sloping forehead, and other points

which lead us to believe them to be from the true descendants of the ancient race.

There are remnants of many ancient races in the eastern world, some of which are well known, as the Welsh, Basque, Copt, Gipsy, Jew, and Chinese, and there are probably many others less distinct and unrecognized, appearing only as varieties in various nations.

It is probable that a careful study of the languages, anatomy, manners and customs, religion and traditions of the Indians in Central America and Peru, would throw a strong light on the ancient civilization of the Mound and Temple Builders. Some attempts in this direction will be reported later in this article. Among the aged nations in the East there are ideas, notions, customs, and laws which originated twenty to forty centuries ago, and which are reflected in the present condition of the same races, however depressed by servitude, dominated by superior force, shriveled through



BOWL FOUND IN MISSOURI.

lack of culture, and stifled by a denial of natural outlets for religious and social instincts. In the midst of these evidences of decay there are central truths which are keys to the interpretation of the ancient systems by which society was held together, and it appears probable that if the work so ably begun by the Abbe de Brasseur should be carried forward toward a complete collection of this precious material, and some peculiar genius like Champollion Figeac appear to interpret its meaning, we should have as clear a knowledge of men and things on this continent in pre-historic times as is possessed of any nation in the eastern world in the same age.

There were three varieties, if not three distinct species, of men in North America, who can be distinguished by the terms long-headed (*dolicocephalic*), wide-headed (*brachycephalic*), and intermediate (*orthocephalic*). Two of these were builders, and the other one, the broad-heads, were smashers, and races or individuals through all the world of a similar form of head follow a like inclination, both in intellectual and in

physical affairs. The third race were quiet, inoffensive people.

The perpetuity of race peculiarities is astonishing. After many centuries of dilution with



36, 37, STONE AXES; 38, BRONZE SPEAR-HEAD; 39, 40, STONE HAMMERS.

other races, association intellectually with superior men, the Celt of to-day is essentially the same as was the Celt of the remote stone age, the only difference being the result of culture, and, therefore, an improved use of such faculties as were created in his brain. Where he used a stone implement in the primitive age, or in succeeding epochs bronze or iron, he uses steel in the present, and his work improves in proportion to the perfection of his tools.

The permanency of faculty and motive is the best guide in the study of ethnology, and is the foundation for the perpetuity of language.

The great comparative anatomist, Cuvier, after a careful inspection of the skeleton of a man which had been found in an undisturbed stratum of lias near the Rhine, pronounced it a recently buried specimen in a modern churchyard. It was the first he had ever seen of that primitive age, and proves, not the scientist's error, but the perpetuity of nature's types, which, as in this case, suffer no change in ten to thirty thousand years.

The great points of distinction between man and the ape are, language or speech, walking, and the use of tools, with a constant improvement in their perfection and in his work. There has never been seen an ape who could



ARROW-HEADS AND KNIFE.

speak. He does not walk, but crawls on his four hands; and he uses few tools; nor does he show an inclination to improve in the selection

of his defensive appliances, in his habitation, or in his supply of food, or the preparation of it, for he can not make a fire.

The anatomical development of the brain of man and that of the ape in embryo proceeds inversely one to the other. In man the frontal lobe appears first, fills out first, the middle following later; in the ape the middle lobe appears and fills out first, and the frontal never fills out to a symmetrical outline, as in the human brain. As the shape and quality of the tool as well as its size determines its fitness for use, it is seen that for intellectual or spiritual results the Chimpanzee's brain is totally unfit.

In the most primitive forms of the skull of man, such as those called Borreby and Neanderthal, in Europe, and the Mound Builders, teocalli builders, and cave dwellers (?) of America, there is still a difference from the ape form, which can only be expressed as that of a perpendicular from a diagonal, or even a horizontal.

The "arrested development" theory is apparently defeated by this one fact of observa-



tion. The other theories by which the hypothesis of man's simian origin is supposed to be shown will vanish into their proper sphere of errors or myths as soon as the test of careful scientific observation is brought to bear upon the assumed facts by which they are supported.

The most enlightened science teaches us that species are immutable, and no one can be derived from another; they may vary, and in their variations suggest to the observer a likeness or resemblance in some respects to others; but when relieved from improper restraint, the general type is restored, and bears evidence of an independent creation.

Capability for improvement in the several races of men is estimated from the known preponderance of brain as compared with the lower parts of the head (not counting the body). The skull is shaped from within, and is the natural cover for the lobes of the brain, over which it is laid, as the shell is for the oyster.

Whether the brain originates thoughts or not, is a difficult problem to solve, but that it is the organ of mental activity there is no question. The shape of the tool indicates the kind of work for which it is fitted, and the proportion the lobes of the brain bear to each other is

indicative of personal character. Judged by these indications, the Mound Builders were a quiet, peace-loving race, who made their homes pleasant places by their art works, and honored their public servants while they lived with magnificent dress, habitations, and attendance, and with mound burial when dead.

That mound burial was a distinguishing honor is probable from the comparatively small number so honored, and from the evidences pointing toward vault interments, cremation and urn burial for the masses as the common custom.

The same test of proportion applied to the red men, who have the frontal lobe small, the central convolutions undeveloped, the cerebral vault pyramidal, and the middle lobe large and well developed, indicates a character of great selfishness and cruelty.

Our knowledge of them confirms the indications, for we know them to have a strong propensity and aptness to borrow vices, and an unconquerable aversion to the virtues of civilization. There is brain enough, and of good quality (the faculties of the red men when exerted in their favorite pursuits are scarcely equaled by the white man's), but the intellectual is overpowered by the animal, and when that combination occurs in individuals or nations of the white races, the result is lack of moral purpose and dominance of brutal instincts, generally unfitting them for good society, and hindering their progress.

The red men have left no monuments to commemorate their existence on this continent, where they were but tenants with the bears and buffaloes. Their only achievements in the fine arts being the pow-wow, not one word of which did they ever commit to writing. The use of the fine arts, that bank in which civilization makes all its deposits, and from which is drawn all the wealth and culture that distinguishes us from the savages, was unknown to the dweller in the wigwam. His chief title to a niche in history will be that he occupied a vast and beautiful country, from which he had driven out a civilized race, and made of it a wilderness, where there had been fields, gardens, cities, temples, palaces, whose ruins have been hidden for ages under successive forests of the most gigantic proportions.

This is a peculiar fact in ethnological history, and indicates a higher antiquity for the American races than any in the eastern hemisphere, for there the conquering races, however barbarous, added their blood and brain to the common stock, and formed a new basis for civ-

ilization; in some cases improving on the displaced conditions. In other cases the barbarian remained unabsorbed, as in the case of the Turks, dominating the superior races; but here are instances of the contrary, a faculty for mere destruction and displacement.

If the specimens in figure 8 were typical specimens, giving the exact average of the several races in the different ages, we could feel somewhat satisfied with the exhibit; but they are probably not such types.

The variation in the crania of any race or nation is so great that a large number is required for ascertaining an average, and the specimens from the primitive ages are still very few, and not all of these are complete, some having lost, through decay, important parts.

There are enough, however few, to furnish evidence toward refuting the hypothesis that the "world is growing weaker and wiser." The indications are directly the contrary, and the succeeding ages produce men of finer forms, of keener intellects, and of higher culture; and that not from the simple law of physical nature, but as a result of preserving good and useful ideas and things which instruct and benefit mankind. Without instruction, men would be ignorant and helpless indeed; but with the great amount of knowledge of every kind of good and valuable things that is passing before the eyes of children, and entering their ears, practically instructing them from the very cradle, it is one of the most astounding things that such an exception as an ignorant man can be found. Ignorance among the white races is only relative, and not of that profound and empty character which is found in the lower races. The common white laborer is generally stored with knowledge and experience in his own sphere, and outside of that he is no more ignorant than the average of business men outside of their own calling. The broad men are only those who make it a profession to gather knowledge from every class, and they are the real teachers and rulers of their fellow-men.

It is probably on account of this limitation of individual knowledge and experience that men in nearly every age and nation have venerated those whose attainments have appeared to be almost universal, as might be said of Solomon, Bacon, Socrates, Plato, and Shakspeare. Among the half-civilized nations this veneration has culminated in the worship of those men, who have been exalted among the gods.

The American races did not worship their ancestors, and, therefore, that is another pecu-

liarity marking their independent origin. They were distinct and peculiar in their locality, anatomical structure, language, habits, architecture, dress, science, religion, and traditions, and the little that is known of them is still sufficiently interesting to stimulate travelers and scholars to increased research.

Our own land is practically unknown to the

great tide of travelers who seek for new and strange things in foreign countries, leaving behind them richer fields for exploration.

Know thyself, and the proper study of mankind is man, are sayings that may very properly be supplemented by, Know your own country, the proper study of Americans is America.

Physiognomy, or Signs of Character.

*Of the soul, the body form doth take,
For soul is form, and doth the body make.—Spenser.*

CONVERSATIONS ABOUT HUMAN FACES—No. 3.

"IT storms so to-day," said my brother, "there won't any one come in, so let us have a talk about these faces. I've been arranging them with a view to certain effects, and if there is truth in the saying of Spenser that 'Soul is form, and doth the body make,' I think you can read without an interpreter what it seems to me these faces teach."

"Where in the world did you get so many faces?" said I, "and such a variety? Here are types of all grades of American people, from the Diggers to George Washington, and a very fair representation of foreign races, too."

"That question is easily answered," said my brother; "I have an arrangement with photographers in different parts of the country by which they send me proofs of the various pictures they take, and so, for a trifle, I throw a net into all waters, and gather fish of every kind, not one of which, be it bad or good, is cast away. Now let me introduce you to this select company. Here are divines; close by them are eminent judges; next, as you see, are statesmen; here is a group of artists; in this corner are the poets and literary men; near by are some crowned heads; this group of well-to-do-looking men are some of our merchant princes."

"And what horrid faces are these in this left-hand corner of the table?" I exclaimed, in disgust, as my eye ran over the series of souls that with imperturbable calmness met my gaze.

"Oh they belong to the race," said my brother; "those are noted murderers; this

is Ruloff, this Booth, and here are Chuck and Evans."

"In mercy to them and to me, hide them," I exclaimed. "How they would shrink from sight could they but see themselves as others see them in contrast with this group of jurists."

"You don't pretend to say that *all* these men are divines, statesmen, artists, literary men," said I. "This face here next to Dr. Newman's is that of a clodhopper, and this between Longfellow and Bryant is entirely destitute of intellectual expression; I doubt if he can even read. And here is Montalan, Jim Fisk's last love, between Mrs. Stowe and Mary Somerville."

"It is all done with a purpose," said my brother, "and I wish to see if you can tell what the purpose is."

"I think the most obvious interpretation is," said I, "that it is to show the difference between the great and the small, between those who habitually think of their own little interests, and those who are absorbed in something higher."

"You've hit it exactly," said my brother. "The whole race may be divided just at this point, self-seekers on the one side; seekers after truth, beauty, knowledge on the other. How large the first class, how small the second! Look at this picture of Agassiz, the man that, with the most splendid opportunities, 'hasn't (to use his own expression) time to make money;' and Tyndall, close by him, how much time do you suppose *he* spends before the looking-glass, or in counting over

his bank-notes, or nursing his reputation? Every one of these great faces shows that something besides self engages the thought. Dickens is occupied with Little Dorritt or Sam Weller or Sairy Gamp; Lord Palmerston is revolving some deep question of statecraft; Doré is absorbed in visions of purgatory or paradise; Eugene Sue is threading the intricacies of Jesuit cunning; John Stuart Mill is busy with his Principles of Political Economy; Albert Barnes is trying to arrive at St. Paul's meaning when he speaks of partaking of the sufferings of Christ; and how easy it would be to take up all these faces and indicate the line of thought running just back of them, yet clearly visible to the eye 'purged with euphrasy and rue.' Mazzini, can't you see United Italy in his seer-like face? Isn't free grace written in every line of John Wesley's physiognomy? In proportion as men live not in themselves and for themselves, but for truth, for universal man, do they approach the God-like, in outward seeming as in inward verity. This clodhopper, as you term him, between Longfellow and Bryant, is a worthy Minnesota lumberman, one of those to whom 'the ample page' has never been unrolled. Life to him means bread and butter, clothing and shelter for himself and his family. He believes, if he ever thinks anything about the stars at all, that they shine by the light of the sun; that Andrew Jackson is still President; that a horseshoe brings good luck to the finder, and that seeing the new moon over the right shoulder is a sure sign of coming good. Total freedom from prejudice," continued my brother, "is found only in minds of the noblest type; and in proportion as men rise in the scale of manhood, do they intuitively recognize the truth of the Scripture that all nations are of one blood, and that universal brotherhood is the ideal and the normal condition of the human race; and so they live not for themselves but for others."

"Did you have any design in arranging these divines and jurists side by side?" I inquired.

"Most certainly I did," said my brother; "can you tell what it was?"

"They look wonderfully alike," said I; "and yet I think the jurists are an abler looking body of men than the divines."

"Some of them are," said my brother; "when you find a man that devotes himself to the mastery of the elementary law, no less than to the practical; that digs till he finds the foundation stones on which the whole edifice of jurisprudence reposes, you have something more than an ordinary divine. What is that beautiful sentence of Hooker, said to be the finest in the English language?"

"Wait a minute," I replied; "here it is quoted in Mackintosh's Law of Nature and Nations: 'Of law, no less can be said than that her seat is the bosom of God, her voice the harmony of the world; all things in heaven and earth do her homage—the very least as feeling her care, the greatest as not exempted from her power; both angels and men, and creatures of what condition soever, though each in different sort and manner, yet all with uniform consent admiring her as the mother of their peace and joy.'"

"In certain departments the theologian and the jurist occupy common ground," said my brother. "Next to theology the study of jurisprudence is most important and most useful to man."

"Where do the doctors come in?" I asked.

"If all the laws of God were obeyed," my brother replied, "the occupation of the doctors would be gone. It is just as much a violation of law to eat improper food and to deprive oneself of sleep, as it is to be idle, or to overwork, to steal, or to kill. But look at the moral character of John Marshall, John Jay, and Sir Matthew Hale, as it shines from their faces, and compare it with that of Dr. Chalmers, Dr. McCosh, Bishop Simpson; is not the judicial ermine as spotless as the priestly surplice?"

"It's a great pity," I rejoined, "that comparisons lower down in the professions become so odious."

"You confound lawyers with pettifoggers," said my brother, "when the distance between them is as wide as between politicians and statesmen. But here are two or three groups I wish you to look at, as there is a practical lesson of the first importance to be drawn from what, if you have insight, you may discern. Here are the brothers Field, all able men; here is Brigham Young and his four brothers; this is John Bright and his broth-

er; and here are several members of the Beecher family; tell me what you see."

"I don't know as I can read backward," I replied, "but I can read forward. The mothers of these Beechers and of these Fields were every way the equals and companions of their husbands, and the traits transmitted by one parent were not weakened and nullified by those transmitted by the other."

"That is exactly the point," said my brother; "it's a great pity that able men in choosing their wives don't have more regard to the generation likely to come after. I don't know anything about the parents of Brigham Young, but I can make a shrewd guess that both of them possessed marked traits of character. This sleepy-looking brother on the left inherited the weaker qualities of both father and mother; the one on the right has a fine physique, but force is wanting in his composition; these other two live in the shadow of Brigham, who is the one sound apple on that family tree."

"Ah! so you call him sound, do you? Have you turned Mormon?"

"Oh, no; he's sound in his way, and certainly a very able man; he has remarkable balance of faculties, which he inherits alike from father and mother. John Bright is evidently the flower of the family; his brother resembles him, but somewhat lacks the quality that has placed John foremost among English statesmen. If we knew both his parents it would not be difficult to trace the traits derived from each that are so admirably blended in him. The parable of the sower applies as well to human beings as to individuals of the plant world; what a pity people in marrying do not take it more to heart!"

"I see you've placed Hawthorne among the artists; was that intentional?"

"It was, and George William Curtis belongs there too. Compare their faces with these of Doré, Birket Foster, Hiram Powers, and Thomas Crawford. You see they are all of one quality. Hawthorne's place among literary men is unique. Put him over here with Longfellow and Dickens and Irving and he looks lonesome."

"It is surprising," said I, "what revelations this arrangement of pictures will bring out. Comparing Doré's face with these oth-

er artist faces, I can see what heretofore I have sought in vain—his aim in art is not beauty so much as it is truth and fidelity to nature. Birket Foster has an eye chiefly for the picturesque, and one who has drunk to the full the beauty of his illustrations will recognize his pencil at a glance; John Fennel here, the artist in *Punch*, sees only the mirthful side of human nature and social incident; but to Doré, the ghastly scenes of the battlefield, the beatitudes of paradise, the woes of the lost, the tragedy and melodrama of human life, seem equally attractive. The faces of these crowned heads are by no means remarkable; there is more real genius in Doré's head than in all of them put together."

"Royalty is only a beautiful bauble," said my brother. "Isabella never really reigned over Spain any more than Victoria does over England, or William over Germany. The soul of Germany is Bismarck; Gladstone, Bright, Disraeli, have far more influence than Victoria, but the real rulers of England are the able editors, the creators and leaders of public opinion, whose names it is not easy to learn, and whose faces never appear about the throne."

"Yes, indeed," said Augustus, who had been standing in the doorway listening; "Carlyle was right in his utterance twenty-five years ago, 'The question is not to be who is king or kaiser, but who is able editor?' We create the very atmosphere that kings and queens and statesmen breathe. I'd rather sit at my desk and write editorials than represent the sovereign State of New York in the Senate at Washington," and he was gone, to write an editorial, probably, before we had a chance to speak to him.

"I think there's a great deal in hands," said I; "now, these pictures that show the hand as well as the face I can read far more readily than those in which the head only is given. If I were a photographer, I would always bring the hand in. In reading living men and women, I learn as much about them almost from their hands as I do from their faces. The two are, in fact, complementary to each other. For instance, take this picture here of this gentleman whom you very well know; the face is strictly intellectual, and one would take it to be that of a man of

medium size, and expect to find associated with it a hand long, slender, and nervous, rather than muscular. But, on the contrary, he is considerably over six feet, and his hands are large, blunt at the ends of the fingers, muscular and brawny, suited better to the plow-handles than to the pen; yet with that intellectual face the plow-handles don't harmonize at all."

"He should be then an agricultural writer," said my brother.

"As he is," I replied.

"I am inclined to believe," said my brother, "that if we could interpret correctly all the lines and angles, the lights and shades of the human face and figure, as perfectly as Cuvier could from a tooth or a scale charac-

terize and portray the physiognomy of quadruped or fish, the head, the hand, and the foot of a human being would be to us a key to unlock the character in all its secret springs. One of our greatest American portrait painters recognized this as a truth, and was as careful to give the exact delineation and expression of the hands and feet of his 'sitters' as of their faces.

"When we have settled satisfactorily the whole subject of palæontology, and know of a certainty the habits and history of all fossil and all living species of animals, our scientific men will have more time to study the human face and form divine, and learn the alphabet of character as written there."

LAURA E. LYMAN.

UNWRITTEN POETRY.

POETRY is the language of the soul, the out-gushing of its emotions and desires. It is the effort of the immortal part of our being, that divine essence which the Creator breathed into man after He had formed a body for its earthly abode, to reveal itself to its kindred spirits in the flesh. This is true of written poetry, or those feelings flowing from the secret depths of the heart which find, through the medium of some language, an outward expression. There is, however, poetry that is never written. Many a genuine poet lives and dies unknown to the art of song. Many feel the soul-stirring inspiration of the muse who never attempt to speak their feelings in the language of men. They remain mute while the spirit of poetry is playing the divinest music in their hearts. They feel incapable of imparting the strain to others without marring its heavenly symphony, and they yield themselves silently to its captivating power; thus they pass through life, their hearts often quivering with inaudible melodies, yet die "unhonored and unsung."

And those whose poetic genius breaks the bonds of solitude, and "touches the harp" with such magic power that "nations hear entranced," fail to express the sweetest strains that vibrate in the mystic chords of the heart. It has been truly said that the author is greater than his works. They are but faint representations of the glorious images of the beautiful and excellent that pass in ethereal procession be-

fore his poetic vision. Though the world receive his productions with applause, and Fame crown his brow with her fadeless laurels, he feels how incomparably inferior are his best efforts to the grand ideal which his enraptured soul beheld, but which refused to be embodied in the coarse language of mortals. He alone can contrast his faulty endeavors, which others may esteem good, with the unwritten thoughts and feelings whose subtilty eluded the grasp of expression. He feels the inspiration of poetry expanding his soul, and, in the consciousness of this mysterious power, he attempts to translate into the numbers of song the sweet whisperings of the muse; but ere he has sung more than an enchanting prelude to the strain that is swelling his heart and quickening its faculties of expression, the music dies away like the tones of the Eolian harp, leaving the song unsung and the singer shorn of his power.

The unwritten poetry, like the hidden pearl in the ocean, glows far down in the depths of the heart, unknown and unfelt beyond its own solitary dwelling. Life, with its "deep fears and high hopes," its "glorious dreams and mysterious tears," is a grand unwritten poem, to which all the productions drawn from this theme, though immortalizing many a name, form but a vague preface. This deep undercurrent of thought and feeling that flows from the hidden fountains of the soul, this unseen life that underlies the surface of our mortal

existence, never can be revealed until it has a medium of expression as ethereal as its own nature, until heart speaks to heart through the electrical flash of spirit intuition.

Withhold not the meed of praise from industrious genius; still twine the wreath of fame for the gifted bard who sings an inspired

note from the mysterious song of life; but honor obscure humanity with the reflection,

"If singing breath or echoing chord
To every hidden pang were given,
What endless melodies were poured,
As sad as earth, as sweet as heaven!"

H. CLAY NEVILLE.

Our Country and Its Resources.

That which makes a good Constitution must keep it, viz., men of wisdom and virtue; qualities that, because they descend not with worldly inheritance, must be carefully propagated by a virtuous education of youth.—William Penn.

AN ELECTIVE JUDICIARY?

THE question has lately been determined at the polls by the people of New York whether judges of all the Superior Courts of the State shall continue to be elected by the people or appointed by the Governor, by and with the advice and consent of the Senate.

Believing this question to be one of the most vitally important for the continuance and perpetuity of a true Republican form of Government, in addition to the many able arguments offered by the advocates of the appointive system, the following views are suggested for the consideration of all who are interested in securing an honest, upright and independent judiciary.

There is no doubt that in a republic such as ours, the people ought to be possessed of as much power as is possible, for the strength and maintenance of the institutions peculiar to our form of government. The elective franchise is properly conferred upon the people to the end that by their suffrages officers may be elected from among their number best fitted to discharge the duties imposed upon them for the best interests of the community by whom they are chosen. Such officers, are necessarily political, and when presented to their constituency become the subjects of criticism by their fellow-citizens as to character and fitness.

The various parties into which the people of a republic are divided upon all questions of government, either local, State, or general, necessarily causes them to present candidates representing views and opinions in consonance with the party to which they may be said to belong. Such candidates must neces-

sarily entertain and advocate the views and opinions of the party nominating them, upon an implied pledge that if elected they will discharge their official duties in the interest of that party. It can not be denied that officers thus elected have a bias in favor of the party which has brought about their election, and so can not act impartially when there is any issue in which their "constituency" is interested. The history of this Republic ever since its organization has shown how men belonging to one or other of the great parties that have controlled its governmental affairs have, by voice and vote, obeyed the behest of party dictation. This may be proper, perhaps, in regard to purely political questions in which there may be honest differences of opinion as to the manner of conducting the administration of affairs.

With judicial officers it is entirely a different matter. They should not, and ought not, to become subjects of partisan contest. As judges of courts of limited or enlarged jurisdiction, they should be selected entirely with reference to their purity of character and their eminent professional fitness to decide all questions presented for adjudication honestly and conscientiously, and in accordance with well-settled principles of civil, common, and statute law. Judges should be *sans peur, sans reproche*, and fully competent to administer equal and exact justice to all who may come before them seeking redress as suitors, punishing the guilty, and protecting the innocent. Political partisanship should have no connection with the selection of the judiciary. The

heated contests for party supremacy, whatever may be the result in regard to candidates other than judges, can not but be prejudicial to judges when elected, for in their nomination and election they are presumed to be the representatives of the principles and platform of the party which elected them.

How this is exemplified has been seen in other places besides the city of New York. In one particular instance in the western part of New York a partisan judge was elected before whom an important cause was tried, in which a decision was rendered manifestly biased and political in every respect. The cause was appealed to the highest court of the State. There sat the same judge, and because of his influence the cause was three times argued before a final decision was rendered which reversed the judgment of the partisan judge. The numerous reports of decisions of the courts of this and other States where the principle of the elective judiciary prevails, signalize many cases wherein prejudice arising from partisan bias has warped the judgment of courts controlled by political influence.

In some of the Southern States, where the election of judges was in the hands of the people who had engaged in the late civil war against the United States government, men were elected with the express understanding that in the courts over which they would be called to preside no suitor of Union proclivities would be entitled to any respect or consideration. So much so was this the case that the power of the United States had to be invoked for the protection of suitors of this class.

In an election for judges of the appellate tribunal in Illinois recently, one of the best judges of that Court, on account of a decision rendered by him involving a question regarding a matter of interest between the farmers of that State and the claims of railroad corporations, was defeated by a candidate inferior in every respect, thus materially injuring the reputation of a bench hitherto worthy the esteem and confidence of the people of that State. It was not questioned that the decision was in accordance with law and precedent, but it did not suit the views of a certain class of the people

who had it in their power to make and unmake their judges.

There has been an exhaustive discussion of this question, called forth by the submission of the proposed constitutional amendment to the people of this State, whether in the future judges should be elected or appointed. Both experiments have been tried here and in other States of the Union, and experience has shown that by far the best mode of selecting judges is that of appointment by the Governor of a State by and with the advice and consent of the Senate. While a Governor may have been elected by one of the parties of which he might be a representative, it does not follow that in the selection of judges of courts he would do so upon any other principle than their character, qualification, and fitness for the place. The nomination being made and submitted to the Senate, that body would further examine into these matters, and if aught were found that militated against the nominee, the power would be with them to reject, and thus prevent improper men from holding such a position. Never during the time when judges in this State were appointed to office was it known that there sat upon the bench of any of our courts men who were unfit for the position, or who committed acts which became the subject of trial and impeachment, as has been the case under the elective system.

The course pursued in England is ample proof to establish the soundness of the principle of the appointment of judges. The judgments and decisions of the courts of that country upon all questions wherein the rights of persons and property are involved, are held to be authority binding and decisive upon the judicial tribunals of similar jurisdiction in other countries, while those of courts in many of our States where the elective judiciary system prevails, are doubted and overruled.

The judiciary of a country is the bulwark of its institutions and the maintenance of its power and greatness, against which, if honest, upright, and fearless, the waves of passion and party may beat in vain. To maintain this spirit of independence there must be an avoidance of the political hustings, where the ermine is so likely to be bedraggled in

the mud and slime of contending factions, and controlled by the vilest and most vicious classes of society.

That we have had a national judiciary justly distinguished at home and abroad for the excellence of those who have been and are now presiding upon the Supreme, Circuit, and District benches, is mainly due to the fact that they have been appointed for their personal purity, noble manhood, professional experience, and high legal attainments. As a consequence, the people of the Union have always respected and obeyed the mandates of their Federal Courts, however distasteful at times some of the decisions may have seemed to be. The honesty and integrity of the presiding judges have never been questioned, and the people of the Republic still believe in the enforcement of law as pronounced by the highest authority in the land. Has this been the result in the States

of the Union where the elective judiciary system prevails? Let New York, Pennsylvania, Indiana, Illinois, and Mississippi answer.

How has New York, especially, suffered in her reputation and commerce through the elective judiciary! It is to be hoped that the experience of the past twenty years will have brought the people of the Empire State to see that a return to an appointive judiciary is the best for their political and material prosperity and perpetuity. Where New York leads the others will soon follow.

When this consummation, so devoutly to be wished by all good citizens, is accomplished, then will the States be strong in the administration of justice and in the protection of the people against wrong and oppression. An independent judiciary is of greater value than the accumulation of untold wealth, or the achievement of victories upon the field of battle.

HON. ALFRED DOCKERY,

MEMBER OF CONGRESS FROM NORTH CAROLINA.

ALFRED DOCKERY was born December 11th, 1797, in Richmond County, North Carolina, and is consequently seventy-six years of age. His father was Thomas Dockery, an honest and industrious farmer, who married Nancy Covington in 1796. In this union seven sons and three daughters were born, all attaining maturity. They lived in comfort and abundance, in a section of country settled by Quakers and Presbyterians, all being noted for their simplicity and integrity. In those days bolts and bars and locks were unknown, for there was no such thing in that region as pilfering and stealing. The first court was held in a log hut, in what is now the flourishing town of Rockingham, in which the seats were huge pumpkins—a novel idea, but speaks well for the size of the pumpkins. The farmers raised Indian corn, oats, rye, and wheat. These primitive people were strong, healthy, long-lived, jovial. The women spun, wove, knit; were content with the homespun garments they made themselves, averaging about one calico dress in a lifetime. They busied themselves in raising vegetables, making butter and

cheese, raising poultry, and gloried in the art of preparing a good dinner. Such were the people, such the circumstances surrounding the advent of Alfred Dockery. His father was of Scotch-Irish parentage; his mother, Nannie Covington, English—people of powerful frames and indomitable wills. Young Alfred early learned the invigorating work of a farm; splitting rails and plowing long furrows were among his daily occupations in winter and spring, while he liked nothing better than to hunt coons or take a hand in seine-fishing at night, by way of relaxation and amusement. In those days "Bee Dee River" was stocked with fish—cats, red horses, trout, and, in the spring, with shad. Those "fishing tours" were some of the chief joys of his boyhood, as "quiltings" were his sisters' pride, and "hustings," or, as they are called in the South, "corn-shuckings," the boast of his hard-working, money-making father. Young Alfred went to school very little, unfortunately, for, with his native powers, what might he not have been with early culture? He was the eldest, though, and schools were

scarce, and hardly appreciated as they are now; so he did not enjoy the advantages afforded his brothers Henry and James, the former of whom attended medical lectures and became an eminent physician, and one of the pioneer settlers of Hernando, Mississippi, and James a professor of *belles lettres* and French in a college.

Our hero turned his attention to the double occupation of farming and merchandising. His father gave him land, and at the "Black

with difficulties rather than evade them. With a strong, social bent, his easy, good-natured manners won all who approached him, and made him beloved of little children. When not more than nineteen he married Miss Sallie L. Turner, of Stanley County, whose name is well known in her section for charity, industry, and hospitality. She became the mother of eight sons and four daughters, two of the twelve dying in infancy. Alfred Dockery entered upon public



Jack," destined to be later a noted voting precinct, he opened a store, where he dispensed goods and groceries with a certain *bonhomie* that attracted large custom.

He was a fine-looking young man, of a powerful organization, a temperament remarkable for strength and force. With strong moral sentiments, and a deep sense of justice, his emphatic statements carried conviction with them. His large firmness disposed him to hold his ground tenaciously, and his combativeness to make him grapple

life in 1820, when he acted as census-taker. Uneducated though he was, he possessed oratorical power of a high order, powerful lungs, and a voice of deep sonorousness.

By his attention to business and his habits of sobriety, he won public confidence, and was sent to the State Legislature, first to the "Commons" in 1822, and afterward to the Senate for a succession of years, beating everybody that ran against him for a period of twenty-five years. Wm. W. Holden, sometime Provisional-Governor of North Carolina,

said of him that "not Webster himself would have been more irresistible in debate than Gen. Dockery, had the latter enjoyed early educational advantages."

"General" Dockery, as he is commonly termed, is one of the few surviving members of the Convention of 1835, which remodeled the State Constitution in many important particulars. Meantime, while serving the public he was mindful of home and business, and devoted himself assiduously to both at every opportunity. His farm prospered, and "Dockery's Level" became famous through the country for its productiveness. He was a devout Baptist, and, with his good wife, were the chief stay and pillars of the old Baptist Cartilage creek, or, as it was better known, "Dockery's Church." Old "Father Munroe," the pastor, was an institution in the General's family, a beloved and honored guest, whose stay with them during the monthly meeting and semi-annual "protracted" was expected and rejoiced in like an intermediate little "Christmas time."

In 1845 Gen. Dockery ran for Congress against the regular nominee of his own party, Jonathan Worth, and defeated him, after an exciting canvass in a district composed of ten counties, by some 975 majority.

During his term in Congress he was an ardent Whig, not only devoted to his immediate duties, but by his attentions to his constituency, particularly in the circulation of valuable documents, making himself exceedingly popular. He was a persistent advocate of internal improvement during his entire career; and throughout the most hotly-contested political campaigns his opponents conceded to him "an inherent love of honesty and fair-dealing," and dubbed him the "Old Roman," as proverbial for his truth, candor, and integrity.

In 1851 he ran the celebrated race against Greene W. Caldwell, of Charlotte, N. C., being elected by a majority of 1,200. He was an earnest advocate of the Compromise Measures of 1850, as originated and sustained by his model and hero, Henry Clay, in honor of whom he named his youngest son—said compromise measures, as is well known, having in view the pacification of the country, endangered through the Mexican war, and the resultant acquisition of territory. In

April, 1854, General Dockery received the nomination for Governor by his party in convention assembled in the city of Raleigh. He entered vigorously upon the canvass, reducing the hitherto heavy Democratic majority from 7,000 to 2,000. The physical vigor which enabled him to canvass ninety odd counties, speaking in the morning, riding forty, fifty, or sixty miles in a day, and speaking again at night, losing sleep, scarcely resting at all, was something extraordinary. He seemed, indeed, incapable of fatigue. It was the only time in his life he ever sought office ineffectually; but failure in this case was almost a triumph.

About this time the General's life had reached the flood-tide of prosperity. He had succeeded financially; owned a first-rate plantation in North Carolina, and choice Mississippi lands yielded him a golden revenue. He had three grown daughters, the pride of their father's heart. The handsome brick mansion he had built was rarely without guests, and frequently echoed to the music and merriment of the elegant entertainments his family understood so well how to conduct. Their hospitality was something proverbial, something which, once experienced, one did not easily forget. Then his "son Oliver" had entered the political arena with much honor, and seemed predestined for the mantle his father had worn so well. This son, by the way, has abundantly fulfilled his early promise, and his speeches in the Fortieth Congress on "National Education" and the "Removal of Disabilities from the South," and other topics, evince much thought and culture.

In 1860 Gen. Dockery was again a member of the State Senate for the last time, in which he took a conspicuous and determined part in opposition to secession, risking in the earnestness of his convictions not only the chances for future preferment, but the kind feelings of his life-long friends. Sorrows had begun to crowd upon him; two of his gentle daughters had died, one of them a young mother; and when overwhelmed by numbers in the Senate, he returned home in the spring of 1861, it was with a gloomy presage of the evils in store for his country. He deprecated the war above all things, and foretold the end from the beginning. However, Gen.

Dockery was too full of State love and pride to see North Carolina preparing for the chance of battle and not aid her all in his power. 'Twas as if he had seen a child of his rushing into a burning building—*madness*, no doubt, he thought, but still he must do all he could to succor the child of his heart, the State; so he gave money to equip soldiers, gave bread to feed their families, and sent all his sons, except the boy Henry, to the front. The four years' conflict was a long agony to the deeply-tried statesman; the suspicion and unconcealed ill-will of those who had been friends being bitterness in his cup. But the end came, the very end he had predicted: loss of life, loss of property—ruin! And the General's head was grayer and his deep voice sadder after the direful news came that the fight was up, the South whipped, and his third son, John, his handsome, idolized boy, *dead in prison*.

Gen. Dockery was among the first to make a move to restore North Carolina to the Union. He has been ever since a strong advocate of Republicanism, being rather in advance of than with the sentiments of his class. He was also in favor of giving the colored people the rights of citizens. He has, however, devoted his attention chiefly since the war to repairing his fortune, taking vigorous charge of a planting interest in two counties, and successfully running a saw and grist mill. He is regarded by the freedmen as a tower of strength in their behalf. The General met with a serious accident last spring. While engaged in superintending

the construction of a water-gate, the bank of the creek on which he was standing gave way, and he fell a distance of fourteen feet his full length in the creek; he was rescued by a faithful colored man, not, however, without severe bruises and a terrible gash in his head. He did not lie up for this—Hercules that he was—longer than a fortnight! It seemed, however, to give a shock to his system, and his health began to decline. He went to New York in September last for medical aid, but returned in a more critical condition than ever. At last accounts he was very low.

P. S. DEC. 9TH, 1873.—Since writing the above a telegram has been received announcing the *death* of Gen. Dockery on the 2d of December. The sad intelligence has produced a feeling of profound regret in the hearts of all who knew him; his political opposers, those who strove to heap obloquy upon him during the "late unpleasantness," and all now join in acknowledging that a great man has fallen! His neighborhood, his country, his *State* has met, indeed, with a great loss. Who could forget his goodness to the poor, his compassion for the afflicted, his ever open-handed hospitality, and not pay the tribute of a tear as the clods fall on his coffin lid!

Like some monarch oak of the forest uprooted by the passing tornado, his fall creates a gap, keenly felt in the absence of the shelter it once freely gave, and the protection of its huge strength.

V. DU RANT COVINGTON.

MONEY—ITS FUNCTIONS AND REQUIREMENTS.—No. 5.

A COMMON-SENSE VIEW OF FINANCE.

A PROMINENT merchant remarked a few days since that the most concise and comprehensive statement of financial economy that he knew was that of Mr. Wilkins Micawber, to wit:

1st. Given a revenue of £19 19s. 6d.; expenditures, £20; result: *misery*.

2d. Given a revenue of £20; expenditures, £19 19s. 6d.; result: *happiness*.

Apply this principle to the earnings of our productive industries, and the rates paid by them for the use of money.

Authoritative statistics demonstrate that the average annual increase of our productions is $3\frac{1}{2}$ per cent.

The Controller of the currency in his report, December, 1872, shows the average net earnings of capital (including surplus) by the national banks for the year ending August 31st, 1872, to be 10 36-100 per cent. Add to this rents, salaries, the 1 per cent. interest (called tax) paid to Government, etc., and the figure will be fully 15 per cent.

This is the *bank rate* of earnings. When we

remember that *street rates* are largely in excess of those, and that brokers' commissions, legal costs for searches of real estate—exaggerated to avoid usury laws—etc., should be added, can we doubt that the average rates paid will fall short of 20 per cent?

Indeed, the BANK returns in some sections show largely in excess. We quote NET earnings for year ending Aug. 31, 1872:

Milwaukee.....17.93	Nebraska.....14.02
Iowa.....17.70	Oregon.....36.10
Minnesota.....14.36	Utah.....49.36
Missouri.....18.14	Idaho.....38.87
Kansas.....15.89	Montana.....24.30

To which should be added, as above, cost of rent, salaries, and the 1 per cent. interest (called tax) paid to the Government for original loan.

With 3 per cent. earnings and 20 per cent. cost, it follows that somebody sinks 17 per cent. per year, which, in much less than 6 years, compounded, would absorb the principal. This would cause a collapse then, but as all property is not hypothecated, liquidations or panics have been spread 10 years apart—say '37, '47, '57, and would have been in '67 but our volume of currency bridged it over.

The productive interests, universally acknowledged even by the old political economists as the foundation of all wealth, being thus undermined, eaten out, honeycombed, become so weak that at a touch they give way, and the superstructure tumbles.

As the foundation has never been so prominently in sight as the superstructure, the general observer remarks that such and such a building has tumbled, as palatial houses of finance and commerce go down; but a little removal of the rubbish will show that the trouble was begun in the cellar walls.

Here and now let us remark that the *creditor* as well as the debtor interest should unite in staying the devastation of this condition of things, as the former, not seeing that his revenues are principally derived from the capital, and not the revenue of his debtor, indulges in extravagant expenditure and injudicious investment, and when the hour of liquidation comes, he falls, and—

“—Like the baseless fabric of a vision,
Leaves not a wreck behind.”

The elements of his 20 per cent. revenue in commercial language can be analyzed thus: Net earnings of production, as above, 3 per cent; Insurance (otherwise called guarantee or risk), 17 per cent.

As he had no policy of insurance for the

same, and had not appropriated a sufficient reserve fund for the contingency, but had expended for personal affairs most of what may be called the premium, he falls—equally a victim with his debtor to our fallacious money system.

Such had been long our convictions, substantiated by many years' residence and experience in our metropolis, observation of our local and neighboring productive interests, and of commercial and financial matters in the great city; but desirous of more comprehensive information, we spent some weeks of the last summer in the interior of Illinois; not traveling by railroads and living at hotels, but in the saddle, carriage, and on foot, mixing with the farmers, staying with them at their homes, and taking part in their field and road work, and, therefore, get our figures from our own investigation.

The staple of that section is corn; 40 bushels to the acre is outside the average crop, and 25 cents per bushel outside the average price.

Let us see how this pays the farmer:

40 bushels corn, at 25 cents, is.....	\$10.00
Shucks and stalks.....	2.50
Total proceeds	\$12.50

COST.

5 days man, horses, and implements...	\$10.00
Interest on land, \$50, at 10 per cent...	5.00
Taxes, seed, shelling, insurance, etc...	2.50
Total cost	\$17.50
Loss to the producer.....	\$5.00

or 12½ cents per bushel.

This result may be stated thus:

1st. If the farmer owes nothing, he gets \$2 per day for his capital and labor; can work his land 200 days in the year, giving annual earning at \$400; that is, otherwise stated, \$10 per acre on 40 acres, which is full work for man and team. Out of that he must pay taxes and shelling.

2d. Add to the price, 12½ cents per bushel, and he has enough to pay as above, and 10 per cent. to himself or somebody else for use of money.

The farmers feel *very sore indeed* at this condition of things; they are working for less compensation than the former slaves; the labor is harder on their wives than on themselves, as the cells in lunatic asylums and early graves testify; they see no chance for education for their children, and on looking around for the cause, the first thing that meets their view is the railroad, with its extreme charges of one to four bushels of corn for taking one to mar-

ket; its watered stock; its highly-paid officials, its heavy dividends, its numerous sub-corporations, like the pilot, blue, green, anchor line, etc., "all little credit mobiliers,"—every one of which they look upon as parasites, eating the life from themselves and families. They are correct as far as they go, and they go a great way.

But we don't believe that the virtues are all with one class and the vices with another.

We argued on a preceding page that the devilish tendencies of our money system bore upon the individual creditor as harshly as upon the debtor, in ultimate result, but with this difference: with the latter the ruin was instantaneous, like death by lightning; but with the former a daily, an hourly torment.

Let us see how our proposed money system would affect the railroads:

As the bank rate of interest is so large, and their monopoly of cheap money from the Government is so valuable, resulting in such desirable official positions for officers and dividends for stockholders, it is but natural that the railroads, and every other money interest, should measure themselves by the same, especially as the Government pays 5 and 6 per cent. interest and exemption from taxation on its bonds, equaling about 10 per cent.

If the Government rate was 3.65 per cent., it would not be long before money would be accessible on bond and mortgage at 5 per cent.

Then, instead of our railroad agents moving heaven and earth to sell good first mortgage bonds bearing 6 per cent. gold interest at 90, they could readily locate 5 per cent. currency bonds at 100. New and needed railroads would be built with double freight and passenger tracks where necessary.

Every present existing railroad east of Buffalo and the Alleghanies could have its double freight tracks, along which processions of freight trains would move at a regular speed of 8 to 10 miles an hour, in lieu of the present dangerous and costly mode of dashing over a single track at the rate of 40 miles an hour to gain a siding for a passenger train to pass, where, perhaps, it may wait hours.

Those who are unfamiliar with railroad matters can hardly appreciate the dreadful wear and tear of such spasmodic running of freight trains and consequent cost; neither are they prepared to appreciate the immense economies to be effected by substituting moderate speed and continuous running.

This competition and economy would probably reduce rates one-half to one-third; in

other words, reduce the cost from 40 to 20 cents, or 14 per cent. per bushel.

These economies in the instance of the farmer, quoted above, say of 5 per cent. on interest, equaling \$2.50 per acre, and 20 cents per bushel on 40 bushels, say \$8; total, \$10.50 per acre, would overcome the present loss of \$5 per acre, and substitute a gain of \$5.50, making a result of \$3.10 per day for himself and a pair of horses 200 days in the year, or an aggregate of \$620. Is that an extravagant compensation?

Let us see how this would affect our national status. No doubt four times the cereals would be forwarded. This amount would cause a depression of price, followed by immensely increased shipments abroad. Instead of Great Britain, as in 1872, taking from Russia 140,000,000 bushels, and from us 40,000,000 bushels, the figures would at least be reversed.

Our exports of cereals would be more than quadrupled, as all the excess over about the present sea-board consumption would be shipped. Balance of trade would be overwhelmingly in our favor, and we should repeat, but in a much larger degree, the experience of England under very nearly parallel circumstances, quoted a few pages back, of receiving, first, our own bonds as remittance to be paid by Government, or held by our own citizens, and next, a continuous stream of specie, which, without legislation, would rate at par or less for currency.

Then we should take the position which "the laws of nature and of nature's God seem to have assigned to us," *the first power in finance as in production.*

Then will the planet's exchanges center here, and for the first time in our history will our independence exist in fact, and we shall be no more tributary to England.

"Seek first," says the good book, "the kingdom of God and its righteousness, and all other things shall be added unto you." The same idea was more profanely expressed by David Crockett, "Be only sure you are right, then go ahead."

It does seem as if this perfecting of our finance system was to be the keystone of the arch of our Republic.

With all the wisdom and conscientious care of the fathers of our Republic; with *especial* care to not only avoid evil, but the appearance of evil, they legislated against even the forms and titles of nobility but left two OLIGARCHIES in our midst. One, the slave oligarchy, said to the nation, "My life or yours," and died. The other has reared its head almost as high;

it will be laid as low as its brother. Shall we note the signs of the times and peacefully and scientifically regulate these vital currents of the nation, or shall we continue to drift downward in our national career, until the people, having exhausted all expedients to rouse their agents to their duty, appeal to their reserved right of revolution—perhaps it is for our present Congress to say?

But how about the ships to transport this increased product across the ocean? is the next

query. Our production even now has increased so much faster than transportation that ocean freights have advanced from 6 pence to 15 pence per bushel—equal to 2½ former steamship prices; and herein is an extension of the same element of cost to the consumer and loss to the producer that we noted in reviewing railroad freights, and from the same cause, to wit, supply inferior to demand. The same disease, and requiring the same remedy, but presenting a different class of phenomena. But of this in our next.

Department of Our Social Relations.

Domestic happiness, thou only bliss
Of paradise that has survived the fall!
Thou art the nurse of virtue.

DOMESTIC HELP.

BY LAURA C. HOLLOWAY.

IT is going too far to apply the term "help" to all who hire out for domestic service. No greater misnomer could be given to some of the applicants. Bridget, in the parlor as in the pantry, is the same anti-progressive creature. The hard-cash side of the question is apt to be the only one that meets her comprehension, and it certainly is the main thing brought into consideration when a bargain is to be made. Take any of the side benches at the intelligence office, and go from one end of it to the other with the question "Are you a good cook or waitress?" and how many will say no?

The almost invariable answer will be in the affirmative, and if you do not know the natural disposition of this class of women, you will be very likely to accept their judgment and find yourself mistaken. It is not that any one of them, possibly, will deceive you willfully, but it is that they are all of such sanguine temperaments, that to them mountains are as mole-hills.

It is only after your disappointment is at its height that you fully realize how little judgment you have used and how much confidence you have placed in strangers.

An intelligence office is a nerve-racking place; not so much because of what it is as for what it is not. You go there for information and for help; you come away

disgusted that our American civilization has evolved nothing better than the present system of hiring help.

Entering the small establishment—for, like their resources, they are nearly all small—you ask a civil question of the chief. A fee of two dollars is the first business transacted. Then you get a girl, your intelligence man telling you that if she does not suit he will furnish another, and another, until you are satisfied. But the promise isn't half so tangible as the hard cash you have given up, and the result is, that, in the end, you have to complain about the worthless "help" he has sent. Likely enough he never sends any one again, thinking, evidently, that the first girl was worth the money, and his part of the bargain is ended when you retire with your prospective domestic. Domestic, indeed! you may indignantly reply, as, on closer examination, you find how little you have got in return for your trouble and your money. Fourteen dollars a month, board, and, perhaps, ignorance; and the two first items of expense are not to be compared to the last. This means the preparation of unsavory dishes; the breakage of your best china; your nicest ornaments. It means family discomfort, household cares two-fold increased, and loss of temper in proportion.

To many scores of ignorant girls you find one jewel; so if your luck is exceptionally bad, you have the consolation of knowing that you have plenty of company; and if there is a panacea for little woes it is in knowing that they are shared by others. But even the worst of woes can be endured, in this respect, if there are no little children to suffer for Bridget's errors. It is aggravating to have one's silver ice-pitcher scoured with the kitchen scrub-brush; but a replating can remedy that evil. It is hatefully provoking to have your clean walls marked up with matches; but a sharp eye can detect these failings, and a kindly firmness can eventually change, in part, such reprehensible acts. It is possible to endure short shortcomings when only a native carelessness, and not a selfish motive, begets them. But it is not possible that even the average mother can put up with ill-treatment to her child, unless she inflicts it herself. You will say that no good mother ill-treats her children herself; neither does she put it in the power of a servant to harm them. But these allegations would not, in every instance, be just.

For example, neighbor B. has a large family of children, a large house, and no very enlarged ideas of life. Some of her views are dreadfully narrow and circumscribed; and some are—well, it had better be left for you to say what they are after you know her.

She has handsome furniture in her home; quantities of silverware to adorn the buffet, and an excess of china and glass. She likewise has an excess of children. They range from one year to eighteen, and are as numerous as steps on a stairway. Motherhood is a burden to her; and she has no time to enjoy her social privileges, she is always striving so hard to meet her responsibilities. She will not hire a girl, she says, because her children are self-willed, and no servant could get along with them. So she cooks for her husband and family and hires out her washing, and has her elder children help her; and then, with it all, there is never anything clean or neat or sweet in the house. The mother is careworn, the father looks so, and the children are unhappy, discordant, and always untidy.

Though the family have means, they en-

joy nothing; and though they have a good house, they have no comfort in it. As to company, that is impossible; nor have any of them the least desire to go into society. The very condition of things at home unnerves them, and they are irritable and snappish, without knowing the reason why. Their relief would come in hiring two healthy girls, and a good assistant twice a week to help with the washing and ironing. The expense and worry of hiring the "help" would not compare with the present "out-at-ends" state of affairs there, and the balance would be on the improvement side. In this instance you see the mother does inflict ill-treatment upon her children by not hiring help; and even the most undesirable servant could relieve her of some of her burdens.

In the case of neighbor C. the matter is different. She does her best to get good girls. She pays liberal wages, and is a lady in all things. Her children are orderly, and her baby deserves all the idolatry father and mother bestows upon it. For her children's welfare neighbor C. is ready to make endless sacrifices; and, being large-hearted and sensible, as well as sensitive, she uses her best endeavors to choose wisely in the hiring of girls. She goes from the house of one employer after another to know of the past characters of those she thinks of taking. Her selections are made, after careful deliberations, but she can not get better material than the market affords. She has to hire one of the class and take the consequences. She can not help such occurrences as the following:

The day was very beautiful, and the baby restless in the house. Bridget was given ample time to dress for the walk; and, when all was ready, a few direct warnings were given her to avoid all danger.

Far down the street the mother watched the little carriage containing her darling, and then, with a sigh, returned to direct the movements of the other children.

Two hours later, going into the park with a friend, she saw the girl seated under the shade of a tree engrossed in reading a novel, and entirely unconscious of the child and its surroundings. The sun was shining directly upon the latter's face; its head had slipped off the pillow and was thrown uncomfortably

back, and the fastening of the strap had chafed its body, which was bruised in consequence for weeks. Pushing forward, the mother caught up her little one and burst into tears at sight of its beseeching look. It seemed that the friend who had brought her there had passed through the park on her way down town, and, in going by this spot, had heard a child crying, and, womanlike, had passed that way to see the cause. She recognized the baby at once, and then saw the nurse off in the shade of the tree. In spite of her eager desire to catch up the child and carry it home, she knew it was the least discreet course to pursue, for there was no policeman near, and the girl might have been ugly. So, carelessly arranging the baby, she walked away despite the cry, "Mamma," "mamma," which the little sufferer sent after her, and went after its lawful mamma.

This friend C., you observe, unlike B., preferred to afford her children all the benefits she could gain by hiring servants, and she was not to blame for the untoward result.

She might fairly think her baby was safe in its carriage with its nurse in the park, and so it would have been had the nurse been, in anything but the name, "Help."

But what shall we do to get good "help" for such people as the Cs., and the Bs., and the rest of the world? And what substitute can

we have for the present unsatisfactory reference business?

There is little dependence to be placed in the written documents shown by the candidates for positions. And women should be told, if they are not already aware of it, that they are mainly to blame for the present disorder in the domestic help ranks. It is they who give worthless servants good recommendations, sometimes to get rid of them. They pay ordinary girls from twelve to sixteen dollars a month, and the best hands get no more. And when you have considered the amount of money that is paid, you have counted only one item. Boarding, breakage, loss of time, and other things, run up the cost of any but a really good girl to a fearful sum.

There are two sides to the question undoubtedly, and we have considered only one; but the truth is not any more palatable on the one than on the other side, and the error is equally divided. Until a better class of women enter the domestic service, and labor there as rivals to the present army of raw recruits now engaged in the field, there will be no improvement in it; and this will only be when honest work is looked upon with more favor than it is now by the majority of women, and when American girls throw aside their senseless prejudice against the honorable task of keeping the house in order.

WOMAN AT THE SOUTH AND AT THE WEST.

[Here are some of the observations of a lady, one of the editorial excursion party who took the last summer's trip of a few thousand miles South and West. She gives her impressions of the women North, South, and West. We may premise that she is herself from the East, and eminently an impartial witness.—ED. A. P. J.]

FROM Saratoga, the gay summer metropolis of the North, where fashion in fantastic form and parti-colored dress rules the throngs of pleasure-seekers, to the White Sulphur Springs of Virginia, the favorite resort of Southerners during the warm weather, is a journey of but a few hours; yet, between the two places, the differences are marked and striking.

Saratoga lies among sand banks, heated and dusty; the White Sulphur Springs rest in a basin, surrounded by hills and mountains wooded to their summits, and down whose

sides cool breezes sweep by day, and upon which gentle dews are shed by night. The scene in front of the Congress or Grand Union hotel scarcely differs from that before the Grand Central of New York. At White Sulphur stillness is the rule; noise, the exception.

Not less distinct are the mineral springs of the two localities. The Northern waters bubble, effervesce, exhilarate and leave the mouth and throat in a glow; the Sulphur waters are soft and soothing.

The throngs who gather in these two places partake of the character of their surroundings. The typical woman of Saratoga is a dyed, be-dizened creature, dragging painfully a weight of apparel, which, however tiresome, must be worn in order to be seen. The lady of the South dresses less fashionably, and, perhaps,

less tastefully, but her attire is worn more naturally and, consequently, more gracefully. Her manners, too, have a softness and gentleness peculiarly her own. There is pride in Virginia, but of a long line of descent rather than of dress or display. The old Virginian lady had great strength of character, together with the air of good breeding, derived from her English ancestry. While the lord of the plantation engaged in war or politics, or careered over the country on his fleet horse, his wife remained at the family mansion, rearing carefully her children, controlling a large retinue of servants, and maintaining in elegance the Southern hospitality on an exchequer so impoverished that it required the ingenuity of a Wall-street broker to prevent a total suspension. It mattered little to her that the table-cloth was not of the finest damask, nor the plate heavy; but, if the supply was meager or badly cooked, woe to those in charge. She would have stifled in a city, where houses have no "spare room" for company, and where society is limited to street promenades and three-minute boudoir calls. Her friends came to her accompanied by children, servants, horses, and dogs, and remained till they became almost a part of the family. Commodious as her mansion was, it often overflowed with her generous hospitality, yet no one went unwelcomed from the door.

Her mantle has fallen on a large portion of her descendants, the fair Virginian ladies of even to-day. A stranger coming among them is not carefully measured and afterward welcomed; but, after a greeting so cordial as to bring out his best qualities, he passes, if at all, under review. Yet these gentle manners do not indicate a lack of character. There are sorrowful tales connected with the once gay mansions of Southern aristocracy.

Passing westward as the country changes, the old Virginian civilization is left behind; but the characteristics of the Eastern and Middle States have radiated from their hill-tops over all the Western plains. Love of country may be nurtured on a flat prairie, but never a love of home. One place is like another. There is nothing to attract the eye save the one spot on the Western horizon where the sun, wreathed in prismatic glory, sinks nightly to his rest. Therefore, the woman of the West, though proud of her country, of its boundless resources and capacities, is ready at any time to follow the call of Westward, ho! The West will ultimately be a land of large cities with sparsely settled plains between.

A lady who lived on the flat land in sight of the snowy peaks of the Rocky Mountains was asked, "Do you feel contented here?" "I could never stay if I had not those mountains to look upon," was the sudden and enthusiastic response.

Away out in the Indian territory is Muskogee, a place noted chiefly for its numerous graves, few of whose inmates died a natural death. Here the traveler, weary and famished, is told to expect his dinner. So, for an hour or two, he eyes eagerly the conductor and brakeman, and attends carefully to the melody of the steam-whistle, in anxious expectation of the bourne of that half-day's exertion. At last it is reached, and, before the train has stopped, he is on the platform looking for the hotel. The only object in sight is a long shed of rough boards. His first impulse is to return, but the thought of the long afternoon impels him, and he scornfully enters. How agreeable is his surprise at finding a repast, neat, tempting and luxurious, even to fly-fans, while the hostess and Indian waitress, clean and fresh, smile upon their guests.

Neatly-dressed children are playing at the door; and the pet antelopes lay their soft heads in the laps of those sitting at the table. "Do you like this life?" was asked of the pleasant hostess, a former resident of Illinois. "I dare not stop to think. I could not stand it if I did," is the smiling reply.

On Gray's Peak, at timber line, where it takes two hours to boil potatoes, where it is so cold the mosquitoes dare not be abroad after 4 P.M., and nothing edible can grow, a lady, gentle and refined, lives with her son, a miner, and keeps a hotel for the entertainment of travelers; her shade trees only pines and spruces, her pets the mountain conies and weasels, her bouquets the delicate, low and sweetly fragrant Alpine flowers. The young man, remarked, "You should have seen this house when mother came here; it was only logs and dirt." Now, the walls are papered, the floors are carpeted, calico curtains have divided it into apartments, pictures adorn the walls, and some well-selected books and papers show how the quiet hours are spent in the log house on the mountain.

Right opposite this hotel, hundreds of feet up a perpendicular wall of rocks, which can only be ascended hand-over-hand on ropes, are miners' cabins, fastened on rocky ledges by iron spikes. Here a woman found her way, clambered, and made her home.

In these three is found a type of the West-

ern woman. By nature she is a pioneer, pursuing her business with knowledge, energy, and tact that would make it successful in any location, but without any of that coarseness and impudence that, at the East, distinguish women in her situation in life. Even among the Western ladies of wealth the same qualities of unconquerable energy and perseverance are plainly discernible.

It is very amusing to one accustomed to think of the "oldest inhabitant" as a decrepit, bowed centennarian, to have a young and beautiful lady tell how she and her husband came to a now large, flourishing, and tree-embowered city when it was a prairie without a shrub, and that they were as happy in their log-cabin home on the wild as in their present mansion, with its flowering grounds. Truly, "home is where the heart is," and the heart of the Westerner embraces his whole boundless domain.

But in one beautiful valley, bounded by the gray-green, billowy slopes of the Wasatch, the Western woman bears a different character. She is, on this lovely plain, no longer the heroic, energetic, adventure-loving, patriotic being who responds so joyfully to the call of "Westward, ho!" but she has become subdued in manner, and more exclusively devoted to her children, and as truly a martyr to her

faith as the Hindoo woman whose body shrivels and crackles on the funeral pile of her dead husband. Where religious faith involves the sternest sacrifices, offering in return only an approving conscience, there is something noble and beautiful. Such is the woman of Salt Lake. She willingly consents at the command of her church to share with one younger and fairer than herself that single love, her dearest blessing on earth. Yet more, she thrusts aside or subdues her jealousy, and taking this young creature to her heart nurtures her tenderly and fits her to surrender her happiness to another whenever the mandate goes forth from the hierarchy. She is bereft of happiness by no sudden blow followed by a rebound, but by the endless screw daily turning, slowly but surely stretching the heart-strings anew with each succeeding revolution. She is quiet; she is apparently indifferent; she sits and tends her child and fixes her gaze on the distant hills girdling her home, as if she were seeking beyond the snows a glimpse of the great Father on whose loving bosom the weary martyrs find rest. But if woman chiefly suffered at the cross, she was first at the resurrection; and the Mormon woman will likewise be first to see the light which Christian civilization is radiating over all her country.

M. L. C.

THE WAY TO DO—IS TO DO.

NEVER, perhaps, has the world asked after deeds as now; never has it been so impatient of thought, so eager for fact. It cares little for the preliminary process by which a result has been reached; it is the result itself in which it is interested. Facts are not to be denied; therefore, facts must ever be more potent than words. What a man does, we accept as proof positive; what he says, we fling to the winds when it contradicts the deed itself. A man talks of a new scheme or a new invention, and we laugh at him; he accomplishes it, and we honor him. What, therefore, the present age demands is *doers*, not *dreamers*. To insure success in almost any undertaking implies the harness, the reins, and the workshop. A man who is anxious to achieve must consent to lose himself for a while, if need be; he must be satisfied if he is learning *how*; but few are willing to put forth this effort which

lies at the foundation of all true success. We are such an impatient people that each in turn tries to jump the stream by which a careful knowledge is attained; if we get across, no matter how, that is all we ask for, and then we begin to scramble up the steep and slippery banks on the opposite shore. We console ourselves by saying, "Who knows how we got over? we're here in the ranks, that's enough!" But the climbing soon shows the difference, and who have made suitable preparation for the journey. The world wants workers, but it wants skilled work; if we can only meet this demand there is enough for us to do; if we can not, no one cares to hear the reasons why. To dream of success and to put forth the effort which secures success are altogether different affairs; and so, while the requirement was never so great as now for those who have ability to do and achieve, the world is full

of dreamers, talkers, praters; people who imagine they know all things because they can talk about a few, and who really know nothing. The great demand is, "Show us the proof! can you *do* this *thing* of which you prate? then we want you; if not, go!" At one time, when Sparta was in distress, envoys were sent from the surrounding states to assure her of their willingness to render the needed assistance. One rose and made an elaborate address, in which he detailed the generous liberality of his country, and speci-

fied what service she would render her sister state. As he seated himself, another rose and remarked quietly, "What this man has *said*, I will *do*." Workers are apt to be reticent. It is the thought, then the action; their enthusiasm and vitality must be expended upon the deed itself, not in talking about it.

Though you can not "hew giants out of rocks," you may "cut heads upon cherry stones;" only do it well, skillfully, and the world will acknowledge your ability.

J. A. WILLIS.

BEYOND.

Beyond the mountains and the main
Lie lands where roses bloom again,
All glorified;

The sweet, fair roses, white and red,
That in love's bosom found their bed,
And then—have died.

Beyond the valley and the stream
Lie lands where youth's immortal dream
Waits later age;

Therein love lingers, looks, and longs,
And sings the old, familiar songs
On life's worn page.

Beyond! beyond! oh, lands of love!
If close at hand your confines prove
Or far away,

Oh, lands beloved! I grow more fond
Of happy hopes that lie beyond
Life's little day. W. E. PABOR.

CLOUDS THAT PASS.

WHAT sorrow is there in this wide world to which we may not, in time, become accustomed? It is so dreary in our home. Music and laughter, and joyous, happy talk, seem stilled forever; the sun does not shine as it used to, and there are so many rainy days—ah, so many now, for we only see through tears! The very bird-notes, trilled from the cage o'erhead, are shriller, and so discordant, though a few days since we listened enraptured to the melody. The busy sounds of life are everywhere around us; the stroke of the workman's hammer strikes sharply upon our ears, and the endless din of clattering wheels, the tread of eager, restless feet, are heard in the street below. All things are as they were, yet not the same—no, *not* the same, and never can be again, we think, bitterly, for is *she* not gone, and with her light, and joy, and gladness? Did she not take with her all that made life lovely—even hope? We know not how time passes—we reckon it not by months or days.

Somehow we find ourselves slipping back again, half mechanically, to old ways. We

see and hear old sights and sounds, and are conscious that they please, as in other days. There is more sunshine now, and the rainy days are few. Ah, traitor eyes, that forget to weep! The past, freighted with its heavy woe, seems drifting away slowly, slowly, like a boat far out at sea, until it is but a glimmering speck, the wavering shadow of a sail upon the ocean of the present. And now we hear, as though for the first time, the clamor of daily cares and duties long defined; the world is calling us again, and forth from that long trance of sorrow, from that wretched stupor of heart and brain, we come, at last, remembering that we are still young, and that life, with its work to be accomplished, is yet before us; life that holds for us, if also its cares, its many pleasures still—aye! even pleasure, where *she* is not. And Hope, the blossom that she bore to heaven's starry gates, lo! it has dropped from the blue heights beyond, and blooms anew within our hearts. The sharpness of that first great grief is past, and we think sometimes, even yet, that we could not live it o'er again. But how tender God is of us all! so tender that the sorrows which have been hardest to bear He lets us half forget.

GLEN CAROL.

A ROYAL PAIR,

THE DUKE OF EDINBURGH AND THE GRAND DUCHESS MARIE-ALEXANDROVNA.

THE royal household of Victoria of England is rapidly enlarging, marriage after marriage of her many eligible children taking place. Now it is the Duke of Edinburgh who claims the attention of all good and

according to late dispatches; and when the bridal party shall enter England, it is determined to give them a cordial reception.

The betrothal of these distinguished persons is said to have been the result of certain



THE GRAND DUCHESS MARIE-ALEXANDROVNA.

loyal Englishmen as having secured a right good match in the person of the Duchess Marie-Alexandrovna, the only daughter of the Czar Alexander of Russia. The marriage ceremonies—for there were two, one in the Greek and the other in the English fashion—took place on the 23d of January. All England is quite jubilant over the affair,

passages of true love, and not a mere procedure of state policy. The Duke is said to have made the Duchess' acquaintance while a midshipman in the royal navy, and when on a visit to St. Petersburg; to have fallen in love with her then and there, and always to have entertained the idea of their marriage. In the spring of last year the

Duke visited the Grand Duchess and her mother at Sorrento, and from that time negotiations were conducted for the union, and, after some few difficulties had been removed, were satisfactorily concluded. The Duke will probably live part of the year in England and part in Russia. The princess will retain her own religion—namely, that of the

so far, but rather conducive to his comfort and ease. His head, phrenologically considered, does not strike us as evincing any very marked talent, yet it bears the impress of good culture and refinement. The head is broad enough for an exhibition of considerable energy, should circumstances require special effort on the Duke's part, and there is



THE DUKE OF EDINBURGH.

Greek Church—but the children, if there be any, will be brought up as Anglicans.

The Duke is about thirty years of age, and has been regarded in European court circles as a very desirable catch. He is a true son of Albert and Victoria, and a really handsome man, as appears by his portrait. He has not found life burdensome or vexatious

a good degree of the constructive element, and also of the prudent and economical manifested in the development of the side-head. The expression of the features is not so open, generous, and hearty as we would have it, but the portrait may be faulty, and not the original.

The Grand Duchess is a really charming

young lady, as is apparent in the portrait, of twenty, having been born October 17th, 1853. She brings to the lucky fellow who has secured her affection a dowry of a million, and a yearly stipend of one hundred thousand dollars. Quite enough to enable them to keep house comfortably!

We like the appearance of the girl as the engraving represents her. There is less of

the putty finish which we have been accustomed to see in the pictures of European princesses. She is evidently wide-awake, clever, and appreciative of her position and its obligations. She resembles her brother, the Grand Duke, who visited America a while ago, and quite captivated us by his cheery good-nature and intelligence. May she never have cause to regret the step she has taken.

Department of Physiology—Our Sanitarium.

Cultivate the physical man exclusively, and you have an athlete or a savage; the moral only, and you have an enthusiast or a maniac; the intellectual only, and you have a diseased oddity—it may be a monster. It is only by training all together—the physical, intellectual, and spiritual—that the complete man can be formed.

VAMPIRES, AND VAMPIRISM.

BY ALEXANDER WILDER, M.D.

OLD writers have treated of races of superstitious creatures wandering over desert regions of the earth to prey on human beings. They seem to have been common to all countries, although more frequently found in the deserts of Arabia and Persia. The Latin poet Horace speaks of the lamie that devoured youths and children; and Ovid, Pliny, Tibullus, Propertius, and Petronius, of the Striges, that delighted in like revels. Perhaps the best description of these sirens is found in the tale of Sheherazade, on the fifteenth of the Thousand and One Nights. A young prince lost his way while hunting, and encountered a beautiful female weeping bitterly. Taking compassion on her, he seated her behind him on his horse. Arriving at the ruins of a house, the lady alighted and went in. The prince was following, when he heard her address her children inside: "Be glad; I have brought you a handsome young man, and very fat." They answered her: "Mother, where is he? hasten, that we may eat him, for we are very hungry." The young prince perceived that she was an ogress, wife to one of those savage demons called *ogres*, that live in out-of-the-way places, and make use of a thousand wiles to allure and devour persons. He therefore mounted his horse, and, disregarding her blandishments, rode away as fast as he could.

Most famous of all these was Lilith, the reputed first wife of Adam. She is depicted by the Rabbi Ben Sira as being the mother of wicked demons. Finally, having pronounced magically the secret name of God, she became utterly abandoned to evil. Her passion was to murder young children, which could only be averted by exorcism. She attended the bedside of child-bearing women to destroy their offspring; and, in the guise of a beautiful young woman, allured young men and children, in order to feast upon them. Goethe, in the *Walpurgis night*, makes Mephistopheles caution Faust against her wiles:

"Beware of her fair hair, for she excels
All women in the magic of her locks;
And when she winds them round a young man's
neck
She will not ever set him free again."

—Shelley's Translation.

Once, also, is this same ogress and mother of demons named in the Bible. We quote the amended version of T. K. Cheyne, of Balliol College, Oxford: "She [Idumea or Arabia Petrea] shall become a habitation of wild dogs, and a house for owls. Jackals and wolves shall meet there, and the satyr shall light on his fellow; surely Lilith shall repose there, and find for herself a place of rest."—*Isaiah xxxiv*. To escape her the Hebrew women made use of an amulet during

their *accouchement*, and for a month afterward, inscribed with the Hebrew words, *Adam Heva hutz Lilith**—Adam, Eve, without Lilith.

In later times, naturalists, taking the hint from these legends, have designated a genus of bats by the name *Vampirus*; and it is asserted that these creatures actually possess the blood-sucking propensity attributed to their prototypes and namesakes. The term "vampirism" is, therefore, a suitable designation for the practice, imperfectly understood among us, of recuperating the energies of the aged, the enervated, and the infirm, by contact with the young and vigorous. A forcible example of this is that of King David, as described by the author of the first (or third) book of Kings: "Now King David was old and stricken in years; and they covered him with clothes, but he gat no heat. Wherefore his servants said to him: Let there be sought for my lord the king a young virgin: and let her stand before the king, and let her cherish him, and let her lie in thy bosom that my lord the king may get heat. So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag, a Shunammite, and brought her to the king. And the damsel was very fair, and cherished the king and ministered to him." Lord Brougham is reported to have had a residence in France during the later years of his life, where young maidens were maintained for the same office.

Of the morality of this practice let the reader judge. It appears to us to be generally heartless and selfish. There are, doubtless, exceptions to such unfavorable judgment, which we will endeavor to indicate; but the *rationale* of the matter is fully written on knowledge of physiological law. We disapprove of the old and the young sleeping together, of the consumptive and the feeble occupying apartments, or even being much in company with the more healthy and vigorous. The writer, distrusting his own ability to cope with such physical infirmities, has long

been careful for many years not to consort unnecessarily with those who are so afflicted. It is generally known to be an unwholesome practice to hold the hand of the dying.

Of course, to the bestowment of vital energy for the purpose of benefiting, we can not object, so long as it is wisely and discreetly done. The mother feeds vitality as well as milk to her babe, and does it from the first, even in the womb. The intimate conversation of friends, lovers and married pairs, is a sort of anastomosis of their blood-vessels and nerve-tubes. In this, when due regard is had to the "higher law," the life of each is enhanced and magnified in volume, and all is well. There is in these things a giving which does not impoverish, and likewise a withholding which does not conserve, but saps the life.

An example of this is related in another essay. One day a gentleman, a total stranger, called upon the late Dr. Armand Trousseau, of Paris. He introduced himself as Lord Seymour, an English nobleman. He was robust, and looked as if he was the personification of vigorous health. After a few words were interchanged, the visitor explained his errand. "Doctor," said he, "I am not well. It appears as though my strength were failing me. A strange lassitude has possession of me. I feel—indeed, I scarcely know how I feel."

Dr. Trousseau often diagnosticated by intuitions and impressions made upon him by patients. He read man like printed books. As Lord Seymour was speaking, the doctor looked steadily upon him, with a slight tremor perceptible.

"You fall asleep every day immediately after dinner," he remarked.

"Yes," replied the nobleman, "that is true." The doctor continued:

"You are unmarried; you have no family, and are without the ties of home-life."

"Very true," answered Lord Seymour.

"What you want is not medicine, but affection," said the doctor. "You want the ties and the affections of home. You must have something, some one for whom to live: You are pining away for this. You must form household relations, and so give aliment to your heart, or you will be a dead man before eighteen months."

* This word is an adjective of the feminine gender, from *lil*, night, and is translated by Noyes, in the passage above, night-spectre. The common version renders it "screech-owl," which is also the definition of the term *striz*. The idea behind all these legends is the seduction of the young, especially those of the other sex, and banqueting on their blood. Voluptuousness is one element in the seduction.

Lord Seymour smiled skeptically as this judgment was delivered. When the doctor had concluded, he laid on the table a bill of five hundred francs (\$100) and departed. Dr Trosseau's advice was neglected, but his prediction was verified. In the space of one year and three months Lord Seymour died from a general wasting away of his physical powers.

So true is it that the person who benefits nobody, when life has no communion with that of others, who is isolated and "insulated" from interior association with them, having no spiritual, social, affectional ties to unite the springs of life with theirs, is one of those monsters that Nature seems to be constantly laboring to destroy. Dissociation from fellow-beings, whether from selfishness or involuntary, is followed by premature decay of faculties, precocious aging, and untimely death. Old persons are hurried to the grave by being separated, through the officiousness of those around them, from the society of persons who cheer and interest them. The precepts, "Thou shalt love thy neighbor as thyself," and "Do as you would be done by," relate as well to physical life as to moral right.

The phenomena of mesmerism have greatly familiarized us with these facts. Every person is constantly elaborating an *aura* or "nervous fluid," and giving off emanations as well as those which are more purely corporeal. It is, as has been shown, no harm to us that these are taken up by others; we have them to spare. In our every-day life such matters are more or less reciprocal, like the offices which business and society impose upon us all, and are, therefore, not generally injurious, but often mutually beneficial.

The celebrated Madame Hauffé, "the Seeress of Prevorst" (Württemberg), long subsisted by virtue of this mysterious law. Her life hung in the body as by only a solitary thread. A single nerve seemed to enchain her to it. She depended upon the organic strength of other persons, which she received chiefly through the eyes and ends of her fingers. Others felt that she took strength from them. Weakly people felt weaker near her.

Hence, it will be perceived that the mesmeriser, as well as the apostle of religion,

should "lay hands suddenly upon no man," lest in the loss of vitality and contracting of morbid conditions, he become "partaker of other men's sins" and disorders. This liability is as probably the reason which prompted the command of Jesus to his seventy neophyte disciples: "Salute no man by the way."

It is said that physicians have recuperated patients by placing upon their bodies the skin, intestines, or other parts of animals just slaughtered. The Roman Empress Poppæa used to bathe in asses' milk while it was yet warm from the udders, in order to prolong her youthfulness. In France, where neither kings nor nobles regarded the lives or personal rights of the people, it used to be affirmed that the lords, exhausted and benumbed from exposure or debility, would cause the bodies of peasants, their property, to be cut open that they might be warmed and invigorated from the animal heat. A law is said to have restricted the slaughter to two on any single occasion. A few years before the Revolution, the passions of the populace were exasperated by the rumor that the royal princes, afterward Louis XVIII. and Charles X., had caused young children to be kidnapped from their parents, for the purpose of regaining that vigor wasted in debauchery by bathing in their blood. The endeavor to restore life and youthful vigor by the transfusion of blood is based upon the same idea.

We have our ogres, vampires, and lamie in the more esoteric form. Blood-sucking and anthropophagy are not fashionable except in their figurative sense. Old men, emulating King David, wed more youthful women, to prolong their own existence thereby, and in our matrimonial odalisk-market young women sell themselves for this purpose to procure means for subsistence and fashionable display. We have often observed invalids artfully securing healthy persons for room-mates. Young children are frequently required to share the beds of those older than themselves. They would have been about as fortunate in the hands of King Herod. These are not imaginary evils. Though not described in medical books, they are as real as contamination from bad air, the effluvia of corpses, or the emanations from diseased persons or fermenting earth.

It is not many years since these sources of disease were ridiculed as whims and credulous fancy; and religious people, supposing themselves intelligent, used to call the epidemics of plague, typhus, yellow fever, and cholera, "visitations of God," to be averted by penitence and prayer. The proposition to obviate them, as recently suggested by Lord Palmerston, by drainage and hygienic precautions, was regarded as a sacrilegious flying into the face of Providence.

We would have like care taken to secure protection against the more subtle form of malignant contagion. If pure air is essential to health, so, also, is a pure vital atmosphere. From every person is exhaled an *aura*, wholesome or noxious, according to his peculiar condition; and as the chameleon takes color from the objects surrounding him, we are liable to be debilitated and poisoned by the sucking away of our vital energies and the absorption by us of our morbid emanations. It is worthy of a thought whether our more acutely developed susceptibilities do not lay us more open to contagion and infectious disease. Very possibly, too, more diseases are contagious than is supposed. Fortunately, however, health is more infectious than any disease, and is a perfect safeguard and prophylactic against every malady. Debility and fatigue open the door.

A vampirical practice is common in our social life, which is, perhaps, one of the subtlest forms of abstracting vitality from others. Idle persons are greatly addicted to it, and it is analogous to the manner of the leech in fastening upon other animals to open their veins and suck their blood. It consists in drawing unwary persons into intimate conversation, and thus producing an outflow of their energy, which is greedily and almost instinctively absorbed from them. Many lean-spirited persons go to class and prayer meetings to get such nourishment; and the popular, "successful" preacher is he who has most vital and nervous power to minister to such as have it not. The richest life is often taken away by those who are unworthy, and the loss is by no means easy to replenish.

The first evidence of such waste of vitality is *tristitia*, or sadness, analogous to that experienced from excessive study, loss of sleep,

or undue sexual indulgence. Debility, intellectual torpor, nervous prostration, enfeebled digestion, are common sequences; not unfrequently aggravated into tremor, hypochondria, hysteria, female disease, St. Vitus' Dance, and even pneumonia, catarrhal disease, and consumption. A fearful caution are these ailments to put us on our guard against unwholesome companions, promiscuous society, and exhausting discourse. The bandit who steals the purse often injures less than the vampire who robs us of health and vitality, or the malignant person who blights our vital powers by calumny.

We are all of us infected by the moods, whether cheerful or morbid, of those around us. Some make us sad; others gay; others fill us with a healthful, glowing cheerfulness; others quicken us till we can almost think like a spirit, with sharpened intellect, and the volume of our life enlarged. Others deaden us till we can hardly feel, think, or hope, sucking out our best life from us like a sponge. We thus "die daily." These things act upon, influence, vivify, torpify. Ill-temper, weakness, and disease are communicable in this manner; and this vampirism and poisoning by noxious emanations should be avoided as we would avoid the contagion of the plague, cholera, or small-pox.

The remedies are essentially hygienic. Some endeavor to find temporary relief in stimulants, alcohol, wine, coffee, and tea; but these things do not meet the real trouble. Far better is the method of Mr. Jaggers in "Great Expectations," who used to "wash off" his clients with perfumed soap and water at the end of a day's work. The more thoroughly this is done the better. Brisk exercise in the open air, also, adds oxygen to the blood, and so restores energy to the mind and nerves. But sleep is invaluable and indispensable to enable the attaining of a normal equilibrium. That sensation of vacuity, "goneness," humiliation, enfeebled purpose, is largely corrected by "tired Nature's sweet restorer." Reading a health-toned book is excellent; but usually intellectual exertion should be light. Some of these demons only go out "by prayer and fasting." The body, likewise, should be recuperated by abundance of wholesome

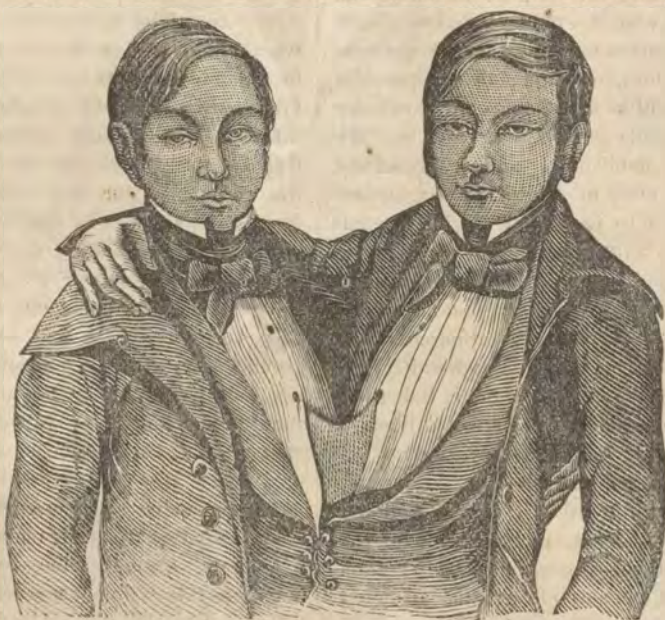
food, due care being taken to avoid indigestion. Self-discipline is most essential of all; the person should treat himself like one that is over-fatigued, or that has undergone a severe strain upon his energies, carefully

avoiding any extreme in conduct, discipline, or regimen. The object is to get rid of a morbid or devitalized condition, brought on by association with insatiable vampires more pitiless than the grave.

THE SIAMESE TWINS, ILLUSTRATED.

THE sudden death of these strangely-born persons, on the 17th of January last, has awakened a profound interest throughout the country, and there is so much that is attractive

a specific time. They were exhibited in many places in Europe, everywhere exciting much attention, especially among scientific men. It would seem that they were not treated alto-



THE SIAMESE TWINS AT TWENTY-FIVE.

in their history, that we can not forbear a fresh sketch of their career. The Siamese twins, commonly known as Chang and Eng, were born about 1811, were received from their mother by Captain Coffin and Mr. Hunter, in a village of Siam, where the last mentioned gentleman saw them, fishing on the banks of the river. Their father had been some time dead, since which they lived with their mother in a state of poverty. They were then about eighteen years old, and had been confined within certain limits by order of the Siamese government, and supported themselves principally by taking fish. Their exhibition to the world was suggested to their mother as a means of bettering their condition, to which proposition she acceded for a liberal compensation and the promised return of her sons at

gether according to agreement by Capt. Coffin, for a man by the name of Bunker was led to take measures to free them from the species of slavery in which they were held, and, in appreciation of his kindness, they adopted Bunker's name, and began giving exhibitions of themselves under the style of E. and C. Bunker. They came to the United States about thirty-five years ago, and the success with which their tours from state to state were attended is too widely known to need detail here. With the profits of their exhibition they settled on a farm near Trap Hill, in Wilkes County, N. C., each marrying, and so forming a complete household relation. A writer in the N. Y. *Herald* relates the circumstances of their respective marriages with so much raciness that they are worth repeat-

ing. He says: "It was during one of their tours through the United States, traveling as they did at the time in an open barouche of their own, that they visited a place called Trapp Hill, in the adjoining county of Wilkes.

was in 1843. In a very short time Eng evinced a decided liking for Miss Sarah Ann, or Miss Sally, as she was called; a courtship followed, and, to make the story short, Eng proposed, was accepted by the damsel, and a marriage



THE SIAMESE TWINS AT SIXTY.

Here they made a stay of a few days, and here it was they made the acquaintance of a family called Yates, with whom they became very intimate and friendly, the attraction being two young ladies, respectively named Sarah Ann Yates and Adeline Yates. This

was the immediate result. Chang, though a partner of Eng in everything else, was not a partner in his connubial joys and felicities, of which he was constantly reminded, and this state of single-blessedness became very irksome to him. He grew miserable and quarrelsome,

and nothing could be done to please him, and this sort of companionship was quite disagreeable to the newly wedded pair. How was it to be remedied, was the question that agitated Eng's and his wife's mind, when, suddenly, one day, with a woman's tact, a bright idea struck Mrs. Eng, and she lost no time in communicating it to her husband. She had a panacea for all Chang's woes, and this was that he should marry her sister Adeline. Eng smiled serenely at the proposition, Chang brightened up at it; but the next question that presented itself was, 'Would the young lady agree to come into the family as a wife as well as a peacemaker?' Mrs. Eng said, 'Leave all that to me, I will fix that.' And sure enough she did. By her persuasive eloquence Miss Addy was won over, and in two weeks from the date of Eng's marriage there were two Mrs. Bunkers."

In 1847 they removed to the large plantation, upon which Chang's family still live, in Surrey County. In 1847 they dissolved the partnership, which had maintained hitherto, in their material affairs, owing to family infelicities, and Eng bought an adjoining plantation. Hereupon a compact was formed, which brings the character of the brothers into a strong and most creditable light, to the effect that every alternate three days should be reserved exclusively to each of the brothers to do as he pleased. For instance, the three days that belonged to Eng were spent at his house or anywhere else that Eng might choose to go. During that time Chang was merely an appendage of Eng, having neither the right to go anywhere that Eng did not choose to go nor the power to attend to any business whatever of a private nature of his own. In the same way, when Chang's three days came, and they were punctual to a moment, they departed at once for his home, where he assumed supreme control of the actions and movements of both, and Eng became the nonentity. So exact were they with this rule, that no event, however great in importance, and no stress of weather, no matter how severe, could prevent them starting from the house of one to the house of the other, when the three days of either had expired. It is related of them that this rule caused one to leave his home just as the marriage of his daughter was about to take place, and the other was prevented from attending the funeral of a son by the stringency of this singular compact. They carried it out to the last, for Chang's final three days had expired on the Thursday evening prior to their deaths,

and though it was very cold, misty, and severe weather, to Eng's house he would go, in accordance with the agreement.

The singular physical bond which united them in life and death is described by an eminent physician as "being, at its shortest part (the upper and back part), about two inches long. At the lower front part the band, which is there soft and fleshy, or rather like soft thick skin, is about five inches long, and would be elastic, were it not for a thick, rope-like cartilaginous or gristly substance, which forms the upper part of the band, and which is not above three inches long. The band is probably two inches thick at the upper part, and above an inch at the lower part. The back part of the band, which is rounded from a thickening at the places where it grows from each body, is not so long as the front part, which is comparatively flat. The breadth or depth of the band is about four inches. It grows from the lower and center part of the breast, being a continuation of the cartilaginous termination of the breast-bone, accompanied by muscles and blood-vessels, and enveloped, like every other portion of the body, with skin," etc.

Mr. Hale, of New York, taught the twins to speak and write the English language, and was their almost constant companion for five years. He testifies to their general good-nature, and the warm interest exhibited by the people of Surrey County in them, and the general regret of all, whites and blacks, now that they are dead. Although not educated, in the common sense of the term, they had become tolerably well informed on matters of practical value to themselves, and observed closely the progress of public events in this country and Europe. All their children—and those surviving are many, on Eng's side seven, and on Chang's nine, two of whom are deaf mutes—were provided with good educational advantages, and are intelligent and promising. Two or three are married and occupy good positions in the society where they reside. In health the combined weight of the twins was 210 pounds, which was exceedingly light compared with that of their "better halves." Their hospitality was famed in the region where they lived.

Whether the same blood circulated through the veins of both or not, it is certain they were very different in temperament and character. Eng was mild, amiable, gentle in his disposition, and pleasing in his manners. Chang was the reverse, having a very irritable disposition and violent temper, always ready to take

offense and quick to quarrel at the slightest umbrage. Eng will be recollected as the larger of the twins, Chang the smaller. Numerous instances are related (some of which are, of course, exaggerated) of the unhappy domestic consequences of Chang's violent temper. Sometimes at table during their meals he would fly into a passion, spring up, and, seizing the table-cloth, would jerk all the plates, dishes, and eatables off the table and scatter them in fragments all over the room. A favorite way of displaying his temper was to drag a feather bed across the room and pile it on the fire. Repeatedly he fought desperately with Eng—a hand-to-hand combat, the latter always acting on the defensive.

When they visited the office of the PHRENOLOGICAL JOURNAL, soon after their arrival in America, it was noticed that the head of one was larger than that of the other, and that one possessed a sharper observation and a more active intellect, while the other had more of the gentle and winning characteristics of human nature. We give two illustrations of these men, the first representing them as they appeared about thirty-five years ago; the second as they were shortly before their death.

In our next we hope to be able to state the exact nature of the relation which united them; whether or not it was vital. An examination by surgeons has been agreed upon, and we shall soon know the result.

EARLY HOURS; OR, EARLY RISING.

BY THOS. F. HICKS, M.D.

A GREAT deal has been written about early rising; much that was sensible and some that was silly. There can be no doubt that "early to bed and early to rise" are excellent concomitants. The night was made for rest and the day for labor. In modern society the order is sometimes inverted. This can not be done, however, continuously without loss, for nature's plan is always the best. Should we persistently retire early and rise early our volume of life and power would doubtless be greatly increased. But, if we justify ourselves in making exceptions to the rule of early retiring (as most people do), we are justified in making corresponding deviations from the rule of early rising. For nature must have rest, and he who robs himself, for any long period of time, of necessary sleep will surely suffer nature's retribution. To urge early rising, without reference to hours of retiring, may be productive of mischief. If people would stop urging early rising, for a time, and urge early retiring, they would probably do more good; for he who retires regularly at an early hour can hardly lie late, if well; while he who usually retires late can not rise early, as a rule, without becoming ill. There are a few instances on record of persons who have sat up late and risen early and have lived to mature age. But such instances are rare indeed. Most men who sit up late, by a kind

of necessity, lie late in the morning. George Peabody retired at two o'clock and rose at ten or eleven. Winship, the strong man, often retires late, and, to restore the balance of his system, rests till nine, ten, or eleven o'clock, as he may feel the need. But does any one think this is the better way? Would not Peabody have lived longer and, on the whole, done better work had he retired at ten and risen at six? And would not Winship be just as strong of muscle and steady of nerve if, instead of being a night-owl, he retired at dewy eve and rose with the early dawn?

Let not those, however, who rise early be indiscriminate in their blame of those who lie late. Some literary men have so confirmed themselves in a habit of night-work that they can do more work by night than by day. By day they do not feel like writing, but just as other people are getting ready for sleep the inspiration of genius seizes them, and they write on and on for hours; sometimes till one, two, four o'clock, and sometimes, even, till daylight. Then, spent and exhausted, they fall into profound sleep, and do not wake till nine, ten, or eleven o'clock. Now, for such a man to get up after having slept but an hour or two, under the notion that "early rising is always best," would be simply suicide. We are acquainted with a Philadelphia minister, an author and preacher of more than ordinary name and

power, whose habits are as above described. He insists that the interruptions to labor by day are such that it is more economical for him, every way, to work by night, and by insisting, also, on his morning sleep, he has thus far been able to keep good health. But suppose, under the advice of some one having the early-rising mania, he should "get up when other folks do," how long would he be able to work?

One morning Mr. S., one of Pastor E.'s parishioners, called at ten o'clock to see him; was told "Dr. E. is not up yet." The astonished man went off and told a doleful story of "our lazy minister," not knowing, poor man, that his faithful minister had been toiling at his desk the night previous six hours after he himself had retired to rest.

The conclusion of the whole matter is, that we must look at the subject sensibly. If you *must* be up late, sleep late; but if you have the courage to retire early you will find it the better way. You will then need no lesson on early rising. Having good, quiet, abundant rest, during the night, you will be early awake and ready to rise.

INFALLIBILITY.—It is curious to observe how people, who have the utmost contempt for any claim to religious infallibility, obey their doctors with implicit faith. "The doctor ordered it," is reason enough for doing an absurdity. The doctor orders a young man to smoke, and his blood and nerves are poisoned for life. He orders a scrofulous child to be fed on bacon, or a consumptive patient to spoil an already poor digestion by drinking gallons of nauseous fish oil. The infallible doctor drenches a feeble, constipated patient with aperients and cathartics, when a proper diet would at once remove all difficulty. There is not much religious superstition now to complain of, but medical superstition is as rife as ever, and quackery more brazen and more triumphantly successful. Not satisfied with destroying health, there are doctors now engaged in undermining morality. The sole remedy is the education of the whole people in physiological knowledge—the knowledge of the science of life; but we do not see that either Oxford or Cambridge has put this subject on the list for its examinations.—*Dr. Nichols.*



NEW YORK,
MARCH, 1874.

DO YOUR OWN THINKING.

CHILDREN who are subject to parental authority, and are not yet capable of distinguishing between right and wrong, must have their thinking done for them. So of common servants, slaves, imbeciles, the insane, and such others as are not capable of forming correct judgments. But it is meet for mature MEN and WOMEN, to think for themselves. Take counsel from your seniors or your betters, when necessary, but try to "have a mind of your own." It is pitiful to meet grown-up men and women, who, like a flock of geese, follow, thoughtlessly, the lead of some designing fox, who seeks to feather his nest at their expense. Time was, when "the one-man rule" prevailed, in certain countries, and it was then "master and servant." So in morals, where the priest dictated the faith and doctrine by which souls were to be saved or—lost. Then, those who had minds of their own, and dared to exercise them, were beheaded, burned at the stake, or tortured on the rack; but, thanks be to common schools, to the development of science, and the dissemination of knowledge, those dark days have passed, and we now live in a land of liberty, where neither emperor, nor king, nor pope, nor priest, has a single right, as an individual, not equally enjoyed by the humblest citizen.

This government is a Democratic Republic, in which each and every citizen has a part, and is in duty bound to support and defend. He is not a good citizen who shirks this duty. Our liberties depend on a proper administration of our laws and government. Neglect on the part of the ease-loving, the

affluent, and the law-abiding, throws the offices into the hands of the low, base, and dishonest, and hence the frauds practiced on the people. Unless good men come to the rescue, and attend to the selection of trusty servants to fill places of trust, we shall continue to suffer these abuses.

Rings and cabals have been formed to thwart the will of the people, and to pervert our laws, in the interest of factions, cliques, and parties, rather than to have a care for the good of the State and the nation.

When all men do their own thinking we shall have a new order of things. Honest and capable men will be chosen to our legislatures to take care of our public monies and to manage public affairs.

Parents should teach their children to think for themselves, that they may not forever be "led by the nose." Example: My son, what do you think of this or that?—submitting a proposition. A thoughtless boy will reply, "Oh, I don't know." Another will answer, giving his opinion according to his best judgment. Then the parent should lead him on, and in time—say, when of legal age—he will be able to form an opinion of his own, without assistance.

Some parents are arbitrary tyrants, and give their children no opportunity. They hold them in slavish subjection, demanding obedience and exacting service. If a child asks permission to do this or that, he is sternly refused, and sometimes sent off with a growl or a curse. "Father, may I have this bit of board to make a sled or a box?" "No; put those things away; what business have you with them? If I catch you again with my hammer, hatchet, or nail box, I'll box your ears." Or it may be a father says to his growing girl, "Put away my newspaper, what are you doing with it?"

What sort of a man—not to say citizen—will such a boy become? Or what sort of a woman will that girl make? Who will do their thinking for them, when their foolish father dies?

When we break—train, discipline—a colt for service, we are careful not to over-load him, lest we discourage and injure him. We lead him gently, handle him kindly, and prove to him that we are no less his *friend* than his master. We should be no less con-

siderate in our treatment of children—of immortal souls. If children be trained to think and to act independently, we may look for originality; while, on the contrary, if forced into narrow channels, circumscribed, and "hushed up," or forced to swallow the dogmas of doctors, priests, and grannies, they will become echoes, imitators, and shadows, instead of "bright and shining lights" in the world. It is a blessed thing to be a brave, bold, daring, self-relying, manly man. It is humiliating to become a miserable slave to Mrs. Grundy, to bad habits, or to a *human* master.

When brave young Crittenden was commanded to kneel on his coffin to his executioners to be shot (in Cuba, where so many young patriotic Americans have been shot), he replied, "I *kneel* only to my God!" How different was it with half a hundred others who, like whipped spaniels, accepted a foreign religion, through a foreign would-be Mediator, and then went down on their knees to be shot and killed like so many dogs.

This world was made for man. It is his to make the most of it. His accountability is not so much to pope, priest, or potentate, as it is to God. Let him make his calling and election sure by complying strictly with all the conditions which secure usefulness and happiness, here and hereafter, by fulfilling all the functions of body, brain, and soul which belong to a manly, godly man.

TALKING, READING, WRITING.

WHEN mothers teach their children to talk, they should require them to speak *distinctly*. When reading, they should speak all their words *clearly*, and when writing every word should be written *plainly*. How very few pay any special attention to these important points! What can be more interesting in conversation than to listen to a clear, well-modulated voice, expressing good sense through a kindly, well-disciplined mind? or, to listen to a really good reader, whether from the Bible, or the Pilgrim's Progress, or Æsop's Fables, if he read or speak with exactly the right accent, and in the right tone and time, it is at least a good substitute for classical music. Why are not all intelligent persons educated to read

aloud? It would be a real accomplishment; far better than a knowledge of all the common games, dancing, etc.

Then as to *writing*. Oh, the *luxury* of clear, round, handsome penmanship! We do not care for flourishes; indeed, they have no business in business letters; they should only be indulged in when "practicing," or when learning to write. If not vulgar, it is egotistical to introduce much flourishing in letter-writing, book-keeping, or anywhere else. A clear, plain round hand is always best, and the one who writes it secures therein, and thereby, excellent mental discipline. By proper care, and by taking the necessary pains to have good ink—not pale-blue, watery stuff, which crucifies one's eyes to read—good pens and good paper, the desired end will be attained.

Then, if a correspondent desires prompt attention, he must give his exact address *in full*, with post-office, county, and State, leaving nothing to be *guessed* at, and inclosing the requisite stamp for a reply, when on his own business; and then having properly directed and posted his letter, he may reasonably hope to receive the answer he wants. Why can not everybody learn to talk *distinctly*, to speak *clearly*, and to write *plainly*?

RESURRECTION OF PHRENOLOGY.

THE London correspondent of the *Graphic*, in speaking of the recent announcements of Dr. Ferrier, to which we have more than once called the attention of our readers, says:

"The astounding discoveries made by Professor Ferrier respecting the possibilities in the hands of scientists in regard to the manipulation of the human brain, have been widely commented upon by the public press. Dr. Carpenter and the President of the British Association, before whom the lecture was delivered, have stated with emphasis that no more important discoveries have been made since Kirchoff, Frauenhoffer, Bunsen, and Huggins developed the capabilities of the spectrum."

Further on, he says:

"The result of these extraordinary discoveries is practically to restore Phrenology to its proper place in the ranks of the sciences. This is admitted by Dr. Carpenter, the great physiologist, who has heretofore been so strong an opponent of Phrenology.

"The advantage which the present experiments seem to have over those of Gall, Spurzheim, and of Combe, arises from the use of chloroform, which in the times of the old phrenologists was unknown. Ferrier guards the disturbing effects of the general activity of the nervous system by lulling it to sleep with chloroform, secure that he will so lessen the sympathetic action which characterizes it, that a specific excitement will produce its own effect, unmingled with any secondary induced activity, which, in a more excitable state of the system, would inevitably accompany it."

[We supposed there must be death before there could be resurrection, and we were not aware that Phrenology had ever died. On the contrary, from its birth it has been a live and growing child. Its foster parents nursed it kindly when the wicked Herods sought to kill it, but, like Moses of old, it grew into the stature of—an accepted science—and now its supporters are as numerous and as respectable as are the Children of Israel. But why did the Herods seek to take its life? For the simple reason that it, like all great discoveries in science, exposed their ignorance and proposed to correct their errors, and give a scientific basis in place of whims and superstitions, for a true mental philosophy.

People, like children, are pleased with something new. Professor Ferrier teaches nothing new in Phrenology only a new and positive method of demonstrating some of the functions of the brain. He will, no doubt, be discounted in the course of a few years, as the vain scribblers of half a century ago sought to discount or belittle Drs. Gall, Spurzheim, Combe, and others. Those who, because of their inharmonious brains and prejudiced minds, wish it dead, will have to wait in vain.]

DR. HALL'S NEW CHURCH.

THE new church edifice for Rev. Dr. John Hall, now in course of erection at the corner of Fifth Avenue and Fifty-fifth Street, New York, will, when completed, be the largest Presbyterian church in the United States, if not in the world. The ground alone cost \$350,000, and the building, it is estimated, will cost \$500,000 more. This is a large outlay; but a much larger building than the one now occupied by this congregation was rendered necessary by the remarkable success which has attended Dr. Hall's preaching

during the six years that he has been officiating in this city. His present church, at the corner of Fifth Avenue and Nineteenth Street, is altogether too small to accommodate the crowds that flock to hear him. In the afternoon, as well as in the morning, of every Sabbath day the pews not only are filled, but camp-chairs have to be placed in the aisles, and still many people are obliged to go away, not being able to find even standing room. We think, therefore, that Dr. Hall's people, who have among their number many of our wealthy and influential citizens, acted wisely in taking measures to extend their popular pastor's influence. A congregation with a building that seats but a little over 1,000 has no right to monopolize the services of such a man as Dr. Hall. It is expected that the new building will be ready for occupancy next November.—*N. Y. Times*.

[How would it do to put less money in these grand church structures, in which men profess to worship God according to the teachings of the meek and lowly Jesus, and more money, time, and service in efforts to reach, educate, and elevate *poor*, "wicked sinners," whom Christ came to save? Eight hundred and fifty thousand dollars! That would go a great way toward civilizing and Christianizing the heathen, who sin and suffer in our streets, our prisons, alms-houses, and "on the rocks," in the near vicinity of Fifth Avenue and Fifty-fifth St. "The *poor* shall have the Gospel preached to them." How?]

HEREDITARY CHARACTER.

THE gross lines are legible to the dull; the cabman is a phrenologist so far—he looks in your face to see if his shilling is sure. A dome of brow denotes one thing, a pot-belly another; a squint, a pug-nose, mats of hair, the pigment of the epidermis, betray character. People seem sheathed in their tough organization. Ask Spurzheim, ask the doctors, ask Quetelet if temperaments decide nothing, or if there be anything they do not decide? Read the description in medical books of the four temperaments, and you will think you are reading your own thoughts which you had not yet told. Find the part which black eyes and blue eyes play severally in the company. How shall a man

escape from his ancestors, or draw off from his veins the black drop which he drew from his father's or mother's life? It often appears in a family as if all the qualities of the progenitors were potted in several jars—some ruling quality in each son or daughter of the house—and sometimes the unminced temperament, the rank, unmitigated elixir, the family vice, is drawn off into a separate individual, and the others are proportionately relieved. We sometimes see a change of expression in our companion, and say his father or his mother comes to the windows of his eyes, and sometimes a remote relative. In different hours a man represents each of several of his ancestors, as if there were seven or eight of us rolled up in each man's skin—seven or eight ancestors at least—and they constitute the variety of notes for that new piece of music which his life is. At the corner of the street you read the possibility of each passenger in the facial angle, in the complexion, in the depth of his eye. His parentage determines it.—*Emerson*.

[And this is *one* way in which our bodies are resurrected. The son is the resurrection of his father, as his father was of his grandfather, great-grandfather, etc., back to the beginning. The resurrection of bodies is constantly going on, and will do so to the end of time. Of course there is a little mixing, but the principle is all the same. Nothing is lost; something is gained.

We wish parents would so arrange things that there should be fewer idiots and imbeciles; fewer knaves and wicked sinners brought into the world by *their* ignorance, drunkenness, and sinning. It would be more in accordance with God's laws to recreate or resurrect sound bodies and sound minds, than the scores who fill our asylums, prisons, and hospitals. To secure good fruits, grass, or grain, we are careful to secure good seed, good soil, and good cultivation. Are not human beings of much greater worth?

"As ye sow, so shall ye reap."

DEATH OF DR. LIVINGSTONE.

THE distinguished missionary and explorer, David Livingstone, is no more, having died in Central Africa while on his way from Lake Bembe to Unyanyembe. The

information has come so directly this time that there can be little or no doubt as to its positiveness. The whole Christian world experiences a pang on account of the loss of so bold, earnest, and efficient a worker in the wilds of Africa, where his labors were expended as much for the benefit of the negro and the suppression of the slave-trade, as for science. In our next number we shall devote space to an appreciative sketch of this useful and good man.

PRE-NATAL INFLUENCES.

ON the 18th of November last a middle-aged lady, with a boy twelve years old—it being his birthday—called at 389 Broadway for a Phrenological examination of the boy. It appeared that the mother had promised to purchase books for the boy, and he consented to call with her at our office with this understanding. But when she had reached the inner office—the examining-room—the boy, suspecting that he was to be questioned, criticised, or to have something done not to his liking, demurred. Indeed, he refused to enter, but was finally dragged in by the mother. He was assured by the examiner that no harm would be done him; that the object was to ascertain, if possible, in what way he could make the most of himself, and that *his* interests were to be considered. After being seated, his mother standing by, he turned and looked her in the face and exclaimed: "*You lied to me to get me in here.*" The mother, half apologizing, said that she had promised to buy him books, and that she still intended to do so.

It will be seen from the above the sort of disposition and training the boy must have had. He was described as possessing a frail or fragile body, with a large, and over-active brain, with a bright intellect, strong social affections, but almost destitute of moral or religious sentiment. He had immense Cautiousness, and hence was shy, suspicious, and with Secretiveness also large, was wary and cunning. He was advised to take a course of training in a military school, where he would be disciplined in body as well as in mind. He readily assented, saying it was just what he wanted.

We need not describe in detail what more was said to the lad, though a full and careful description was given. During our description, finding he was much wanting in Hope, Spirituality, Conscientiousness, and Ven-

eration, we stated that there must have been something singular in the boy's earliest history; that he must have been born under peculiar circumstances; that the condition of the mother must have had a marked effect upon this singular formation; and after completing the examination, we inquired what it was. The mother burst into tears, and said that the boy's father was killed in the war some months before the child was born; that she remained in a most sad and anxious state during all this time; sometimes she was without tidings of her husband for weeks, and finally such tidings were received as completely overwhelmed her; in fact, information which declared her a widow, and her unborn child an orphan! The mother removed to her own father's family, remaining a year or more, when he, too, died, and left all in a comparatively helpless condition. This great grief, added to that of the death of her husband, kept her, as might be expected, in a state of continual gloom for a long period, during which the child was, most of the time, between life and death, the mother without appetite, and the child subsisting upon the least possible amount of food, so that he grew but slowly. Finally, the mother came to New York city, established herself in a boarding-house, where she now resides with this unfortunate son.

We submit the above as an interesting fact in psychology. The mother corroborated our statement as to the particulars of the boy's disposition, and lamented his sad deficiency in morals, but seemed to take pride in his bright precocious intellect.

Question: Suppose this lad should commit some inconsiderate or rash act, violating some civil law, what ought to be done with him?

The phrenologist would say at once that he was morally deficient; that he was not fairly developed, nor fortified against even common temptations. Society would probably say, "Imprison him or hang him."

We leave the subject to the consideration of those who are capable of appreciating such conditions.

RIGHT conduct is that which is approved by the whole moral and intellectual faculties, fully enlightened and acting in harmonious combination.

TRUE philosophy is a revelation of the Divine will manifested in creation; it harmonizes with all truth.

Department of Literature, Science, Education.

STUDY AND REST—A REVERIE.

AFTER a day of hard study I was sitting, late one evening, in a semi-dreamy state endeavoring to rest, preparatory to resuming my studies, when methought I heard in the distance a great confusion of voices. As they drew nearer, I discovered that they proceeded from a company representing the various guardians and attendants of mortals, engaged in active debate. As they approached I began to distinguish the different voices, and to realize from sentences that reached me now and then that the subject of their controversy for the moment was myself. The first voice that became audible to me was that of Prudence, who appeared to be urging my release from some duty for the night, which I found to be that of study. At the same time I saw Ambition moving about uneasily, as if preparing to defend his view of the question, and turning the leaves of some huge volumes, as if collecting evidence. "This person is weary," said Prudence, with a half-defiant glance at Ambition, "and if my wishes have any weight with this assembly, I shall counsel her immediate retirement to rest." "And I," said Sleep, in a deep voice, "command this, for I am Nature's confidential servant, and am also the bearer of sundry penalties, which I am intrusted with authority to inflict if any message is disregarded." Indolence now looked up with a smile of triumph, and was about to speak when Ambition impatiently thrust him aside, and exclaimed, "Who is this Nature that thus presumes to urge upon us her commands and penalties? Indeed, I consider it a case of most flagrant usurpation, and shall look into the matter immediately, and, I doubt not, silence this presumptuous rival! I have assumed control of affairs for the present, and shall not be gainsayed by any petty messenger that may trespass on my territory! As for threats, I scorn them, and the bearer as well!"

Pride now took the floor, and in a dignified manner said, "I shall heartily support

Ambition in the position he has taken; indeed, I am surprized at the disloyalty that exists among you. The advantages derived from his proposed laws and operations admit of no question; and we can not fail to perceive that present comfort is a feeble consideration when compared with the rewards he promises. As the prime minister of Ambition, I am acquainted with all his projects for the ennobling of the human race, and can show you many a glorious star in the firmament of fame that owes its elevated position and lasting brilliancy to his personal aid and invaluable precepts. His presence and counsel nerved the arm and stimulated the courage of—" "Hold!" exclaimed another voice, which I had not heard before; but, on looking around, I found it to proceed from a very plain-looking person, named Industry. "Are you the trumpet of Ambition, through which he thunders his oratorical bombast?" questioned Industry, in a sarcastic tone. "Pray control your soaring fancy for the present, and confine your attention to the business of the hour. As for Ambition, he can not but acknowledge that I have bridged many of the difficulties over which many of his subjects have passed in triumph; and I demand that, in justice, he allows his co-partners in labor to share his glory."

Several were evidently becoming excited, and I began to be somewhat apprehensive, when Experience arose. I observed that in him the impetuosity of youth was toned down to a grave impressiveness, and that he did not attempt to gain attention by noisy acclamation. After a short pause, during which order was restored, and all composed to respectful silence, he began:

"My friends, as one of the oldest members of this society, I venture to speak my mind concerning this matter. You appear too eager for the establishment of individual authority to be altogether just. Some seem to have forgotten that we are all subject to the control of Nature, whose ambassador

Sleep has declared himself to be, and whose authority they seem disposed to set at naught. Concerning Ambition, his triumphs, both literary and military, are necessarily of a perishable nature. They may flourish for a time, but as for the former, its brightness is eventually destined to be obscured by the dust of oblivion, because of the absence of those vital principles upon which true literary fame must be founded, namely, the elevation of the intellectual and spiritual, and the purification of the moral nature of man. And concerning the latter, though its heroes possess unsurpassed genius, and rear for themselves monuments they deem imperishable, the martial glory that is fed by the agonies of bereaved hearts and the spoils of ravished nations can not preserve its luster

through the succeeding ages that herald the dawn of enlightened justice and universal refinement; but, as the years roll on, many of the stars that still sparkle on the heights will fall, and those that remain will be discerned by future generations only through a mist of blood and tears."

At this point, I, who was the first cause of this extended controversy, saw that they had wandered so far from the original subject, that my case still remained undecided; and was about to betake myself to my books once more, when I found that Sleep had stolen a march upon me, and, by some means unknown to me, had succeeded in weaving a mystic web over my brain, in which my ideas became so hopelessly entangled that I was fain to obey his bidding, and retire to rest.

EDITH LYSLE.

THE SHAKER PROBLEM—No. 3.

DEAR EDITOR: My reasons for not sooner noticing the brackets so profusely interspersed among my answers to your twenty-five questions in the last August number of your JOURNAL, are the sickness and decease of a brother, which claimed my attention. If agreeable to you, I now propose to notice those of most importance. They are like little shrubs that one grasps while falling down a declivity, which, when taken hold of, immediately give way, when another and another is clutched with the same sad result; but they serve the good purpose of easing the fall.

Now, the Shakers are spiritually right or wrong; if wrong, it becomes the duty of those who perceive it to point out wherein; if right, it is obligatory on them to make it manifest to the world by letting "their light so shine that others, seeing their good works, may also glorify their Father in heaven."—Matt. v. 16. It is an old saying but true: If you wish to learn your faults, listen to what your enemies say; but I prefer a candid friend, whom I take you to be, and hope that you, or some writer for your JOURNAL, will continue to point them out without reserve.

Bracket No. 1. We want with us in God's Kingdom only such as are striving to be good. You say, God wants (in his kingdom) all mankind—good, bad, and indifferent(!) What a kingdom! What! are not the sheep to be separated from the goats? are the good not to be distinguished from the willfully bad?

2d. You ask: Was it the righteous or sinners Christ came to save? Ans. He came to save sinners *from* their sins, not *in* them. The saved are those who find a visible order of God, and these confess their sins, forsake them, and live free from sin. Those who will not do this have not power to cease from sinning, are not saved, and must be classed among the goats, and can not enter God's kingdom.

3d. "Physical reform is best continued through right generation." While I yield to you the palm in physical knowledge, I must not be censured too severely for entertaining some scruples in regard to the position here assumed. Christ and his followers advocated and practiced the reverse: *regeneration*, not *generation*—right or wrong. If they were mistaken, then are we. Jesus Christ, our exemplar, gave few lessons on mere physics, though being "made in all respects like his brethren;" but of soul reform he was the teacher of all teachers. The 144,000 that followed him were *virgins*.

4th. Of the wedding garment, you ask if we are sure we are right? Ans. To us the evidence is clear. Some of the invited guests could not control their selfishness. The less guilty begged to be excused; but the reply of the married was to the point, "I have married a wife, and therefore can not come." From these examples it seems obvious that the rejected were not self-controllers, but were "sensual, having not the spirit; walking after their own lusts,"—Jude.

5th. You ask how we know what Zion expects? "Have you [we] been there?" Most assuredly; we are there now.

6th. You say, Let Shakers beget Shakers, etc. This they are doing; but not in a natural, generative, or worldly manner. That would be impossible. They must cease to be followers of Christ, and become worldlings, before they can do so. They would thereby become "children of this world, who marry and are given in marriage," and would cease to be among those who are counted worthy to obtain the resurrection from the dead, where they neither marry nor are given in marriage, but are as the angels [not yet angels themselves, but like the angels].—Matt. xxii. 30. They would be like the young widows whom Paul advised the Church not to receive, "For," says he, "when they have begun to wax wanton against Christ, they *will marry*, having damnation, because they have cast off their first faith" [which was not to marry, but to live a pure virgin life, after the example of Christ].—Tim. v. 11-14.

7th. Shakers are something besides spirits—will notice this by-and-by.

8th. You ask, Why we sit in judgment? "Do ye not know," says Paul, "the saints shall judge the world?" If the followers of Christ—"though in the world, yet not of the world"—are the saints, and those who do not follow him are the world, why should the latter complain of being judged by the former? Or, shall the world judge the saints?

9th. You say of my fifth answer: It is both unscientific and unscriptural; that there is no danger of the world being burned in the way the Shakers seem to fear.

Assertions unproved always bring more or less suspicion on one's solid arguments. It is far easier to say a thing is unscientific than to prove it to be so. The earth contains the area named, more or less, and that population increases on its surface in a given ratio is indisputable; and though it contained double the area named, the reasoning would hold good; and although *you* may have other means to stay the tide of population, it is still evident that the proposition is mathematically scientific. It is not the Shakers who fear a literal conflagration of the external world. Now, those who are really concerned for the continuance of the world, let them advocate the Shaker or Christ plan, which is to burn up the world in the human breast; and in proportion as this is done, which must be gradual, propagation will be checked, and the world con-

tinued. Either this, or wars and pestilence, greater than the world has ever known, are all that can continue the human race on the earth five centuries more! Else there is no truth in mathematics, nor in effect following its cause.

10th. "Oh, the egotism!" etc. "We *know* that we are of God, and the whole world lieth in wickedness."—1 John v. 19. Was the beloved apostle an egotist? If he was, so are we, because we know the same that the apostle John did.

11th. "So few!" you exclaim; and then add: "Were *you* appointed to sort the acceptable ones?"

Ans. Certainly. If the saints, the true followers of Christ, who constitute God's kingdom on earth, are not to judge who are acceptable, who shall? Must it be worldlings? Perhaps you will say *God*. Very well; but how? It must be God in the seeker, or God in the world, or God in the saints—which? But you say, "Go slow, Mr. Shaker, and quote the Saviour, 'Judge not, that ye be not judged.'"—Matt. vii. 1. This caution Christ gave to brethren who were equals, whose first work was to remove the beams from their own eyes. Christ, while on earth, was the seat of judgment for the world. This judgment he gave to his successors when he left, and it still remains with his true followers. Now, what say ye?

12th. Christ was a Communist. Ananias and Sapphira got into their difficulty by their dishonesty. There are many Ananiases and Sapphiras, in this day, struck dead to the spirit, carried out and buried in the world.

13th. You ask, "Do not the Shakers own and let out land as other professed Christians do?"

Ans. Not at all. We have said Shakers own no land by absolute right and title. They once had this right, but it passed away from man in the general consecration to God and his service, reserving to themselves, and to you, and to your children, and to all nations, peoples, kindreds, tongues, or color, the right of *USE AND OCCUPANCY* who will confess and forsake their sins, and follow Christ in the regeneration by leading, like him, a pure and holy life. *Any one, every one*, the whole world over, can come and occupy this consecration just as freely as those who now occupy it by living the pure life above stated. Is this the way other professed Christians do? If so, then they are Shakers.

But do they not sell land? you pertinently

inquire. If they do, the consecration only changes its form. Suppose 100 acres of land builds a house, no one nor ones have a personal right to the house any more than they had to the land. They have the right of the *usufruct*—i. e., to use and occupy it so long as they remain true to the covenantal compact, and no longer. But any human being now existing between the poles has the same right, on the same conditions. Thus, you see, the principle of selfishness is destroyed to an extent nowhere else accomplished under the shining sun. Are we now understood? Is this the way other professed Christians do?

14th. Emasculation. Is, like Paul's circumcision, of the heart, in the spirit, and not in the letter.—Rom. ii. 29. Outward emasculation would avail nothing, but in the heart everything. The eunuchs for the kingdom of heaven's sake are such as in heart deny themselves, not such as externally incapacitate themselves and retain an adulterous heart. Now take the vote, if you please.

15th. "Those who will not follow Christ he can not save," you repeat, interrogatively. Can not? If omnipotent, why not?

Ans. 1st He is not omnipotent. He is not the father, but the son of the father. He is what Paul tells Timothy: "For there is one God and one mediator between God and man—the man Christ Jesus."—1st Tim. ii. 5. He can't be mediator between two and be either of the two himself. Though a chosen man, he was between God and mankind. Since it has pleased the Father to bestow on man freedom of thought and action, and since salvation depends on man's obedience to the son, it follows that the son can not save the willfully disobedient. This is the "why not."

16th. "Pauper children." The Shakers do not depend on pauper children to keep up the institution, but on finding a few "self-controllers" among the mass of mankind.

17th. I will now notice bracket 7. Shakers are something besides spirits. It would have been more true and to the point if you had said Shakers are something besides *bodies*. Bodies are only fictitious, fleeting, fading tenements or present coverings for the real Shaker; they exist for a moment and disappear. If there is any truth in philosophy, or if the deepest thinkers of this or any other age have found a truth on which all agree, it is the fact that the body forms no part of the man. If this be true, then, our friend is mistaken in saying Shakers are something besides spirits. All that I have noticed agree and have enun-

ciated the fact that the *ego* and *non ego*, the spirit and body, are contradictories, and distinct; that the phenomena of each are governed and controlled by different laws. Socrates, in his dialogue with Alcibiades, maintains it. Bacon and Descartes, fathers of modern philosophy, affirm the same. Locke and his personal friend, Le Clerc, adopt the same. Reid says: "They (the mind and body) are separated by the whole diameter of being." Laromaguere: "Between an extended and unextended substance there can be no connecting medium." He, with Socrates, denies that the body is any part of the man; and Plato says: "The soul is in the body like a sailor in a ship—that the soul employs the body as an instrument, but that the energy, life, or sense is the manifestation of a different substance," etc. All agree with Laromaguere that "the unextended (the mind) can have no connection by touch with the body." He thus disposes of the plastic medium between soul and body that some contend for: "This hypothesis is too absurd for refutation. It annihilates itself, for between an extended and unextended substance there can be no middle existence, these being contradictory. If the medium be neither soul nor body, it is a chimera; if it is at once body and soul, it is contradictory; or if, to avoid contradiction, it is said to be like us, a union of soul and body, it is itself in want of a medium."

So, my dear friend, you must perceive that we are something besides body. But as it is to us as the ship to the sailor, it needs some attention, and as this seems to be your greatest concern, go on and mend up the leaky vessels and build new ones; we can sail more safely in a good ship than a poor one. But let us agree as to our prerogatives; while yours is with the ship, ours is with the sailor—then let us fraternize. While you are mending up the old hulks and making new ones, you must permit us to trim the sails and show the sailors which way to steer to the haven of rest and harbor of peace—peace, sweet peace! which none but the truly honest cross-bearer and follower of Christ can ever find.

Kind friend, I have written the foregoing with a subdued heart, as it were by the side of a dying brother, with a deep sense of the little span of time allowed me here, sincerely and earnestly, and in the kindest spirit of true friendship for yourself and the many readers of your excellent JOURNAL, hoping that some may be induced to come and see if these things are so.

H. L. EAPES.

HINTS ABOUT SPONGES.

EVERY school boy and school girl knows what a bit of sponge means at sight, its aid in cleansing the slate of his or her efforts in computation or in off-hand drawing being regarded quite indispensable. But very few, we think, of our young readers have yet learned

Gould class sponges with vegetables, while Johnston and Bowerbank assert for them the animal nature. Like plants, they remain attached to one point during the whole of their undisturbed lives, and when injured in any way there is no indication of pain or sensibility; and they do not appear to possess the power of voluntary motion, a characteristic of animal life.

Their resemblance to animals consists in the structure, and so marked is that resemblance that the naturalist is usually disposed to classify them as such. Taking the common sponge as found in its ocean bed, we find it made of a tough membranous tissue ramified by a net-work of fibrous-horny matter, with numerous channels and spaces of different sizes within the substance of the sponge, while at the surface are innumerable minute openings or pores, with here and there a large opening. This tissue, with its included fibrous network, constitutes the skeleton of the plant or animal, and when alive it is filled up with a thin gummy substance, very like the white of an egg. When the sponge is removed from the water this jellylike fluid drains away, and the sponge dies. Examined in the living state beneath the water, a steady current is seen to issue from the vents or large openings on the surface, while a flow of water as steadily proceeds inwardly through the pores.

Sponges vary much in form; in some the *vents*, or large openings, are disposed in little conical prominences like the crater of a volcano; some have the shape of a hollow cylinder, which, hanging from an angle of a rock, has its pores all upon the outer surface, while the vents open into the interior, and their united discharge is made from the lower end of the cylinder. Sponges may be multiplied by artificial division, each section becoming a new growth. They propagate naturally by detaching little round gelatinous bodies called *gemmules* from their tissue, which

swim hither and thither, and at last fasten on the ocean rock and begin the process of development.

These singular formations are found on almost all shores, and not only in the sea, since



A SPONGE TAKEN NEAR THE STRAITS OF GIBRALTAR.

what a sponge is and how it is obtained. The scientific name of this family of organisms is *spongiæ*, or *porifera*, and whether belonging to the animal or vegetable kingdom is a point not well settled among naturalists. Agassiz and

one species is peculiar to fresh water. The main sources of the supply which meets the demand of commerce are the Mediterranean and the Bahama Islands—sponges are more numerous and of finer quality in the warm regions of the globe than in cold,—and are obtained mostly by divers, trained for the purpose from childhood.

After removal from their ocean home, sponges are prepared for the different uses of civilization, first, by being soaked in dilute muriatic acid, which disposes of the limey and silicious matter pervading their substance; then they are bleached and beaten. Smyrna is the chief

place for the export of the fine, delicate sponges we see in the drug shops. The coarse, rough articles in common use for washing carriages, horses, and for performing duty in the kitchen, come mainly from the Bahamas.

The engraving is a view of a singular and very beautiful sponge, taken from the bottom of the ocean with a dredging apparatus by an English scientific expedition off the Straits of Gibraltar. This sponge, called the *Rosella celata*, was secured at a depth of over 2,900 feet below the surface; its peculiar characteristic is the possession of an outer veil of delicate filaments extending to a considerable distance from the body of the sponge. D.

TIMBER AND ORNAMENTAL TREES—HOW TO RAISE THEM.

BY DARIUS H. PINGREY.

THE farming lands of our country form a grand estate, whose wealth can only be realized and developed by an industrious and enlightened agricultural people. One of the greatest wants of the present is some incentive to stimulate every landholder in the East, and especially in the West on our vast prairie regions, to give practical attention to the subject of growing timber and ornamental trees. We need these trees for fuel, for building purposes, for fencing, for the mechanical arts, and for shade and beauty. The value of the timber used for fuel annually in this country is \$75,000,000, and for fencing \$150,000,000. The number of railway ties in present use in the United States is 150,000,000. The average yield per acre of timbered land is 200 ties; hence, 750,000 acres of land has been cleared to furnish the present supply. Railway ties last about five years; therefore, 30,000,000 ties are used annually in the repairs of railways, taking the timber on 150,000 acres. There is consumed in the manufacture of rolling stock the timber of 350,000 acres, and the supply of 500,000 acres more for other purposes every year. Our railways are stripping the country of 1,000,000 acres per annum, and the demand is fast increasing. This is but one cause of the deforestation of our country which has been going on for the past decade. The production of wood for fuel and the mechanical arts had, heretofore, been almost neglected, on account, probably, of the vague views prevalent with regard to the growth of timber. Now there is an awakening, and American farmers are becoming interested in tree culture.

In Europe the forest belts are planted on the

hills and mountain sides, because the rich valley lands are demanded for the production of food for the dense population. But few varieties are cultivated. The walnut takes preference for permanent growth, the nuts of which are made into flour and used as bread. Different varieties of evergreen trees grow in the various sections of Europe. The favorites, in general, are the Austrian black pine and the Norway spruce. The black locust has been exported from this country to Europe, where it grows with great satisfaction and profit to the landholders. The proprietors of land in Europe are now paying much attention to the honey locust for hedges. The European larch is native in the forests of the Tyrol, and is adapted to various climates and soils. The valleys and mountain sides of the Tyrol are covered with this larch. The European larch has generally been planted in great Britain with good success. The greatest wealth of some of the Scotch estates consists in their forests of planted larch, which bring a large annual income to the land proprietors. The plantations of the Duke of Athol, in Scotland, are famous, and have been the means of stimulating to extensive planting of this tree in other countries.

In Baden, and in other German states, and in some of the Departments of France, the law compels the planting of a tree in the place of the one cut down along the roadside; in this way, miles of rows of shade trees line the roads, making pleasant shaded walks through all the towns and villages.

The seeds of all nut-bearing trees should be planted in the fall in ground well prepared

with plow and harrow. Mark the ground out in a similar manner as for corn. Drop the nuts from one to two feet apart. It is advised to plant acorns, hickory, and chestnuts, as soon as they fall; cover two inches deep. Walnuts should be covered three inches deep. Always mulch the rows with straw. Plant on dry land, and cultivate three years, after which the plants will take care of themselves. The European larch can not be too highly recommended. It grows rapidly, is strong and durable. The tree is beautiful, and grows as straight as the masts of a ship. The wood is valuable for almost every purpose, from a telegraph pole and farming timber to the finest cabinet-work.

The Missouri Railway Company has inaugurated a system of tree planting between Lincoln and Lowell, Nebraska, a distance of 120 miles. Their last experiment is of special interest to the farmers of the country. Their method is as follows: the prairie is broken up the year previous to planting. In the spring the ground is planted in a variety of ways, according to the age and condition of the trees. Some are laid in a trench made by plowing. The following is the list of the number planted, variety of forest trees, and the result:

Ash, two years old.....	20,000
Box elder, two years.....	11,000
Honey locust, one year, hedge.....	144,000
Soft maple, one year.....	18,000
Soft maple, two years.....	60,000
European larch, two years.....	72,000
Scotch pines, transplanted and not pruned.....	20,000
Norway spruce, transplanted and not pruned.....	6,000
Cottonwood sprouts.....	28,000
Cottonwood cuttings.....	82,000
White Willow cuttings.....	92,000
Total.....	553,000

A subsequent examination of the trees gives the following percentage alive and in a thrifty condition: Ash, 98½; box elder, 92; honey locust, 92; soft maple, 83; European larch, 82½; Scotch pine and Norway pine, each 80; cottonwood cuttings and sprouts, 72; white willow cuttings, 75; giving an average loss of 15 per cent., most of which is found in the evergreens and cuttings. The lowest percentage of loss is found in the ash. The railway company has decided, therefore, to refill with one and two year old ash trees.

The following is a list and measurement of varieties growing on an Indiana plantation:

	Feet.	In.
Catalpa, planted 15 years; circumf.....	5	3
Ailanthus, " 24 " " ".....	5	6
Tulip-poplar, " 22 " " ".....	5	6
Sassafras, " 40 " " ".....	5	6
Cottonwood, " 42 " " ".....	5	0
Red oak, " 50 " " ".....	10	9
Black walnut, " 15 " " ".....	3	6
White pine, " 19 " " ".....	3	6
Chestnut, " 17 " " ".....	4	6
Black locust, " 38 " " ".....	8	0

The following grow on an Ohio plantation:

	Feet.	In.
European larch, planted, 20 years; circumf.....	2	9
Paper birch, " 20 " " ".....	2	6
Red cedar, " 20 " " ".....	2	3
White elm, " 20 " " ".....	3	6
White pine, " 20 " " ".....	3	6
Norway spruce, " 20 " " ".....	3	6
Australian pine, " 20 " " ".....	3	9
Ailanthus, " 20 " " ".....	3	9
Burr oak, " 20 " " ".....	3	9
Silver poplar, " 20 " " ".....	4	3

These have grown without special cultivation, but others, in cultivated ground, measure as follows:

	Feet.	In.
European larch, planted, 20 years; circumf.....	4	6
White pine, " 20 " " ".....	3	6
Paper Birch, " 20 " " ".....	3	6
Deciduous cypress, " 20 " " ".....	5	0

Timber trees, in general, increase their wood-making capacity in about the same ratio as the square of the number of years indicating their age. The third year they make nine times; the fifth year, twenty-five times; the sixth year, thirty-six times; and the tenth year, one hundred times the amount of wood they make the first year. Trees grow more rapidly as they grow older, and, therefore, should not be cut down till they have grown ten years or longer.

In Europe very little split wood is used for fuel. Small branches, from an inch to three inches in diameter, are the usual size for fuel. Cultivated trees are often cut down, but the cutting is managed as follows: Suppose the landholder has 50 acres of timber, he will cut five acres the first year and five the second, and so on for ten years, till he has gone over the whole; then he begins again the same process, commencing where he first began.

It is difficult to advise what varieties to plant. A few suggestions may be appropriate. The white and blue ash are especially valuable, and should be extensively cultivated. This timber is used for agricultural implements, for furniture, and for carriages. Its cultivation must be very profitable. The black walnut is valuable for its use in cabinet-work. The American chestnut is useful, both for its excellent timber and valuable fruit. The walnuts and the chestnut do not transplant well, and should, therefore, not be moved.

Cottonwood trees grow readily from cuttings, and are particularly suitable for wind-brakes and shelter for orchards. The ailanthus thrives well on hard and stony soils. Its wood is well fitted for cabinet-work. The hard, or sugar maple, is valuable for its wood and saccharine juice. The box-elder grows more rapidly than the cottonwood, has a good quality of wood, and, lately, has engaged

public attention as a sugar-producing tree, giving promise of rivaling the sugar maple in producing saccharine juice. The white and red elms have a national reputation as ornamental trees; the red elm is much used in the manufacture of carriages. The white willow is useful mainly as a wind-brake. The Scotch, white, and Austrian pines are the best for general cultivation. The Scotch pine is especially adapted to general culture. The Norway spruce is very suitable for belts for the protection of orchards. The white and black spruces are especially valuable as ornamental trees; the hemlock should also come under this head, as it is one of the most beautiful evergreens. The beauty of the hemlock is not known; if it were, this tree would become a general favorite.

The cultivation of timber trees in this country will be very remunerative, and must ere long receive due attention. In Hanover

there are 900,000 acres of wood under State management. One-fourth of the area of Prussia is in forest, one-half of which is in private hands. The forest administration in Thuringia, and the district of the Hartz Mountains, is most perfect and the best in the world. The duties are imposed, in districts, on a carefully organized body of officers, controlled and directed by a forest director. Our people should be incited to preserve the natural forests and cultivate artificial. It is maintained that, in order to accomplish this, the elements of forest culture should be taught in our common schools.

Evergreens will enhance the value and beautify the land; planted in our yards, they show taste, refinement, and progress. Where home-surroundings have beauty, there we find contentment, industry, and happiness — there we behold the beautiful and the symmetrical; our feelings are refined and our lives made happier.

SOURCES OF OUR ENGLISH.*

THOUGH in the past our colleges and high schools have made the study of ancient languages a specialty, and considered proficiency in them as a test of scholarship, this excessive devotion to the writings of a "day that is dead" is now passing away, and increased attention is given to the study of the English tongue. All ordinary scholars are aware that our language is the offspring of the union and interunion of many distinct tribes and races, and that from every ancestor it has taken some noble and grand qualities, as well as some troublesome and teasing peculiarities. We can not catch up by the simple hearing of the ear all the richness, flavor, quaintness, or force* of the words we daily use; it is necessary to learn their family history, native, home, and foreign travels before we gain the power over them that comes from long acquaintance.

Three-fourths of our language is Anglo-Saxon in its origin, yet a very small proportion of students pay any attention to learning this element of their mother-tongue; probably not one in a hundred of the common or even of the grammar-school teachers throughout our country's length and breadth ever purchased or studied even an elementary work upon Anglo-Saxon. The "Hand-book of Anglo-Saxon De-

derivatives" is exactly fitted to give young students a good knowledge of words in common use, and such a taste of the habits, dress, and manners of these quaint peoples, as will incite them to pursue the subject in more advanced works; it can be taken up and taught by any intelligent person without previous study of the subject; hence we heartily recommend the book as an introduction to that element which "forms the root, life, and beauty of the English tongue."

Older students, desirous of more than a speaking acquaintance with their native language, would find themselves richly repaid by the earnest perusal and diligent conning of "Marsh's Origin and History of the English Language." This work takes up the subject from the reign of Henry III., and, extending its researches to Elizabeth's era, embraces a period of about four hundred years. The author says, "The history of this philological and intellectual progress is the too vast theme of the present course; and if I shall succeed in conveying a general notion of the gradual living processes by which the English tongue and its literature grew up, from the impotent utterance and feeble conceptions of the thirteenth century to the divine power of expression displayed in Tyndale's version of the New Testament in the sixteenth, and the revelation of man's moral nature in the dramas of Shak-

* "Hand-book of Anglo-Saxon Derivatives," Appleton & Co., New York; "Origin and History of the English Language," Scribner & Co.

speare at the commencement of the seventeenth, I shall have accomplished the task I have undertaken."

By copious extracts from early writings, including the "Chronicles of Layamon," "The Ormulum," "The Vision of Piers Plowman," and early translations of the Bible, the great changes through which our vernacular has passed are amply shown.

Speaking of translations, Marsh remarks, "Notwithstanding all that has been said, by Johnson and others, upon the influence of translation in corrupting language, I believe there is no one source of improvement to which English is so indebted as to the versions of classical authors which were executed between the middle of the sixteenth century and the death of Elizabeth. English, though much enriched, was still wanting in copiousness, and there existed no such acquaintance with Anglo-Saxon that any of its defects could be supplied from that source. Hence, Latin and French were the only fountains from which scholars could draw, and translations from these languages not only introduced new words, but, what was scarcely less important, new combinations of words for expressing complex ideas. The

variety of subjects discussed, and of styles employed by the classical writers, obliged the translators, not only to borrow or to coin new words, where no native terms existed for the expression of the thoughts they sought to render, but to seek in English literature, new and old, in popular speech, and everywhere, domestic equivalents for a vast multitude of words whose places could not be supplied by Latin terms, because these would have been unintelligible. Hence these translations did not merely enrich the language by an infusion of new philological elements, but they gathered up, recorded, and thus preserved for future study and use, the whole extent of the vocabulary then known to the English nation."

This quotation is a good specimen of the style of the work, and the subject is discussed thoroughly and still as concisely as consistent with clearness and breadth of treatment. The lingual facts and literary illustrations necessarily employed in such a treatise are drawn from sources not accessible to scholars living away from the great literary centers. Whoever, therefore, wishes to know the history of the English language, will do well to study it with Marsh.

AMELIA V. PETIT.

FREE RELIGION IN AMERICA.

WHICH WILL PREVAIL—JUDAISM, ROMANISM, OR PROTESTANTISM?

AFTER the Evangelical Alliance, came a Conference of Free Religionists in New York. In this was discussed various questions, from the most radical points of view. Here is a specimen at the opening, by the Rev. O. B. Frothingham, on "The Outlook of Religion in America." In the course of this address he said:

Religion is the great question of the day in all countries. The religious aspect of the question invades all social topics. What is the religious outlook in the United States? There is a little Fetichism here; there is Braminism, and there is Buddhism, too. These have, however, no future. There is one of the Old World religions that has entitled it to something like respect, and which exists in the greatest city in the New World, the peer in outward demonstration, at least, of its favored child. This is the old faith of Moses—the faith of the Hebrews. Has Judaism a great future in America? That it will not die soon is a matter of course. Judaism does not try to make converts. It stands on its dignity. It has a future,

but it is in the departing more and more from the old faith. It is becoming more and more theistic. The mission of the Hebrew faith will be in the New World to present the most perfect theism the world has ever seen. The day will come. It is at hand. We can not say that Judaism will be the future religion for America. In scope it narrows itself down to Christianity. Let the audience, then, look at Christianity as it is made up in

THE DIFFERENT SECTS.

The figures of the last census give the number of professors of each faith as far as they can be obtained under such circumstances. They are as follows: Methodists, 6,500,000; Baptists, 4,500,000; Presbyterians, 2,500,000; Roman Catholics, 1,990,514; Congregationalists, 1,117,000; Protestant Episcopalians, 991,000; Lutherans, 970,000; Reformed Church, 431,700; Reformed Dutch, 227,000; Universalists, 210,840; Unitarians, 155,471; Mormons, 87,838. There is a total population of these sects of 21,665,062, and the population of the country is 38,558,371. Now, every one of

these sects, with probably the exception of the Methodists, would quarrel with these figures. Romanists would say that they have 5,000,000, or perhaps 10,000,000. A broad distinction is always made as to these figures, and it is likely that, as far as Romanism is concerned, these figures are correct, because as far as the professors of that faith are concerned, they are very difficult to number.

IS ROMAN CATHOLICISM

to be the religion of America? Is Romanism to have the charge? It is very strong; it is increasing in strength; its numbers are far greater than in the census. The churches are numerous and costly; the congregations are very large. The priests are learned and very often devout men; and, in many respects, very noble and very exemplary men. Its services are attractive, and appeals very largely to the imagination. It promises to tired men a rest and a freedom from doubt. Its organization is absolutely perfect, the result of 2,000 years of continuous study and careful practice. Why, then, should Romanism not be the religion of America? Is it a religion inconsistent with republican institutions? Not as a religion. If we could pick our Catholics, then the Catholic religion would be eminently fitted for a republic. What better Catholic need there be than Father Hyacinthe? Why, then, should Romanism not be the religion of this country? This is the reason: Rome had the supreme power and lost it. Rome and Christianity were synonymous terms. She had it all. No power has ever yet had supreme power and lost it and regained its hold. Romanism, too, is an empire—it is a state of domination. The chief priest is not only a king, but he is

THE KING OF KINGS.

Its cardinals are princes; its officers are diplomatists; it unlocks Cabinets; it has a political policy of its own; it has political ends in view; and, being an empire, it can not exist in a republic. It claims, too, an authority over the conscience, and this is opposed to republicanism. What right have we to assume that we are to have a republic always in America? What right have we to assume anything else? The jealousy of Cæsarism; the determination of the workingmen to come forward—this, with other guarantees, are certainties for the republican form of government. Another reason: The country has just come out of a war that we have spent millions of money and thousands of lives in. For what? Simply that there may be no separation between North

and South? No, but because republican institutions were to be kept and preserved in North and South. There is one more reason why Romanism can not be the religion of America. Catholicism is the religion of the Latin race; it is the religion of Ireland; it is the religion of the Celtic race, wherever that race is found; it is the religion of no other. Think of England at the knees of the Pope! It is not the religion of the Anglo-Saxon race. The German race, which has just subdued the Latin race, is not Catholic. There would scarcely be a Catholic church in America but for the Irish on the one side, and the Mexicans on the other.

ARE THE IRISH TO RULE

on this Continent? Are the Mexicans? Not yet. For these reasons Catholicism is not to be the religion of America. Is it likely that either of these Protestant sects will absorb the rest? The Methodists think so. Protestantism needs all the sects, and more. They represent every shade of thought. Human nature is a harp of a thousand strings. What does this Evangelical Alliance mean? Is it not to place it as a compact and marked body? The Alliance has been at work twenty-seven years, and, after all, it is only an Evangelical Alliance. One-half the sects are left out. [Unitarians, Universalists, Swedenborgians, Quakers, Shakers, Mormons, Perfectionists, Roman Catholics, Jews, and others.] It is only a union of the narrowest and straightest of sects against Romanism on the one side, and infidelity on the other. To include all Protestants they must give up their theology. Where, then, are we in the religion of the future?

OUTSIDE OF ROMANISM,

outside Protestantism, there is a large, confused, but earnest religious power. First, there are the Spiritualists [said to be some millions]; second, there is literature; third, there is science. Mr. Frothingham explained at length the effect of these three departments of human effort. What are we to say of the religious outlook of America? In the first place, it is neither to be Roman Catholic nor Protestant, nor technically Christian. In the next it will be democratic. In the next it must be sectarian. In the next it must be practical. By that he did not mean a power that was to patronize the world. Religion is to be identified with society and its social welfare. Religion is to be social science. Religion is to be social and political reform. As religion is to be the aspiration of the individual, so religion is to be the aspiration of society. One thing more—the religion of America is to be free.

It is not to be Jewish, Mohammedan, or Christian; it is not to bear any particular name; that it is to be human, a religion of humanity. It is to be a

CONSECRATION OF THE HUMAN MIND to its great uses. I believe in religion more and more. I think the past has but shown us religion in its infancy.

[If we should ask Brigham Young what is to be the future religion of America, can there be any doubt as to his answer? He would say Mormon, or "Latter-Day Saints of Jesus Christ." The Shakers see "evidences" in Spiritualism, and in the increasing number of divorces, etc., that we shall, sooner or later,

drift into celibacy, and wind up human existence on this planet in Shakerism. So of each of the sects. All are working with great zeal, if not with good judgment, to bring the world to *their* views, into their fold, and into their heaven.

Looking at man from a phrenological standpoint, *we* see him rising from his present sensualism into a higher mentality, and culminating in the perfect man God intended him to be. Buddhism, Mohammedanism, Judaism, Romanism, Protestantism will have their day, and man will outgrow his sectarian creed. Whether he can ever outgrow Christianity, is a question which no man of this generation can decide.]

THE GOOD, TRUE, AND BEAUTIFUL.

AS in the physical world there is the correlation of the forces Heat, Light and Electricity, so in the spiritual world there is a kind of correlation of the three great spiritual forces, the Good, the True and the Beautiful. The soul, in seeking for the working of these forces in itself, that it may thereby obtain results either good, or true, or beautiful, and in seeking to bring the manifestations of these forces under its observation, can not pursue one to the exclusion of the other. Let it start on its pursuit of the Good, holding that as the great object to be obtained. The first step is to place itself in right relations to God—the great fountain of the Good. Certain duties attend these relations, the duties of the Christian life, embraced in the commands of love to God and to man.

If the soul love God it must endeavor to keep all His commandments. In order to do this it must have cognizance of them. If it love man it should know its duty to him that it may perform it. It is compelled to pursue the True in this direction of religion; it is compelled to reach after the "beauty of holiness."

The word of inspiration says: "*Whatsoever things are true, whatsoever things honest, whatsoever things just, whatsoever things pure, whatsoever things lovely, whatsoever things of good report, if any virtue and if any praise, think on these things.*" Hence it is the Christian's duty, so far as lies in his

power, to pursue truth of every kind, the beautiful of every kind—truth in science as well as in religion; the beautiful in nature and art as well as the "beauty of holiness."

Let the soul make the True the great object of its pursuit. The more numerous the phenomena observed, the greater will be the facilities afforded to the pursuit.

The soul is bound by the laws of its own reason to accept one class of facts as much as another; the truths of the spiritual as much as those of the material universe.

Evidence of any kind, furnished by phenomena within reach of its observation, it can reject only by doing violence to reason, or through some incompetency of itself. Some phenomena of the Good take place within the soul itself, and can not be so well observed and understood if not experienced by the observer, as otherwise it could be. Hence a man can not be a perfect scientist without being a Christian—without pursuing the Good. Nor can he be successful as a scientist in obtaining truths which relate to the Beautiful without pursuing the Beautiful.

Let the Beautiful be the object of pursuit. What numberless beauties cluster around truths both in the material and spiritual worlds. Ah! the soul must pursue the True if it would reach the Beautiful. There is no higher beauty than the "beauty of holiness." It must pursue the Good. No artist is fully prepared for his work unless his soul is illumined by the Divine presence. Without

this, numberless beauties will be forever hidden from his gaze. There is no perfect esthetical culture without the pursuit of the Good and the True!

Ah! if each individual soul were reaching out constantly and simultaneously for the

Good, the True, and the Beautiful, how soon would begin to result harmonious development of all the faculties; how soon, in spite of the Prince of Darkness, the deserts in human life would rejoice and blossom as the rose!

EMMA M. BELL.

AGRICULTURAL HINTS.

PEAT AS FUEL.—The threatening failure of the coal supply in England has quickened the interest of investigators in the production of an artificial fuel which shall at least avert so great a calamity as the exhaustion of the mines until an indefinite period in the far future. Some enterprising spirits have been experimenting with peat, or turf, and it is reported from London that a company is being organized in that city for the purpose of working the extensive peat fields recently discovered in the Highlands. If the experiment should prove a success, it will doubtless lead to numerous similar organizations all over Great Britain, and especially Ireland, where immense fields of this combustible are known to exist, and for centuries past have been the main resources for fuel to the poorer classes. The company alluded to intend to use what is called the Clayton process of preparation, the main feature of which consists in thoroughly breaking up the fiber of the peat and converting it into a pulp. This, when dried in the sun or by artificial heat, becomes a solid mass and as hard as bituminous coal. For heating purposes this conglomerated peat has been already tested, and found to be fully equal, if not superior, to coal, while for some manufacturing purposes, such as iron smelting, it is preferable, owing to the absence of sulphur and phosphorus. In illuminating qualities it is also superior to bituminous coal. It makes a clear, cheerful fire in the open English grate, and is free from smoke and offensive odors, which are the chief objections to coal for domestic purposes. The experiment is a very important one in the present critical condition of the English coal market. The peat resources of Scotland and Ireland are almost equal in point of area to the coal fields of Great Britain, and if they can be utilized with profit, there will be no fear of a decadence of England's industrial greatness and progress for centuries to come. For Ireland especially the success of the experiment would

open up a new era of prosperity, and make her the center of the vast manufacturing enterprises of Great Britain.

In this country there exist extensive beds of peat, which may be converted into such really desirable fuel, and made to contribute to the comfort of all classes, to say nothing of its cheapening effect on the price of coal.

TO CLEAN PAINT.—A correspondent of the *Country Gentleman* says: Use but little water at once; keep it warm and clean by changing it often. A flannel cloth takes off fly specks better than cotton. Soap will remove the paint; so use but little of it. Cold tea is the best liquid for cleaning varnished paint, window-panes, and mirrors. A sharp piece of soft wood is indispensable for cleaning out corners. A saucer of sifted ashes should always be at hand to clean unvarnished paint that has become badly smoked; it is better than soap. Never put soap upon glass, unless it can be thoroughly rinsed off, which can never be done to window glass. Wash off the specks with warm tea, and rub the panes dry; then make a paste of whiting and water, and put a little in the center of each pane. Take a dry cloth and rub it all over the glass, and then rub it off with a chamois skin or flannel, and your windows will shine like crystal.

VALUABLE SHORT-HORN COWS.—Of course our agricultural readers have all heard of the wonderful sale of choice cattle which took place last fall at the New York Mills, near Utica, N. Y. The cattle were sold at auction, and prices were realized which tax our credulity when we appreciate their vastness. One hundred and eleven animals were offered for competition among the buyers, many of whom were from England, and the aggregate of the sales exceeded \$380,000.

The breeds which brought the largest sums were those known as Duchesses and Oxfords,

and the first sold, known as the 2d Duke of Oneida, a three-year-old bull, brought \$12,000. The cow represented in our engraving, known as 1st Duchess of Oneida, was next offered, and, after an extraordinarily exciting contest,

by Mr. R. Pavin Davis, of Gloucestershire, England, for the unprecedented sum of \$40,600.

The Duchess stock was imported from England in 1853, and kept in a state of perfect purity in Dutchess County by the importer.



\$30,600 COW—FIRST DUCHESS OF ONEIDA.

[What a symmetrical figure! How perfect the proportions! What neat and handsome limbs! How straight and perfect the form! What a countenance! That is a handsome physiognomy! Observe the eye—how expressive and intelligent! so docile, gentle, and almost dainty. Who could treat such a creature unkindly? Our object in introducing this illustration is simply to show the effects of high culture. We see the same in horses and in all domestic animals. We see it in fruits, flowers, grain, and grasses. Why not in the human race as well? Should not all children be improvements on their progenitors? Would right living, temperate habits, and true godliness have anything to do with a better condition of things?]

was knocked down to Lord Skelmersdale, of England, for \$30,600. Subsequently other cattle of the same strain followed at \$19,000 and \$35,000, and the interest culminated with the sale of the 8th Duchess of Geneva, the dam of the animal in our engraving, which was bought

We infer from this experiment of Mr. Campbell, of the New York Mills, that stock-raising in this country "pays," although we could scarcely expect a \$40,000 cow to furnish milk enough to pay her way, as the interest alone on such a sum is five times as much as the re-

turn to her owner of the best milch cow we know. The short-horned, or Durham, breed is deemed the best.

A CONVENIENT WAY TO MEASURE LAND.—It is frequently desirable to measure a given plot of ground or a portion of a field, and a simple method, such as the following, for which we are indebted to an exchange, will be of use to many of our readers. Surveyors are not always at a convenient distance to attend to such little jobs, and even when they do reside in the immediate vicinity, one does not always care to incur the expense incident to such a small job. If the lines are already established, the plot can be measured with sufficient accuracy for all practical purposes by means of a neat rod-pole, made as follows: Procure a stick of pine, whitewood, basswood, or almost any other timber, one and a half inches square and sixteen and a half feet long. Dress each end, tapering from the middle, so that the pole will be one and a half inches square at the middle and about half an inch square at each end. Such a pole will be light and quite stiff. Now graduate one side with the marks representing feet and inches, and graduate another side to indicate a surveyor's links. A pole one rod in length must be equal to twenty-five links. To divide one side correctly, let a mechanic's compass be adjusted, so that the points will divide the distance into twenty-five equal spaces or links. A line can be measured with such a pole nearly as accurately as with a surveyor's chain.

Now, then, if a person does not understand how to multiply chains and links, let him compute the measurement by square feet. In one acre there are 43,560 square feet. Any intelligent school-boy can measure the length and the breadth of a square plot, multiply one by the other, and divide the product by 43,560, which will give the number of acres, and the number of square feet representing the fraction of an acre. If it is desirable to measure a triangular plot, two sides of which lie at right angles, measure these two sides, multiply the distance in feet one by the other, and divide that product by two, which will indicate the number of square feet, by 43,560, and the quotient will represent the number of acres.

An amateur farmer wonders "why on all this fair earth the ground is spread bottom side up, so that it must be turned over with a plow before crops can be raised."

WISDOM.

INDOLENCE is the rust of the mind, and the inlet of vice.

TEMPERANCE is corporal piety; it is the preservation of divine order in the body.—*T. Parker.*

He who is learned and does not teach is like a myrtle in the desert.—*Ex.*

THERE is gambling in our households and personal expenses, as unjustifiable as in our business ventures. It is gambling to live at a high rate, trusting to luck to meet the bills.

LIFE is a stream which continually flows on, but never returns. We die daily; for each day takes away some portion of life. The days which are past are gone forever; the present moment only is our own.

NEVER put much confidence in such as put no confidence in others. A man prone to suspect evil is mostly looking in his neighbor for what he sees in himself. As to the pure all things are pure, even so to the impure, all things are impure.

THERE is no outward sign of politeness which has not a deep, moral reason. The education teaches both the sign and the reason. Behavior is a mirror in which every one shows his own image. There is a politeness of the heart akin to love, from which springs the easiest politeness of outward behavior.

MIRTH.

"A little nonsense now and then
Is relished by the wisest men."

A YOUNG husband handed his wife a dozen buttons, the other day, and asked her to put a shirt to them. The brute!

A YOUNG man who had just returned from a sequestered village to the city, declared that it was so still at night in the country tavern where he lodged, that he could hear a bed tick.

A STANDING heading in one of the Chicago papers is "Errors Corrected." The following is a sample of the paragraphs it covers: "Lord Lyon is the best host in Paris, and not the best shot."

"OWING to the peculiar arrangement of the programme, no piece can be repeated," was the answer Mr. White received from his landlady (with whom he boarded) upon asking for a second piece of pie at dinner.

"HAS the cookery-book any pictures?" asked a young lady of a bookseller. "Not one," replied the dealer in books. "Why," exclaimed the pretty miss, "what is the use of telling us how to make a good dinner, if they don't give us no plates?"

A PHILADELPHIA paper of a recent date furnishes the startling information that "Anrius Manlius Severinus Boethius," a celebrated Latin philosopher, was beheaded by King Theodoric thirteen hundred and forty-eight years ago.

Our Mentorial Bureau.

[In this Department will be noticed such matters as are of interest to correspondents and to the general reader. Contributions for "What They Say" should be brief, pointed, and creamy, to secure publication.]

To Our Correspondents.

THE PRESSURE OF OUR BUSINESS IS SUCH that we can not undertake to return unavailable contributions unless the necessary postage is provided by the writers. In all cases, persons who communicate with us through the post-office should, if they expect a reply, inclose the return postage—stamps being preferred. Anonymous letters will not be considered.

QUESTIONS OF "GENERAL INTEREST" ONLY will be answered in this department. But one question at a time, and that clearly stated, must be propounded, if a correspondent shall expect us to give him the benefit of an early consideration.

IMITATION—MORAL SENTIMENTS.—In Combe's "Constitution of Man" Imitation is classed or grouped with the moral sentiments. Is this a mistake, or am I wrong in believing that parrots, monkeys, etc., possess the same faculty?

Ans. Classification, as such, is of no great consequence any way. The stomach, the liver, the heart, the lungs perform special functions, and they have been, so far as relates to temperament and constitution, differently classified by different men. But they have still gone on doing their own special work. If one were to say that hearing was not one of the special senses, and ought not to be classified with tasting, smelling, seeing, and feeling, it would not change the nature of the faculty or function. You have as good a right to classify as Combe had. Imitation is sometimes called aptitude, or a tendency to learn and conform in respect to what others do. Some claim that the lower animals reason; some deny that the reasoning organs belong to the lower animals, and claim that Causality and Comparison are strictly human faculties, denied to the lower animals. So far as we can judge, the mental organs and faculties are more or less classified by nature, the intellectual being in a group, the social in another group, those that are strictly selfish in another, those that are aspiring in another, those that are moral in another, those that relate to the esthetical and beautiful in another group. Firmness is required in moral things as much as in physical. Imitation may work in both directions, toward the physical and toward the moral. For the most part, we think the lower animals act by a kind of instinctive fatalism, while the human being copies, accepts instruction, does what he sees done. Though his original mentality will modify his conduct, the infant son of the most cultured and refined, if put into the wigwag of the Indian, will imitate Indian

life, and be proud of excelling in its rude sports; but his superior inheritance of intelligence would make him superior to all the Indians in respect to comprehending surrounding phenomena. If the Indian child could be put into a cultivated family, he would take on the ways and usages of civilized society, but he would not be so apt in reasoning, in refinement, and moral sentiment as his associates, and he would be more fierce and unrelenting, because his savage inheritance would have given him a larger base of brain and less top-head. Yet he would seek to imitate the refinement of civilization, as the white child would the grotesque rudeness of savage life.

The parrot imitates voice, the monkey action, and blindly imitates hundreds of things without any sense of the fitness or meaning of that which he imitates. Imitation is more common to the human being, but it is not an exclusively human quality, and not a moral sentiment.

A TURNCOAT.—During the lively discussion recently awakened by the nomination of a certain distinguished gentleman for the office of Chief Justice of the U. S. Supreme Court, we frequently heard it said that in political matters he was a "turncoat." Will you enlighten a reader as to the source of this term?

Ans. This word originated on the continent of Europe, and, according to some writers of history, is due to the conduct of one of the first Dukes of Savoy, who, having dominions lying open to the incursions of the two contending houses of Spain and France, was obliged to temporize and fall in with that power that was most likely to distress him, according to the success of their arms against one another. So, being frequently obliged to change sides, he humorously got a coat made that was blue on one side and white on the other, and might be indifferently worn either side out. While on the Spanish interest he wore the blue side out, and the white side was the badge for the French. From hence he was called Emmanuel, surnamed the Turncoat, by way of distinguishing him from other princes of the same name of that house.

NEWSPAPERS IN THE UNITED STATES.—When, where, and by whom was the first newspaper printed in the U. S., and what was its circulation the first year? and how many copies could they print?

Ans. The first newspaper published in the United States appeared in Boston on the 25th of Sept., 1690. But one number or edition of this undertaking on the part of Richard Pierce and Benjamin Harris appears to have been issued, as the authori-

ties declared it contrary to law, and probably suppressed it. The *Boston News Letter*, which appeared April 24, 1704, was a successful effort, and continued to be issued until 1776. As the printing was then done by hand on a press which seems ridiculously small and primitive compared with the grand steam-operated machines of to-day, the number of copies made per hour was necessarily few. The circulation of the *News Letter* probably did not any time exceed 3,000.

According to the census of 1870, the value of the printing paper manufactured for that year was about \$25,200,000, weight not stated; while the returns of printing paper, wrapping paper, writing paper, and paper-hangings aggregated \$50,842,000.

TESTIMONIALS.—I am often asked, "What do great men think of Phrenology?" Does Mr. So-and-so believe in it? Is it a recognized science? Is it taught in any of our universities? In a lecture to his class one of our professors said that "the externals of the skull did not harmonize with the internal; that the size of head did not indicate the size of brain; that one may lose a part of the brain and not impair the mind." Now, what I wish to know is this: 1. What great men think of it? and, 2. Whether you can prove the correctness of your claims? 3. If true, does it not lead to fatality, and make man to be irresponsible for his acts?

Ans. Our correspondent shall have answers to all his questions. Indeed, the same or similar questions come to us from other readers, and we are collecting such "testimonials" as have been given on the subject from time to time; and we will thank those who are willing to do so to give us in brief what they know on the subject, and also to state of what use Phrenology has been to them. There are teachers, preachers, editors, authors, lawyers, judges, employers, keepers of insane asylums, prisons, etc., who have had more or less experience as to the **UTILITY** of Phrenology, and we shall be glad to hear from such, that we may add their testimony to that already in hand. These testimonials will appear in the **PHRENOLOGICAL JOURNAL** from time to time, and ultimately in a collected form. Reader, what has Phrenology done for you?

DIFFIDENCE—I have a boy who is so much afraid of ridicule that he dislikes to wear his overcoat to school, even in cold weather, because he is afraid the boys will laugh at him for being babyish. When spoken to by strangers, he will not respond if any other person is present. What is the cause of this, and what the proper treatment?

Ans. The boy probably has an excess of **Approbativeness** and **Cautiousness**, and not enough **Self-Esteem** and **Combative**ness. He should be encouraged to do right and rise above unjust criticism. Such children are very apt to be scolded and ridiculed at home for their timid foolishness, and such treatment only serves to make the matter worse. He should have the subject explained to him, and be induced to do that which is proper because it is so, and not care for the criticism of

those who laugh at him for that which is right. Thus his judgment, conscience, and courage will be awakened, and his sensitiveness and timidity modified, if not wholly suppressed.

CHESSE AND CHECKERS.—What organs are required to qualify a person to become expert in these games?

Ans. One should have large **Individuality**, to give quick and particular observation; **Form**, to remember the changes which several moves would make; **Order**, to give system and method; **Locality**, to remember positions, real and relative; **Constructiveness**, to give appreciation of combinations; **Calculation**, or the sense of numbers; **Comparison**, to recognize adaptation and discrepancy; and **Causality**, to see ahead and calculate consequences; **Firmness** and **Continuity**, to give patience; and small **Acquisitiveness**, to be willing to waste time and not feel the loss.

A RETREATING FOREHEAD.—My forehead is slightly retreating; in what way can I fill it out or make it bulge out at the top part?

Ans. It is not certain that it is necessary to have the forehead fuller at the top. It may be that its sloping depends upon the extra large development at the base, across the brow. Large perceptive organs frequently make the forehead seem retreating. But the way to increase the upper part is to read books on philosophy and logic, and thereby exercise the organs of **Causality** and **Comparison**.

Other questions, deferred for want of space, will be answered in our next.

What They Say.

YORK, PA. DEC. 27, 1873—**EDITOR OF JOURNAL**—*Dear Sir:* Perhaps the readers of the **JOURNAL** will remember that shortly after the murder of the Deering family at Philadelphia, the Squibb family of York County, Pa., was murdered in a very brutal manner. An Irishman, named Donovan, living near Squibb, was suspected, arrested, tried, found guilty, and hung. The evidence was circumstantial, and so strong that it is generally believed that when Donovan stood on the gallows the right man was in the right place (claiming hanging to be wrong at the same time). I did not see Donovan, but a few months after his execution his photograph (not a first-rate one) was shown to me, and my opinion of Donovan's character called for. I did not know it was Donovan's likeness, but I then gave a description of the man. The photograph showed him to be a rough character, quite devoid of refinement or culture. I was deeply impressed with his very large **Destructiveness**, **Combative**ness, and small **Conscientiousness** and **Benevolence**. His intellect was deficient, and the animal brain predominated. He was just

such a character as we often find with surroundings favorable to crime. Hygiene, education, and friendly aid from youth would have made him at least a law-abiding citizen. The money expended for the coroner's jury, trial, and execution, if it had been used in a sensible way for his education or enlightenment, would have saved the Squibb family and their destroyer from violent deaths, and the public from all the evil that resulted.

Yours, respectfully, E. J. CHALFANT.

SUSPECTED DISHONESTY.—One "Dr." J. D. Warner, advertised as "of New York University," has been lecturing in this region the present winter upon important topics connected with health and physiology. He is a rather fine-looking man, a good speaker, has a large anatomical cabinet, numerous mammoth paintings, and his lectures have been well attended and generally useful. Last Saturday evening his topic was the brain. I was not able to attend. His bill had these sentences: "The brain the seat of intelligence and all mental action. Intelligence proportionate to the quantity and quality of brain matter; illustrated by the brains of great men, idiots, and the lower animals." He was also to treat of the four temperaments, bilious, sanguine, lymphatic, nervous—distinctions first made by phrenologists. Judge of my surprise when I was told that, on said evening, the learned lecturer assailed Phrenology, asserted that nothing could be told by it, etc., basing all his objections upon the false assumption that phrenologists look for "bumps," protuberances. Now, a query arises in my mind as to the honesty of the speaker in the making of the aspersions he did. How could so intelligent a man err so fundamentally? Did he yield to temptation, judging that a hit at phrenological science might increase his popularity, add to the sale of his catarrh syringes, and swell his profits every way? I will not say, I only wonder.

NORTHERN BERKSHIRE.

[Having no knowledge of this fellow, who hails from what is evidently a one-horse quack medicine concern, it is reasonable to infer that he is of no consequence. So let him peddle his traps.]

VITAL FORCE, MIND, AND SOUL.—These subjects have been spoken of quite familiarly in the pulpit and by moralists and metaphysicians from time immemorial almost. All explanations, conjectures, and speculations on these subjects heretofore have been unsatisfactory, and sometimes, apparently, extremely absurd. The transmigration idea of ancient Greece was a good conception, but the application of the material life force to other bodies of different genera after a dissolution of the original was, it seems, the great mistake. It is better, perhaps, than the Huxley idea.

As a matter of variety on these subjects, let us analogize a little and see if this mode of illustration may not be more satisfactory than the meta-

physical mode heretofore adopted, although it is by no means claimed to be conclusive. It is a fact that matter exists, and is controlled, according to universal belief, by real material forces. "Electricity, gravitation, and some others are these forces. No one denies that such forces exist and are really material. Down to a comparatively recent period there were but a few simple elements known, but no one denied these except some extreme metaphysicians. Now there are known to be about sixty-three of these elements. Man has been more successful in his examinations of ponderable matter than he has been in that of the imponderable; yet as he has made some progress in the latter, there seems no reason why he shall not add to their list. The vital force seems as clear and visible as that of the gravitating. The last every one believes in since the days of Newton, for, they say, the effects are visible. The effects of the vital forces are equally visible in the movements of man and animals and vegetables, and there must be as many separate acting forces as there are genera of these. It is said in Scripture that the vital energy is breath, and it seems to me this amounts to the same thing. It must be material, as the effects are as visible as are those of gravity. Now, the phenomena of vital energy are called mind and soul, and are considered immaterial. The mind can not conceive thought to be material. But animals are said to have mind—and this is true—but no soul, and this is also true. What, then, is soul as distinguished from mind? Now we have arrived at a point where the matter seems clear, by comparing or examining the difference, and showing the deficiency in some respects of animals as compared with man. We have to do this on the phrenological basis, which is the only practicable mode.

It is commonly thought and taught that animals have many organs and faculties common to man, and this is true; but these faculties of animals, by reason of inferior structure of organs, are not equal in power, particularly those of the intellectual, to those of man; nevertheless, it is immaterial mind. Now, observation leads to the correct conclusion, and Phrenology proves it, that animals are not endowed with these higher and nobler organs and faculties which lead to God, called Veneration, Hope, Wonder, and Conscientiousness. Through these the soul is esthetic, and its energy is always in accordance with the power and energy of these, particularly that of Conscientiousness. It is a common observation that the soul in inferior races and individuals is small. This is strictly true. We have hopes in the future in another sphere that these earthly organs may become so refined that the soul will be brilliant in proportion to this refinement. Let us cultivate our higher powers, as in proportion to this will be the brightness of the soul and our corresponding happiness in this life and in that to come.

M. N. ABBET, M.D.

YOUR OLD HEAD.—I like old things, old faces, and old heads. So it comes that I am very much overjoyed at the sight of your old head on the cover of the JOURNAL. I remember of standing on tip-toe to look at the first number that was ever published, and thought that if people could really see what was under my hair, maybe it would pay to be good. So, you see, I'm one of your children (excuse me, Phrenology's I mean), and have been under your teachings ever since I can remember. You have brought me up, fed, and educated me, given me a freedom suit, and now I am paddling my own canoe, according to directions. If my ship comes in from sea laden, then your teachings have not been in vain. Certain it is I have picked up treasures when the waves have rolled high—in mid-ocean when the sea was calm in my voyage of life. May I leave an impress of good when my bark shall have touched the "other shore."

LITTLE HOME BODY.

A COMPLIMENT FROM TEXAS.—When renewing his subscription for the JOURNAL V. W. H. says: The world owes you a debt of gratitude for telling them how ignorant the inhabitants really are compared with what they might be, if they would only turn their eyes inward and meditate upon the "greatest study" of man. Will you continue to bless our countrymen by pouring the light into dark places? and, in doing so, among many other good things, teach the orthodox of former days to wake up and learn the primitive fact of the non-unity of the races, and the fact of the existence of Pre-Adamites. [This question has been discussed at some length in the JOURNAL in 1872. We may have more to say on the subject in future numbers.]

PRACTICAL REFORM.—*Dear Sir:* With pleasure and thanks I renew my subscription for your excellent JOURNAL. It has, within the short space of twelve months, converted your humble servant from a confirmed (almost) tobacco toper to a free and clean man, thereby securing for me improved health and an actual saving of at least \$25 per annum. I will be in attendance at our County Teachers' Institute next week, and will do what I can for the JOURNAL. J. L. B.
PRINCETON, MISSOURI.

IRISH WAKES.—During our recent visit to Ireland on a lecturing tour, we met, among the readers of our publications, one of the editors of the oldest newspaper in Belfast, who cordially welcomed us, through that journal, to the "Emerald Isle." Within a few months past this same Irish editor was as cordially welcomed by us to these shores. After spending a season here, he returned to his native Erin. We invited him to furnish us for publication a series of short pen pictures of IRISH LIFE AS IT IS, without other

conditions than that the sketches be true to life and done in the kindest spirit. Sketch No. 1, on "WAKES," was given in our January number; and here is what an Irishman, who hails from Nebraska, writes us on the subject:

"PEN AND INK PICTURES OF IRISH CUSTOMS."

—*Editor Phrenological Journal:* One of your contributors, in a series of papers under the above caption, undertakes, with some distorted facts and a good deal of malignant exaggeration, to burlesque the customs of Ireland, of which he is wofully ignorant, or which he is maliciously disposed to misrepresent. I do not think the PHRENOLOGICAL JOURNAL would willingly offend any class of its readers; but "Christy Crayon," in common with too many of our short-sighted, addle-pated bigots, think they are benefiting their Anglo-Saxon prejudices by vilifying the Irish in every light they can, drag them before readers as ignorant as themselves are intolerant. They select isolated cases to characterize a class. The article on "Irish Wakes" in your January number is base vilification. I defy your contributor to point out a single instance in which, at Irish Catholic obsequies, "a collection is raised for further masses for the repose of the soul of the departed." I can prove to him or you that more murders have been committed in the United States, progressive and pious as we are, in one week than in all the weddings, wakes, funerals, and fairs in Ireland in the last twenty years. I claim to know that much-slandered land as well as any one in America, and have no hesitancy in dubbing "Christy Crayon" a ———.

MAC DONAGH.

[We interpose to prevent hard words and epithets where they can do no good. But who else supposed any offense was intended by C. C.? We confess we saw no malice in it, nor did we suppose one Irishman, who is now past middle age, one who has spent most of his life in the land he loves as his life, and is there now, would say or do ought to hurt the feelings of a brother Irishman. But we now see how difficult it is to please all. Old Æsop was right.]

J. N. B., of Plainville, Conn., writes that he has learned of certain results in regard to the constitution of the brain, derived from the experiments of an eminent professor, which have a marked bearing upon the practice of drinking "intoxicating liquors." He states:

"By experiments the doctor found the brain to be formed of small cells, and in persons that drank intoxicating drinks the cells were enlarged beyond their natural size. He argues that when a man commences to drink these cells commence to enlarge, and continue to do so as long as he drinks; and should he leave off any time that the cells always remain enlarged—never go back to their normal size. And in this changed condition he finds a reason for the frequent relapse of men who have attempted to reform after a career of intemperance."

There may be much truth in this. At any rate, it has a serious character, which should admonish those disposed to dissipation or irregularity in their habits of drinking.

The Library.

In this department are given the titles and prices of such New Books as have been received from the publishers. Our readers look to us for these announcements, and we shall endeavor to keep them well informed with reference to the current literature.

THE EDUCATION OF THE FEELINGS OR AFFECTIONS. By Charles Bray. Octavo; pp. 176. Third edition. Price, \$1.50. London: Longman, Green, Longman & Roberts; New York: S. R. Wells, 389 Broadway.

Mr. Bray is well known in England as a phrenologist and an author. His present work contains an analysis of the mental constitution of man; the education of each faculty considered separately.

THE SELF-PROTECTING FEELINGS—Appetite, Combativeness, Destructiveness, Secretiveness, Acquisitiveness, Constructiveness, Cautiousness, Love of Life.

THE SELF-REGARDING FEELINGS—Self-Esteem, Love of Approbation.

THE SOCIAL AFFECTIONS—Amativeness, Philoprogenitiveness, Adhesiveness.

THE MORAL FEELINGS—Conscientiousness and Benevolence.

THE ESTHETIC FEELINGS—Ideality.

THE RELIGIOUS FEELINGS—Veneration, Hope, Wonder.

FEELINGS which give concentration, power, or permanence to the others—Concentrativeness and Inhabitativeness, Firmness, Imitation, the feeling of the ludicrous.

AUTHORITY AND OBEDIENCE—Temper, punishment, manners, example.

The Connection of Mind with Organization; the Subjective and the Objective.

The Intellectual Faculties; Conclusion.

This work has passed through three editions in London, and has not been reprinted here. The copies now offered were imported, and will be sent to applicants by return post.

MECHANICS' LIEN LAWS, for New York City and the Counties of Kings and Queens. Statutes, Digest and Commentaries. With Numerous Forms. By R. S. Guernsey. 8vo.; pp. 238. Price, \$4. New York: Diessy & Co., 86 Nassau Street.

This work contains: Introduction and Statutes; Acquiring and Perfecting a Lien; Foreclosure of Liens; Relating to Kings and Queens Counties; Forms, Table of Cases, and Index. The *New York Daily Register* says: "Besides reported cases, the author has resorted to the records, in many instances, and made extracts and references thereto upon questions and points which have not been reported elsewhere, and in some cases he has inserted forms which have been approved by reported decisions, but which could only be found in the record of the case." * * * * *

From the *New York Daily (legal) Register* of

Dec. 8th, 1873: "This work appears to be very comprehensive, apart from the decisions and statutes. The preface says: 'The author has discussed or stated every question or the principles of it that has occurred to him, that has arisen or can arise which is exclusively confined to the nature of these statutes.' This of itself will make the work of great utility, being by a lawyer of extensive study and experience in that class of cases, and the comparisons of the proceedings and principles under these statutes with those at common law and in equity actions, render it of additional value." * * * * *

"The matter is very compact and well arranged, besides being clear, terse, and explicit."

SECRET SOCIETIES, Ancient and Modern.

An outline of their Rise, Progress, and Character with respect to the Christian Religion and Republican Government. Edited by General J. W. Phelps. One vol. 12mo; pp. 240; paper. Price, 50 cents. Chicago: Ezra A. Cook & Co.

Is this Democratic Republic doomed to destruction through secret societies? Is it to be overthrown by the Pope of Rome? Or, are the Methodists, the Mormons, or the Shakers to have temporal and spiritual dominion here? Many live in terror of one or the other of these terrible "powers," and fear we are soon to be swallowed up, wiped out, annihilated. To increase the scare, here comes General Phelps with his new book, which tells all about "The Antiquity of the Secret Societies; The Life of Julian; The Eleusinian Mysteries; The Origin of Masonry; Was Washington a Mason? Filmore's and Webster's Deference to Masonry; A Brief Outline of the Progress of Masonry in the United States; The Tammany Ring; The Credit Mobilier Ring; Masonic Benevolence; The Uses of Masonry; An Illustration; The Conclusion."

ANTI-TOBACCO JOURNAL. October, November, and December. Nos. 10, 11, and 12. Orders should be addressed to George Trask, Fitchburg, Mass.

Here are sermons, lectures, discourses, remonstrances, rebukes, admonitions, criticisms, ridicule, and appeals to one's moral sense—if not clean gone by the use of the narcotic—which ought to convict and convince every reasonable reader. Send a dollar to the publisher and ask for tobacco literature, and you will receive the worth of your money.

MY KALULU, Prince, King and Slave.

A Story of Africa. By Henry M. Stanley, author of "How I Found Livingstone." With Illustrations. One vol. 12mo; pp. 432; muslin. Price, \$2. New York: Scribner, Armstrong & Co.

Whatever may be thought or said of Mr. Stanley as a speaker, it can not be denied that he has become one of our best known newspaper correspondents; and a very racy writer he certainly is. The book "My Kalulu" will interest those who care to follow him into Africa among slave trad-

ers—where he now is—and to learn something of the dark doings among dark people. The work must prove popular. —

FANNIE ST. JOHN. A Romantic Incident of the American Revolution. By Emily Pierpont Delesdernier, author of "Hortense," "Headland Home," etc. One vol., small quarto; pp. 63; cloth. Price, \$1.50. New York: Hurd & Houghton.

The writing of Fannie St. John was principally "a labor of love," commemorating worthy persons—relatives to the author?—and the publishers put into it the best materials to make a very handsome book. As a *souvenir*, it will find a hearty welcome among friends and relatives.

THE CHILDHOOD OF THE WORLD; A Simple Account of Man in Early Times. By Edward Clodd, F.R.A.S. Second American Edition. One vol. 12mo; pp. 91; cloth. Price, 75 cents. New York: Asa K. Butts & Co.

In his preface the author says: "For the information of parents and others into whose hands this book may fall, it may be stated that it is an attempt, in the absence of any kindred elementary work, to narrate, in as simple language as the subject will permit, the story of man's progress from the unknown time of his early appearance upon the earth to the period from which writers of history ordinarily begin."

THE PHOTOGRAPHER'S FRIEND. An illustrated Bi-Monthly Magazine, Devoted to the Photographic Art. Octavo. Terms, \$2 a year; single copies, 50 c. Baltimore: Richard Walz.

This magazine is illustrated by the most exquisite photographs we have ever seen. The work must be indispensable to photographers, and exceedingly interesting to all lovers of art.

LA CRÈME DE LA CRÈME. A Collection of Music for Advanced Players. Price, \$4 a year in advance, or 50 cents a number. New York: J. L. Peters.

No. 2 contains "The Zither Player," "La Caprera," "Slumber Song," "Schubert's Serenade," "In the Moonlight," "The Flash."

NEW BOOKS IN CALIFORNIA.—Among recent announcements, Messrs. Bancroft & Co., of San Francisco, make the following:

THE TEACHINGS OF THE AGES; A Religio-Philosophical \$3 work. By A. C. Traveler, whose name we have met in the *Overland Monthly*. The plan of the work is broad and comprehensive, embracing in its grand sweep of the ages the past, present, and future of humanity. In the treatment of the subject-matter the author is suggestive rather than argumentative, and introduces the reader to vast unexplored fields of thought. Among the various topics, old and new, of which "The Teachings of the Ages" discourses, and which are exciting unusual attention and interest in the United States at the present time, and indeed in every part of the enlightened world, are: The influence of the Church of Rome, regarded as a temporal or political power, upon our Republic

can institutions; The principal sects of Christendom reviewed denominationally, with reference to the vital spirit of their religion; Woman, her position and status in the Church, in the Government, and in Society; Mormonism, its peculiar relations to the Hebrew and Christian Churches; The long exile of the Jews among the Heathen nations of the earth, presented in an original and striking light; and the wide-spread Spirit Phenomena of the age.

THE FLORAL CABINET, and Pictorial Home Companion. Price, \$1.25 a year, or 12 cents a number. We have received from the publisher the January and February numbers of this beautiful and interesting paper. Each number contains a page of music, and is very profusely illustrated. Subscribers get a fine chromo of a bouquet of flowers in eleven different colors. Send for it and read it, and you will soon get the value of your money. Published at No. 5 Beekman Street, New York, by Henry T. Williams.

THE CARRIAGE MONTHLY, published by I. D. Ware, of Philadelphia, is worthy of the attention of all who are practically related to the business of which it is the recognized organ. The character of the illustrations and the make-up in general of the monthly command our admiration. As a publication in the interest of a special branch of industry, it is a model. Terms, \$3 a year.

FREE RELIGION.—Messrs. Asa K. Butts & Co., of New York, are the publishers of a series of pamphlets, by various authors, in the interest of a class known as Free Thinkers. Such, for example, as the works of Mr. Thomas Paine, etc. The following are their latest issues:

THE ESSENCE OF RELIGION. God the Image of Man; Man's Dependence upon Nature the last and only Source of Religion. Ludwig Fenerbach, author of "The Essence of Christianity," etc. Translated by Alexander Loos, A.M. 12mo; pp. 75; pamphlet. Price, 60 cents.

ESSAYS. By O. B. Frothingham, E. L. Youmans, James Parton, John Weiss, and others. Read at the Meeting of the Free Religious Association held in Cooper Union, October 14th, 15th, 16th, 1873, with the Debates Thereon. (Reported from the N. Y. *Tribune* Reports.) 12mo; pp. 89; pamphlet. Price, 35 cents.

A RELIGION OF INHUMANITY. A Criticism. By Frederick Harrison. 12mo; pp. 39; pamphlet. Price, 15 cents.

THE RELATION OF WITCHCRAFT TO RELIGION. By A. C. Lyall. 12mo; pp. 32; paper. Price, 15 cents.

PUBLIC LEDGER ALMANAC FOR 1874. Its fifth annual issue is presented to subscribers of the *Ledger* free of cost, designed as a household companion, and containing much useful information. Published by Geo. W. Childs, Philadelphia.

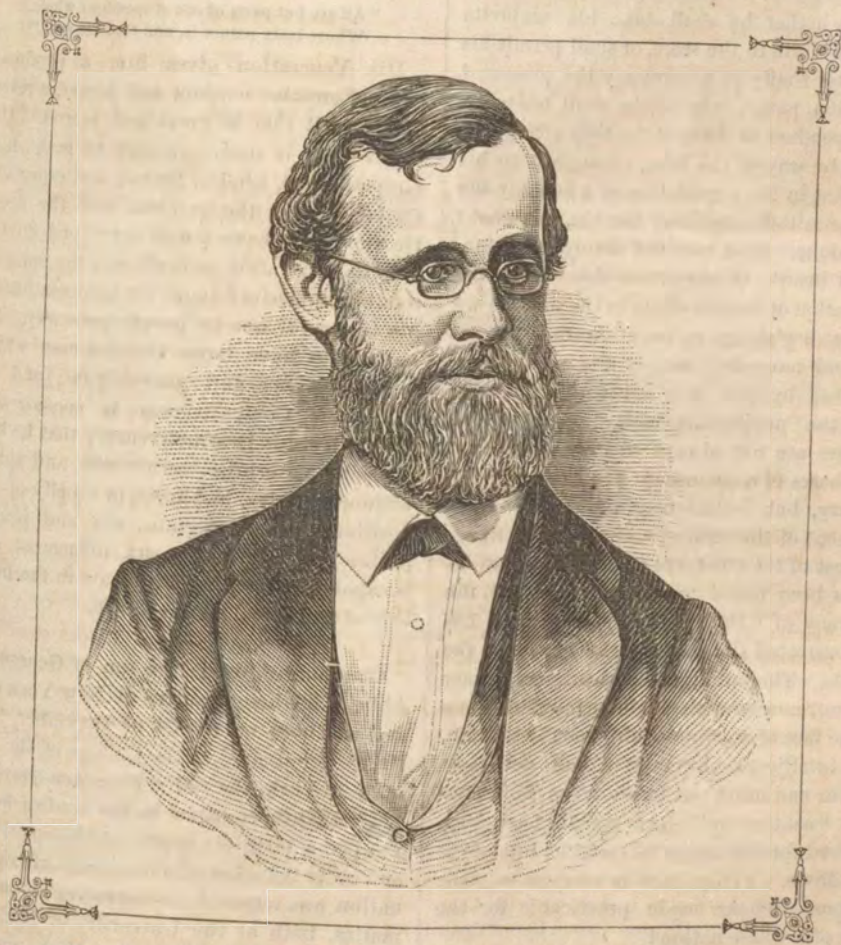
SHELDON'S WEEKLY DRY GOODS PRICE-LIST. Published by J. D. Sheldon & Co., New York. Terms, \$5 per annum; single copies, 25 cents. A convenient pocket-edition of a very useful publication for merchants.

THE
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[WHOLE No. 424.]



CLEVELAND ABBE,

THE METEOROLOGIST OF THE SIGNAL SERVICE, OR "PROBABILITIES."

—o—
THAT person to whom, in time past, we were wont indefinitely to allude by the title of "Clerk-of-the-weather" is no longer a myth, no longer a weak attempt at sarcasm on the part of one whom intolerable heat, or stiffening cold, or a reign of mud

and weeping skies had driven to desperate imaginings.

Within a few years daily reports of the state of the weather at different parts of the country, and predictions with regard to the changes that may be expected in this or that

section, have become a part of our every morning's news. That daily newspaper which has any title to the respect of the reading public has its special accommodation for the reports of the Signal Service Bureau, and every business man as he turns over his paper, while discussing his breakfast, glances down the columns to see what "Probabilities" has to say with regard to the character of the day. On its promises or forebodings he deems it safe enough to rely as to whether he shall take his umbrella under his arm to the store, or shall permit his daughter Emily to accompany the proposed excursion party; whether he shall order his correspondent at Detroit to ship a cargo of wheat by way of the lake, or suggest to his wife that in the expectation of a fine day she may permit the washing for the household to be done. How much of saving, of economy, of health, of happiness depend on the adaptation of human affairs to the weather we are just beginning to learn through the varied and increasing uses of the information supplied by this new institution. To be sure, the predictions with regard to the changes are not always entirely verified by the phases of meteorology in all parts of the country, but, considering the recent establishment of the service, and the inexperience of most of the observers at the many stations it has been found necessary to appoint, the accuracy of "Probabilities" in general has demonstrated the value of the service to the people. The intelligent and prudent farmer will not now sow his grain or mow his grass in the face of an approaching north-east rain. The intelligent ship-master will not hoist anchor and move out to sea when he knows that "cautionary" storm-signals have been ordered for the region of coast he intends to sail down. Verily, here is science to some purpose—science made practicable for the uses of a whole nation!

In our portrait we have the indication of a very fine nature; the temperament is sensitive, the mind very active and exceedingly nice and accurate in all its efforts. The head expands as it rises, being comparatively narrow at the base, and increasing in width all the way to the top. Such a person is a natural theorist and reasoner, and believes that everything in nature has a well ordered cause.

Observe the squareness of the upper part of the forehead, Causality and Comparison being very prominent. The side-head at the temples also expands as it rises, indicating large Constructiveness and Ideality, or a capacity for comprehending combinations, and the ability to invent and study out truth. He has also large Spirituality, which gives an appreciation of the higher forms of truth, and a sense of the life to come, a feeling that, as regards the world and creation,

"All are but parts of one stupendous whole,
Whose body nature is, and God the soul."

His Veneration gives him a profound sense of creative wisdom and power, a reverence for all that is great and sacred. His Benevolence is strong enough to make him sympathetical, kindly, liberal, and especially tender toward the helpless and the aged. He appears to have a well-developed crown, showing aspiration, self-reliance, the sense of reputation, and a hunger for appreciation by his friends, if not by people generally. He appears to have large Cautiousness, which gives prudence and guardedness; and we think his Combactiveness is considerably larger than his Destructiveness; that he has, therefore, enterprise, earnestness, and spirit, without severity, harshness, or cruelty of disposition. He appreciates wit and poetry, philosophy, spirituality, art, refinement, and is capable of winning a position in the intellectual and social circles of life.

Cleveland Abbe is the son of George W. Abbe, a life-long resident of New York city, and was born on the 3d of December, 1838. He was graduated at the College of the City of New York, the old "Free Academy," in 1857. While engaged in his studies he developed a taste for mathematics, astronomy, and other branches of science, and after graduation was retained as instructor in mathematics, both at the University of Michigan (Ann Arbor) and at Lansing, Mich., for two years. He afterward took part in the Coast Survey Service, and had opportunity to pursue his favorite studies for three years under Dr. Gould, at Cambridge, Mass. His preference, however, was the study of astronomy, and in the furtherance of that he accepted the offer of a position in one of the finest observatories of the world, the Royal As-

tronomical Institution of Russia, near St. Petersburg.

After a stay of nearly three years at St. Petersburg, he returned to America, having obtained most valuable experience, and having visited many observatories on the European Continent. Here he was engaged in work at the National Observatory in Washington for several months, and while thus occupied he received a call to assume the dictatorship of the Cincinnati Observatory, which was founded, as the reader may remember, by the labors of Prof. O. B. Mitchell, and possesses one of the finest telescopes in the country, but which had been entirely neglected since the death of that eminent scientist and patriot.

To resuscitate this observatory, and to revive the interest of the people in its favor, were his aim and hope, and though Mr. Abbe labored for over two years to effect this end, the endowment requisite to put it on a firm and independent footing was not obtained, and the observatory finally became incorporated with the Cincinnati Institute.

While at Cincinnati Mr. Abbe carried out a most successful expedition, which occupied the most northern post of all the scientific parties that were dispatched to observe the memorable eclipse of August, 1869. His party was stationed in the heart of Dakota Territory.

It was while conducting the regular work of the observatory that he conceived and carried into execution the first practical attempt to form a meteorological weather-bureau in this country.

By earnest effort he succeeded in establishing, under the auspices of the Cincinnati Chamber of Commerce, some twenty or thirty posts of observation throughout the West and South, and along the Great Lakes, from which he received three times a day the results of simultaneous observations, as telegraphed to him at the observatory; and from these reports he compiled a "Daily Weather Bulletin," which was posted in the rooms of the Chamber of Commerce, and these "Probabilities" (for such they were first called by him) were eagerly sought and utilized for their business purposes by the large grain dealers and pork packers of that city.

This undertaking was carried on for sev-

eral months with marked success, and when, in 1871, the U. S. Signal Service assumed the character of a Meteorological Department, Mr. Abbe was called upon as the most competent man to act as its meteorologist.

TELEGRAPHING EXTRAORDINARY.

THE following is taken from the English scientific paper *Nature*: "At the Telegraph Office, Washington, on December 11, 1873, an experiment was carried out in the presence of Mr. Creswell, the Postmaster-General of the United States, the practical results of which will be of immense importance as regards the future of telegraphy throughout the world. On that occasion the President's last annual message of 11,500 words was transmitted from Washington to New York, a distance of 290 miles, over a single wire, in 22½ minutes, the speed obtained being over 2,500 letters per minute.

"At New York the message was delivered from the automatic instrument, printed in bold type, in presence of the Postmaster of New York. This achievement in telegraphy is the more remarkable, as the principle involved is not new, but was well known in 1848. The experiments made at that date were practically without result. By the new American combination of chemistry and mechanism the speed is apparently almost unlimited, messages, at the rate of 1,200 words, or 6,000 letters, a minute, being afterward transmitted with equally satisfactory results.

"Hitherto the speed attainable over circuits of similar length in this country by the Wheatstone automatic system, at present in use for the 'high-speed' service by the Postal Telegraph Department, does not exceed 200 letters a minute. The new American instrument has a great advantage, in the extreme simplicity of its construction, mechanical detail giving place to chemical action. One important result of this experiment is, that it demonstrates that hitherto the speed of transmission of electric currents through a metallic conductor has been restricted from mechanical imperfections in the mechanism of the recording or receiving instrument, and that by the substitution of chemical decomposition for mechanical action, an almost unlimited speed of transmission may be obtained."

VICE AND CRIME: THEIR CAUSES AND CURE—No. 2.

ULTIMATE ANALYSIS OF CAUSES.

IN the popular estimation, disease and premature death are seldom coupled with vice and crime. The former are too often supposed to be ordinances of nature, connected with the involuntary and irresponsible department of the human constitution, while the latter are charged to the responsible man. We are sick because we can not help it, and die because it is the will of Providence; while vice and crime are supposed to be the exhibitions of a perverse will. Sickness is no sin in the popular mind, but violation of some formulated statute, either human or divine—which is called crime—is heinous sin, and punishable with heavy penalties. How just this distinction is we will consider hereafter. Certain it is that they are both great evils, and that strenuous efforts are being made to alleviate or cure them with very poor success.

We make desperate efforts to inaugurate new schemes for the suppression of vice and crime, and yet we are daily forced to the inquiry if they are not on the increase in our midst. Fresh reports of the terrible depravity of human nature are all the while reaching us. The daily and weekly press teem with the horrifying details of new crimes, set forth in all their hideous monstrosity, and men, anxious for their own safety, are stimulated to new exertions toward protecting society and punishing the criminals, if not wreaking vengeance upon them. We attempt to exterminate them. We treat them as we would the pestilence, and not as one of ourselves. We try to believe that they are exotic to our civilization, and not indigent to our social *régime*. We hang them by the neck until they are dead in desperate attempts to stamp them out of existence; but as we turn from our heartless efforts, we are startled by a new crop, grown, as it were, in a night, to mock us in our endeavors.

There must be causes, and powerful causes, for this state of things. Evil could not flourish as it does unless it fed upon rich pastures. Its physiognomy does not betoken starvation. It lives in luxury, riots in indulgence, and feeds upon the fairest of our sons and daughters. It grows steadily, and is spreading

its evil genius throughout all conditions of society. There are the vices of high life and the crimes of low life, the sins of the night and those of the day, private sensualism and public debauchery, all prompting to the inquiry, Why?

The religionist answers, Natural depravity. Granted. But why are not all men equally depraved? Why should one man be moral and upright, a pattern for his fellows and for posterity, while his neighbor is depraved, apparently, to the very center of his being? They both started with the same amount of original sin; what causes them to differ now? Surely not grace alone, unless the man outside of the church has more than the man inside. There are some other causes besides religion for the difference, else why do we find so much total depravity among religious statesmen? Why do ministers of the Gospel sometimes fall from grace and become criminals and outcasts? Why should any man once redeemed ever return again to the world? Evil habits bring only sorrow and suffering, while virtue brings happiness; why do we choose the former and reject the latter?

Hérein lies the unsolved mystery. Here is the tale that we proceed to tell—the puzzle that we shall attempt to unravel. It is the same puzzle that has so often bewildered our ancestors, and is to-day the problem of problems. *Why will men act as they do?* is the question that has been asked and echoed, and asked again until its reverberations have become old and familiar tones. And as long as it remains unanswered, so long will all efforts at the relief of human suffering prove abortive.

Philanthropist and preacher have labored long and earnestly in attempts to restore the fallen, but a lost estate is seldom regained; philosopher and statesman have bent their energies to restrain the wicked, but they never cease from troubling; theologian and scientist have strenuously endeavored to purify society, but the continuous rumblings of social earthquakes teach us how little has been accomplished. It has not been for want of effort that we have failed, but because of

misdirected effort; it has not been for want of will, as some would have us believe, but for want of intelligence. We have been as zealous in preserving virtue as the Chinaman is in driving away the eclipse; we are as earnest in looking after the morals, religion, and social relations of our neighbors as the Roman Catholics were on St. Bartholomew's day, or as Calvin was in playing censor on Survetus; and the propriety of our course has often been quite as marked.

The church long filled its peculiar sphere, and yet drunkenness and other vices flourished almost unchallenged. Its teachings and practices in the past have often been such as to cause us to blush for our race; and yet no one will deny to it either earnestness or energy. It has fought a battle against what it conceived to be wrong with a vigor that would have rendered it invincible had its efforts always been well directed. No opponent but truth and nature could have withstood its matchless force and fury. But it must be confessed that it has often ignorantly fought against these. It has opposed in its incipency almost every reform of the past, as it is still found in opposition to the reforms of the present. *And yet it is really the mother of reforms.* It teaches the truth in the abstract, though it often fails to recognize it in the concrete, just as a loving mother, after years of separation, might fail to recognize the child of her bosom.

True religion is virtue. It stimulates conscience, cultivates morality, induces a sense of responsibility, and develops in man that love of right and hatred of wrong that is at the basis of human progress. Hence the church, in teaching religion, makes the reformer, while it often causes the reform.

The true province of the church is to teach man his responsibilities; to make him know that upon his own actions depend his conditions; and to stimulate within him an ardent longing for the truth. It should make him conscientious and spiritually minded; develop in him faith, hope, and charity, and enable him to live with an eye single to the establishment of truth and righteousness in the earth. When it gets beyond this, it gets beyond its sphere; when it undertakes arbitrarily to dictate to man what he shall or shall not believe, it is playing the part of a despot;

and when it exercises its authority to force submission to its decrees, it becomes insufferably tyrannical. It can no longer justify itself in the exercise of dogmatic authority, for it has blundered and stumbled and fought the truth so often that it can not further be trusted by intelligent men as the interpreter of truth. Dogmatic authority must go down before the march of intelligence, and reason and common sense assume their just position.

Truth can only be determined by scientific investigation. Fact, not fancy; knowledge, not speculation; science, not belief, must at length come to be acknowledged as the only correct basis of action.

Religion and science have been too long unjustly divorced. They are not antagonistic, but entirely harmonious when properly understood. Their spheres of duty are not the same; but they are nevertheless co-laborers in the great field of human progress. The one begins where the other ends, and yet they have neither beginning nor ending. *Science must be forever the investigator and exponent of truth*, while religion stimulates to such action as science declares to be right. Disease, vice, and crime, and every other form of human evil, must be treated in the light of scientific knowledge, rather than of religious speculation, if we would ever be successful.

The temperance reform offers another illustrious example of zeal, but not according to knowledge, of energy misdirected, and of success so partial as to suggest complete failure. For nearly a century it has labored with great earnestness, and with just enough success to prove the immense value of its ideas (I would say principles if it had any that it respected); and yet intemperance rages only less fearfully than formerly. That it has been of immense value to thousands of individuals, and to society as a whole, no one can reasonably doubt; but that it has reached the summit of its glory and its usefulness seems equally evident, unless it shall take a "new departure." Perhaps the time has come for that. It has accomplished of the good work all that it is capable of accomplishing without a much clearer conception and rigid application of *principles* than it has heretofore shown. It can not thrive upon vain expediency, no matter how valuable the expe-

dients may be. It must recognize its underlying principles, and faithfully adhere to them, if it would be that power for good that it is capable of being. I do not mean to say that temperance organizations may not continue aiding weak human nature as they have done, but only that they never can be successful in the prevention and cure of drunkenness until they make a systematic application of the *principles of total abstinence*, a thing which they are now very far from doing.

What are these principles? If total abstinence societies are based upon any principles whatever, it is that stimulants are poisons, and hence to be totally abstained from. A simple declaration that alcohol is bad as a beverage, is not a declaration of a principle, but of an isolated fact; and as long as one operates with reference to a fact without comprehending the principle involved, he is an empiric, and is simply doomed to defeat. The rum-seller's principles are much more clearly defined than the temperance man's ever have been; and hence his success. We must go behind the fact, and discover the law that explains it, before we have arrived at the principle; but when we have done this, our power becomes marvelously enhanced.

Principles are rules that always apply. They have no exceptions. If the use of alcohol is bad on principle, as we claim it is, it is always bad. There are no conditions nor circumstances in which a poison may be introduced into the living organism without injury to it. If alcohol is bad as a beverage, it is also bad as a medicine; if it is good as a medicine, it is good as a beverage. The fact that a physician prescribes it does not in any respect change its nature or modify its effects. Total abstinence is a great fallacy if alcoholic medication is science; *per contra*, if total abstinence is founded upon principle, that is, is scientific, drug-medication is a woeful delusion. To discover in the same person the advocate of these two practices, is to discover a sad illustration of logical inconsistency—an eloquent example of the fact that a man may believe anything, no matter how absurd, if it has been sufficiently long taught. Nothing short of the prestige of a system rooted and grounded in

human prejudice by two thousand years of almost unquestioned authority, could withstand the demonstrations of science and total abstinence as drug-medication has.

Total-abstinence men fail to recognize and apply their principles in still another important respect. They have never learned to discriminate between normal, and, therefore, legitimate exercise of the organs, and abnormal gratification of them. There must be a line of demarkation between the right and wrong, and that line must be drawn in obedience to general principles, and not in answer to appetites and passions. If men abstain totally from alcohol on principle, they are just as truly bound to abstain from all other substances that bear a similar relation to the organism. Discrimination to satisfy popular prejudice will never do. The principle of total abstinence involves rejection of all substances which, when introduced into the system, will produce abnormal effects. All stimulants, tonics, narcotics—drugs of every sort and kind, are comprehended within the principle.

Alcohol is dangerous, we are told, because its use produces an abnormal appetite which craves increasing indulgence. Every other abnormal indulgence does the same thing. There is not a stimulant, narcotic, sedative, or tonic in the pharmacopœia, that, when used, does not call for increased doses. Tobacco, opium, tea, coffee, etc., are to be classified under the same general head with alcohol; they are, when used, abnormal gratifications, and are properly comprehended under the principle of total abstinence.

Increasing desire is the test of an abnormal appetite. Proper gratifications always satisfy, while improper gratifications excite to desire, which demands increased indulgences from day to day. The use of healthful food or drink never induces excessive cravings. From childhood to old age the eater and drinker of only healthful substances desires such as the system needs, and never increases except as the needs of the system increase; but improper food and drink stimulate to gluttony and riotous excesses. Who eats food of the proper quality will not err as to quantity, if all his other habits are correct; who drinks only water, will never drink excessively; who exercises all the organs of his

body and mind in obedience to their laws will always hold them under control; but let him once enter on the downward path of abnormal self-gratification, and the end of the journey none can tell short of self-destruction.

It is the first step that costs. It is the first indulgence, no matter how slight it may be, that opens the flood-gates of passion, and

renders each increasing indulgence more enticing. The tea-drinker prepares himself for the coffees; the coffee fails and tobacco is added, and this is followed, in the majority of cases, by wine, or brandy, or whisky—or, what is equally bad, pills and powders of a similar nature. But we must defer till another time, when we hope logically to prove these statements. ROBERT WALTER, M.D.

Department of Religion and Psychology.

Know,

Without or star, or angel, for their guide,
Who worships God shall find him.—*Young's Night Thoughts.*

The soul, the mother of deep fears, of high hopes infinite;
Of glorious dreams, mysterious tears, of sleepless inner sight.—*Mrs. Hemans.*

THE LESSON OF A DAY.

Oh, thou out-gliding day!
That knoweth neither hurry nor delay,
I cry with vain regret,
Oh, go not! go not yet,
Till I redeem thy chances cast away!
For in a vague, sweet dream
I drifted down thy smoothly-flowing stream,
Forgetful of the real,
In love of the ideal,
Yielding the things that are for things that
seem.
Yet thou, thou wilt not pause.
Obedient to universal laws,
Thou holdest on thy way;
Nor wilt thou even stay
To hear me plead my weak, unstable cause.
It matters not at all
To thee, oh, day! whether I stand or fall—

Whether I boldly seize
Thine opportunities,
Or let them slip, for aye, beyond recall.
As passionless as fate, [wait
Thou turnest at time's wheel, and while I
For some auspicious hour
To bring my hopes to flower,
Lo! the night drops, and I am desolate.
Thy light strikes through and through
The cobweb of my life, oh, witness true!
Thou showest every one
The deeds that I have done—
But showest thou the good I meant to do?
Sweet day, thou teachest me
That good intents are nothing till they be
Incarnated in works;
That one who idly shirks
The present task has no reward in thee.

DREAMS AND THEIR FULFILLMENT.

DREAMS break in upon the unconscious slumberer, visions disturb mental inactivity, spirit paintings are hung on memory's walls, nights are made sensational by soul-impressing shadows of coming events. Tables tip, raps are heard, the world careens, and "dreamers" are jostled by learned bigots and knowing skeptics whose tongues are trained to say "humbug" without a passing investigation; while the credulous stand agape with amazement, believing the whole invisible world thrown open to view, with

the first ripple of light across the mirror of the soul.

Two extreme views of a mysterious something, which is transcribable by a third, under the classification of sleight-of-hand, odic force, and psychology, and to these three agencies, it is believed by many, all of the strange phenomena that are manifested by the various manipulations and laws of subtle force and spirit power are attributable.

But of each, or all of these, it is not the object of this article to inquire; but to nar-

rate, in brief, some facts directly connected with, and forming a part of, the life of the writer regarding dreams and foretelling coming events.

Dreams formed a leading feature in my sleeping hours nearly as long ago as memory extends; and so frequent were they that they neither awoke anxiety nor comment up to the time when I had reached my seventeenth year. And not until the Fall of 1852 was there the slightest attention paid to the rough impressions made by them on the mind. At this time it was my fortune, or misfortune, to leave my home in the East for a then distant State in the West, where, alone and among strangers, the real cares of life began. Isolated from all associations then held dear, seventy miles from a post-office, and two hundred from the nearest railroad, the intervals between the reception of news from home seemed ages, and the days were counted and the hours anticipated when tidings from friends would greet me again. Then began a series of dreams which have accompanied and foreshadowed the future for the past twenty years. And though the same dream brought or was the precursor of the same events, yet it was impossible to perceive any possible relation between the dream and the fact. But, nevertheless, for ten years, there was not a single instance that seven or more days before receiving news from home I would not dream of walking and talking with some friend who had died years before. Meeting an old friend, a few days ago, who has a son down near the Indian Territory, he remarked: "I am going to hear from James, for," said he, "I had a long talk with your brother (now dead), a few nights ago, and it has never failed me." About three hours after, meeting him in the post-office, he held up a letter, and said: "I have just received a letter from James."

In the Fall of 1860 I came into possession of a more than common thoroughbred stock horse, dapple chestnut, seven years old, and weighing fourteen hundred pounds. Docile as a kitten, yet full of the renowned vigor of the wild Norman, the horse was a great favorite with us all, because of his beauty and excellence, and to me was a fruitful source of both pleasure and anxiety. Retiring one night, as usual, I dreamed that my favorite

horse was dead. The vision (if one it was) did not leave me with the blank impression that he was dead, only, but carried me minutely through the entire struggle until death ensued. The scene opened in a strange place; I was crossing a small stream or rivulet with my horse, when a thick-set, dark-complexioned man approached from the rear and assaulted the horse with an axe, severing one of his limbs, and, in spite of all my power, succeeded in maiming him to that extent that he struggled only for a short time, reared and fell directly back, and when he struck the ground was dead. This made a strong impression upon my mind at the time, so strong, indeed, that every means was made use of to guard against an accident. I could not shake off the impression of that dream, and I went so far as to offer him privately for half his value, and should have disposed of him at a fair price, in a few days, but for an accident (if such it may be called) which finished my efforts in that direction.

Several weeks had passed, and I began to think that my dream was but a dream after all, when business called me to an adjacent county. Taking an early breakfast, I hitched my favorite horse to the buggy and drove away. Precisely at eleven o'clock that day we crossed a small stream or run, where I watered the horse, and then drove him only about thirty rods farther when I was obliged to stop, the horse appearing to be suffering the most intense agony. I detached him from the wagon and made use of every appliance that could be procured for his relief, but without avail. In forty minutes from the attack, and while I was leading him, he stopped, reared upon his haunches, and fell directly back, dead. I employed two men to dig a hole for him where he fell. When the pit was ready they found that one leg had to be cut off before he could be well got into it, because his limbs had assumed inflexibly the position they took when he fell. After some investigation it was ascertained that a man had entered my barn the night previous to his death, and had mixed arsenic with the grain that was always prepared the night before for the horse's feed, and the poison evidently did not take effect until the watering at the brook.

Losing some property about this time, and

failing to gain any knowledge of its whereabouts, I was prevailed upon by a friend to consult a lady, then living in Madison County, New York, who claimed to be a clairvoyant. I found her at home with her family; everything about her bore the air of refinement and culture. Nothing in the house betokened anything out of the course of ordinary life. I judged the lady to be not far from seventy years of age, and when I made my business known she said that she "would tell me all she could," and seemed to manifest considerable interest, for, after descanting upon my loss, she glided quietly off upon my future life, its changes, misfortunes, and fortunes. To-day, after passing through years of ups and downs, I must say, in justice to her memory, that all but two parts of what then seemed to me a terrible drama has come to pass, and one of the last two begins to light up the horizon. And the question forces itself upon the mind, how could these changes (the very properties out of which they

were finally wrought had yet no existence except in embryo) impress the mind of this lady in such a manner that, long after she had turned to dust, the acts were being fulfilled? This could not have arisen from any brain-wave theory, or by reading the thoughts of others. Among the things that she unfolded that day was that I had a valuable horse, which she described very minutely, ending by saying that he had a white spot on his right side, about the size of a twenty-five cent piece. This I flatly contradicted. The horse at that time occupied a box-stall in a double boarded barn, to reach which two well-fitted and locked doors had to be opened. Besides, the horse was then enveloped in a large, close-fitting, double blanket, covering him completely from below his eyes to his tail, and the doors were not unlocked from the time I left in the morning until my return. My first business, after going into the barn, was to enter his stall, lift the blanket, and, lo, the white spot was there! What was it?

A. B. CRANDALL.

HOW TO ENDURE.

"CAN an invalid write anything healthful?" was the inquiry made of one whose whole life has been a contest between illness and partial returns of health. Let facts speak for themselves.

There is a very old book which says, "If thou faint in the day of adversity, thy strength is small." Sickness is the keenest kind of adversity. So the invalid who endures suffering with all patience and oftentimes cheerfulness, possesses a strength, both intellectual and moral, which the one who frets and murmurs and pines knows nothing of. And often the feeblest woman in the power of endurance rises far above the strong man vexed by the least tapping of disease at the doors of his frame.

One such I knew, a fair girl of eighteen, whom an attack of facial neuralgia had reduced so low that she could not walk without assistance, and could sit up but a short time each day; whose nights for three months were sleepless from pain, and who had no power to take other nourishment than was given by a tea-spoon. "It is very hard," she said, "but it might be worse, and I shall

get well some day. I am going to make that article I began, for when our friend is far away, he will look at it; and remember what a sick girl can do." So, sitting in her easy chair, she worked with her fingers day by day until the elaborate and beautiful gift was completed. "I believe making that helped me to get well," she said, "for I had to think of *it* instead of the pain."

"Well, if I am nervous from pain for a few hours," says another, "I have intervals of ease, and then I feel so thankful when I can take up my pen and write thoughts which have come to me when lying wakeful at night. And I look around my room and see how many comforts I have, and think of the many who have so very little, and whose hours of suffering are not soothed by kindness and the attentions so greatly needed. And I can bear and be grateful, and pray for those whose lot is not blest as mine. I do wish sometimes tired nature's sweet restorer would visit my pillow oftener and stay longer, but then as I lie awake I look out and see the bright stars above me, and the lights from the windows of our neighbors; and

then come memories of the past, cheerful memories of the good and the loved. Now, if I were sleeping I would not have these to enjoy, for the noise and labors of the household in daylight disperse such thoughts. And I often fancy I hear the songs of ministering angels keeping watch around my bed. If it is fancy it is no wrong, and if it is poetry, it is "a thing of beauty, and a joy forever." And it is often such a comfort, when unable to leave my bed, to be propped up with the pillows, and with pen and paper send letters to friends far away. Or to write thoughts which may cheer and soothe others afflicted like myself." Oh, this lifting even one finger to lighten the burdens of others, takes off half the weight of our own.

Try it, oh, wearied one; aid by thy counsel and by sympathy, and be blest.

Well, then, when suffering ceases for a while, one wants to make up for lost time. I feel as if I had been on a journey somewhere, and had returned—I find so many things out of place, so many things needing busy fingers to repair them. Then the pen which has been idle must go to work, and ideas seem to flow faster and come more freshly in these intervals of strength.

Look on the bright side of life; think how many blessings are yours; think how many suffer from diseases far worse than yours; bless God for the desire and the power to rise above the physical, and enjoy the mental.

ETHEL.

Physiognomy, or Signs of Character.

*Of the soul, the body form doth take,
For soul is form, and doth the body make.—Spenser.*

MARIE SOPHIE SCHWARTZ—PORTRAIT.

THE EMINENT AUTHOR.

HERE is a head and face of remarkable power. Many, at the first glimpse, would be disposed to exclaim, "Strong-minded," and accredit her with views well-entitled, perhaps, as ultra-womanish. The face, though wearing the typical Scandinavian strain, as perceptible in Jenny Lind and Nilsson, yet certainly displays more striking elements of character. The high, reflective forehead, the earnest, steady eyes, the firm mouth, and positive chin are revelations in themselves. There is the robust energy of the man mingled with the tenderness and emotional susceptibility of the woman. The very marked development of the crown, that very large Firmness and strong Self-esteem, tell the story of struggle, trial, aspiration, and achievement. There is an equipoise of faculty which could not be otherwise than the result of self-culture and varied experience. The temperament of Madame Schwartz is chiefly of the motive order, and to it, in the main, she owes her successes; it has impressed her mental life with enduring, plodding energy, and offset any tendency to irritation and impatience

which her rare executive organization might experience when working at some difficult undertaking. How keen her discernment of character in others! That sharply outlined forehead, so lofty at Human Nature, cleaves through the mask of assumption and affectation, and reads the heart of the would-be impostor. The organs contributing to memory and analytical judgment are also well marked. Hence the minuteness and delicacy of her portraiture of character. She appreciates the differences of people, as regards their individual humors and caprices, as very few appreciate them, and her published works abound with proof of this mental power. She is truthful withal, and seeks certain positive ends in whatever she attempts. With that face before us we could not impeach her with selfish aims, although ambition has lent its stimulus to her effort.

Madame Schwartz was born in Borås, West Gothland, on the fourth of July, 1819. Her family name is Birath. Her parents died when she was a very small child, leaving her to the care of an uncle, whose death, shortly

afterward, left her in circumstances bordering on destitution. In order that the girl might learn to support herself, a friend of the family secured for her instruction in painting, an art in which she became well skilled, and so was enabled to sustain herself in comfort.

In 1839, when twenty years of age, she was married to Professor Schwartz, whose strong prejudice against the pursuit of art and liter-

enviable fame. After her husband's death, her full name was given with her works, and she is to-day universally regarded one of the foremost of Scandinavian authors. Her books have been translated into German, and she is quite as favorably known in Berlin as in Stockholm. It is but recently that American readers have made her acquaintance through the excellent translations of some of her



Marie Sophie Schwartz

ature by women led her for a time to lay aside both her brush and pen, for she had already begun to write as well as to paint. Eleven years later, however, her husband consented to the anonymous publication of her first novel; and the cordial reception accorded to this by both critics and public led to the publication of others, which gained for her initials—they alone appearing—an

volumes by Misses Selma Borg and Marie Brown; and she has become a favorite with us as with the Germans.

A few lines from her writings will give the reader an impression of her power in sketching character. For instance, of Mirabeau:

"The light from the candelabra fell upon the stranger's features, which were at once homely and attractive.

"There was something of the lion in them, so large and rough hewn did they seem, and yet they chained the gaze. His brow was irradiated with a peculiar light, or rather with a reflection from the brilliant eyes, which gleamed and flashed with genius. In this face, scarred by disease, somewhat relaxed by passion, but beaming with energy and intelligence, could be read that its owner was gifted with a measure of genius, that a higher power had destined him for great deeds and a deep hold in human events."

* * * * *

"Countess ——— was one of those women who are rightly called dangerous and irresistible. It is impossible to say wherein their power lies, but it is equally impossible to escape them. She was far from handsome, would scarcely, upon a closer examination, be called good-looking, and yet she was spoken of for her beauty. Her features were irregular, and only the flashing and intelligent eyes could account for her being called the beautiful Countess ———. Her eyes were rather small than large, but they had an expression which captivated magically, and made it impossible for one to forget them or to weary of looking into their depths. They made one forget that her nose was too small, and that her mouth was not pretty. Her hair was unusually abundant and of a light chestnut brown, assuming at times a reddish tinge when seen in a certain light, which gave it the appearance of being sprinkled with gold dust; it was also wavy, so that it resembled a light cloud. The countess was tall, lively, gifted, proud, and thoughtless, changeable and imperious, willful and coquettish. Always variable, always new, never the same. One moment gentle as a dove, the next passionate and capricious as a tyrant. One day rapt and absorbed, abandoning herself to romantic dreams, the next laughing at idealism and worshipping folly. She displayed an unheard-of perseverance when a conquest was to be made, either of a man or woman, who did not appear willing to render her the homage she was accustomed to receive; but the moment she had conquered the reluctant subject she lost all interest for the one she had made so much effort to win. * * * She had too much ability to be a coquette of the

usual order. She did not attempt to captivate with bare shoulders, a small waist, languishing glances, charming smiles, nor the fashionable style of her dress. The countess employed neither rouge nor padding, jewelry nor flowers to enhance her charms; she had chosen quite another means. 'The silly may busy themselves with that nonsense, which, after all, will not hinder them from being tedious and growing old,' thought the countess. She determined to be original, and that in a way that would make her the most courted of all attractive women." * * *

"The main trait in the major's character was self-love and lack of respect for everything old. He was a hater of the nobility, of aristocracy, because he was a quite insignificant member of it, without property, and placed on one of the lowest rounds of the ladder in his caste, instead of being, as his self-love demanded, one of the most distinguished and most considered. As he could not be one of the first, he did not wish to be one of the last, but appeared against the whole class, and drew a certain attention to his name by the liberal views he entertained, and by defending the rights of the people in the Diet."

How well she had contemplated the "best society," and the ways of the civil service, may be inferred from the following sprightly extract:

"My dear, think of what we owe to our position in society. I am rich, rich through you, and if we lived retired would it not look in the eyes of the world as if I were a miser who only thought of investing his money? And besides, what enjoyment could one then have of existence? None. Now, on the contrary, fortune gives me the opportunity of leading a life agreeable in every respect. My horses excite admiration whenever we drive out; my establishment is considered the most elegant, an actual model, after which all desire to pattern their dwellings, for a great part of the furniture is imported. I am the one who gives the *ton* in our society. People know that what I have is modern and tasteful, as well as manufactured in Paris. You, again, are the object of all the ladies' envy and all the gentlemen's admiration. When you appear in company, one examines every detail of your attire; have you a new,

foreign style in your dress, your mantle, or an unusual material, the other ladies will take pattern from it directly. You are young, you are rich, you are a genius, and besides, *my icirè*; you ought, consequently, to live in the world which pays homage to you, and think that this homage is a real pleasure to me, for the applause which we reap from our fellow-beings contributes very essentially to the true value of life. Besides, you ought to consider what a great advantage it is to me to live in fine style and associate in the higher circles. I win favor, and through this, it will be easy for me to get promoted before others who neither possess my merits nor the ability to gain friends and protectors through

the means which wealth affords. President S—, for example, is obliged to borrow money; he turns to me. At the next promotion he says a good word for me to the government, and I am advanced directly. I have a fine house, and people strive to gain entrance to it. The result is that they have every reason in the world to favor my success. We have entirely left the subject, and I am obliged to be in court at eleven o'clock. You will thus go to the opera this evening, where I will come for you, as I shall dine with Count O—. Apropos, my dear, you really made me feel badly at the concert, Tuesday, when I came to accompany you home. Goodness, how you were dressed, black as a nun!"

HEADS AND HATS AND CHARACTER.

IT does not require, in all cases, a close and particular examination of the head to obtain, approximately, the outline, the drift, and spirit of the character. One does not



Fig. 1.



Fig. 2.

need to take a tailor's or a shoemaker's measure of a man on the street to be able to say, "That is a large, finely-built man," or "he is disproportioned and clumsily organized;" or "he is small," or "thin," or "round-shouldered," or "stout," or "stubby," or "pursy," or "flat and flabby." The eye, practiced by daily contact with many people, quickly takes the measure of the general make-up of men. In fact, a shoe-dealer looks at a foot, a hatter at a head, or a clothier at the figure of a person and walks away to the right boots, hats or coats, and frequently brings the very garment that will fit to a nicety.

In the selection of a stiff hat for a customer, the hatter looks into the old hat to discover

its shape—whether it be a long oval or a short oval, or is nearly round; then he looks for a hat of similar shape, and comes very near a fit at the first effort. Some men have heads nearly square; some have long, thin heads; and some of these peculiar shapes must be fitted, if fitted at all, by having hats made or blocked specially for them. If they do not have them thus carefully blocked to fit, and have the rim properly formed, there is, in the case of the square head, an awkward flattening of the hat, compelling the rim to droop in front and rear and curl up at the sides, while in the case of the store hat, which is forced on a round or broad head, the rim is awkwardly arched fore and aft, and lopped down at the sides. Let the reader look at men while walking behind them, and the points which our engravings represent will be readily seen.

In respect to one with a narrow head, the hat will appear flattened at the sides. In respect to the other, the head being broad and fully rounded out, the hat looks broad when it fits the head, and the brim is warped and drawn out of



Fig. 3.

shape. In the character of the first (see fig. 3) there may be expected frankness, not much force, policy, or severity. He may be social, moral, and intellectual. The second will be sly, severe, quarrelsome, if opposed; will love money, and be likely to indulge the appetite. He will work hard, and, as it were, bruise his way, if necessary, through the world. The narrow-headed man, on the other hand, will think, plan, look ahead, work his way easily; will go around the hill rather than over it, and make his head save his hands in many ways.

A word or two with regard to the hat itself. Men often ridicule the ludicrous fashions of women, making fun of their "bushel-heads" and little bonnets; their

long, dragging dresses, and their tight laced waists; their high heels, and—well, the ladies retort and make fun of our ridiculous stove-pipe hats—and well they may, for they are uncomfortable, inconvenient, not at all healthful, and, at the same time, expensive, easily soiled, and soon come to look shabby. What is there more comfortable, economical, or suitable for any and all occasions, than a light, soft felt-hat? It need not weigh more than four or five ounces; it may be ventilated, or made of material which will permit perspiration to pass off, and so prevent a par-boiling of the upper portion of the scalp, which makes so many men bald-headed. Why not wear a common-sense, soft, light, easy, pleasant hat, instead of those unsightly, unhealthful stove-pipes?

SOME FUNDAMENTAL PRINCIPLES IN PHRENOLOGY.

UNDER the title of EXTRACTS FROM SPURZHEIM, Mr. F. H. Burbank contributes the following to the *Herald of Life*, a weekly religious newspaper, published in Springfield, Massachusetts: "It is an error to say that animals act solely by instinct. It is true that some of their doings, such as the labor of insects, are the result of mere instinctive powers; but many animals modify their actions according to external circumstances; they even select one among different motives, and often resist their internal impulses or instincts. A dog may be hungry, but with the opportunity he will not eat, because he remembers the blows which he has received for having done so under similar circumstances. If, in following his master, he is separated from him by a carriage, he does not throw himself under the feet of the horses or the wheels, but waits till it has passed, and then by increasing his speed he overtakes his master. This shows that some animals act with understanding. On the other hand, though new-born children cry, and suck the finger, they certainly do not act from understanding. And, if men of great genius manifest talents without knowing that such faculties exist; if any calculate, sing, or draw, without any previous education, do they not so by some internal impulse, or instinct, as well as the animals which sing, build, migrate, and gather provisions? Instinct, then, is not confined to animals, and understanding is not a prerogative of mankind. * * *

"Did animals and men learn all from others, why should individuals, similarly circumstanced in regard to manner of living and instruction, excel the rest? Why should one nightingale sing better than another

living in the same wood? Why, among a drove of oxen, or horses, is one individual good-tempered and meek, and another ill-natured and savage? M. Dupont de Nemours had a cow which, singularly, knew how to open the gates of an inclosure; none of the herd ever learned to imitate its procedure, but waited impatiently near the entrance for its leader. I have the history of a pointer, which, when kept out of a place near the fire by the other dogs of the family, used to go into the yard and bark; all immediately came and did the same; meanwhile he ran in and secured the best place. Though his companions were often deceived, none of them ever imitated his stratagem. I also knew of a little dog which, when eating with large ones, behaved in the same manner, in order to secure his portion, or to catch some good bits. These are instances of genius among animals, which are by no means the result of instruction. Children often show particular dispositions and talents before they have received any kind of education. Almost every great man has, in infancy, given earnest of future eminence. Achilles, hidden in Pyrrha's clothes, took the sword from among the presents of Ulysses. Themistocles, when a child, said that he knew how to aggrandize and render a state powerful. Alexander would not dispute any prize at the Olympic games, unless his rivals were kings. At fourteen years of age, Cato, of Utica, showed the greatest aversion to tyranny. Nero was cruel from his cradle. Pascal, when twelve years old, published his treatise on Conic Sections. Voltaire made verses when only seven years of age. The number of such instances is very great, and it is unnecessary to mention

more here, as they must be within the scope of every one's knowledge. * * *

"After having seen what nature does in man, let us inquire into the means by which she effects it. Religious people commonly believe in a mere supernatural dispensation of gifts; but there can not be a doubt of natural causes also contributing to produce the phenomena of mind. I may follow the example of other natural philosophers, and confine myself to proving a relation between the body and the manifestations of the mind, or I may endeavor to determine the special powers of the mind and the respective organs. This latter task has been accomplished by *Phrenology*. Here I shall only show, in a summary way, how reasoning coincides with observation. It is important duly to appreciate my expressions upon the subject. I do not say the organization produces the affective and intellectual faculties of man's mind, as a tree brings forth fruit, or an animal procreates its kind; I only say that organic conditions are necessary to the manifestations of mind. I never venture beyond experience; and, therefore, consider the faculties of the mind only in as far as they become apparent by the organization. Neither denying nor affirming anything which can not be verified by experiment, I make no researches on the lifeless body nor on the soul alone, but on man as a living agent. I never question what the affective and intellectual faculties may be in themselves; do not attempt to explain how the body and soul are united and exercise a mutual influence, nor examine what the soul can affect without the body. The soul may be united to the body at the moment of conception or afterward; it may be different in every individual, or be of the same kind in all; it may be an emanation from God, or something else. Whatever metaphysicians and theologians may decide in regard to these various points, the position, that manifestations of the faculties of the mind depend, in this life, on organization, can not be shaken. Let us, then, consider the proof which reasoning affords of this principle of *Phrenology*.

"I. *Difference of the sexes.* The faculties of the mind are modified in the sexes; some are more energetic in men, others in women. Do, then, the souls of men and women differ, or is it more probable that the faculties are modified because their organs or instruments vary? *Phrenology* shows that certain parts of the brain are more developed in men, others in women, and thus renders the peculiarities in the mental manifestations of each easily explicable. There are, however, many instances in which the intellectual faculties of women resemble those of men, and the contrary.

"II. *Individuality of every person.* The mental faculties are modified in every individual. Now, is it probable that the soul

differs universally, or is it more likely that, as the whole human kind has descended from an original pair, all modifications of the faculties may be explained by differences in the organs on which each respectively depends? Like species of animals, and man, also, have essentially the same corporeal structure; there is merely difference of proportion and development in the various parts of which the body is composed; and these differences in the organs produce corresponding varieties in the functions attached to them.

"III. *Ages.* Mental manifestations are modified by age. Either the soul, or its instruments, therefore, must produce these modified manifestations. It is ascertained that certain faculties appear early in life, or at a later period, according as the peculiar organs of each are developed. The same law holds in both affective and intellectual faculties; the manifestations of all are not simultaneous. Several of both orders appear in infancy, others not before maturer years; several, too, disappear earlier, while others endure till the end of life. Now, as we know that manifestations of the mental powers always accord with certain organic conditions, it is impossible to overlook their dependence on organization."

PUT DOWN THE BRAKES.

No matter how well the track is laid,
No matter how strong the engine is made,
When you find it running on the downward grade,
Put down the brakes!

If the demon of drink has entered the soul,
And his power is getting beyond your control,
And dragging you on to a terrible goal,
Put down the brakes!

Remember the adage, "Don't trifle with fire,"
Temptation, you know, is always a liar;
If you want to crush out the burning desire,
Put down the brakes!

Are you running in debt by living too fast?
Do you look back with shame on a profitless past,
And feel that your ruin is coming at last?
Put down the brakes!

Whether for knowledge, for honor, or gain,
You're fast wearing out your body and brain,
Till nature no longer can bear the strain,
Put down the brakes!

The human is weak since old Adam's fall,
Beware how you yield to appetite's call, [Paul;
"Be temperate in all things," was practiced by
Put down the brakes!

Ah, a terrible thing is human life!
Its track with many a danger is rife;
Do you seek for the victor's crown in the strife?
Put down the brakes!

Our Country and Its Resources.

That which makes a good Constitution must keep it, viz., men of wisdom and virtue; qualities that, because they descend not with worldly inheritance, must be carefully propagated by a virtuous education of youth.—William Penn.

MONEY—ITS FUNCTIONS AND REQUIREMENTS.—No. 6.

[CONCLUSION.]

THE OUTLOOK FROM THE PRESENT SITUATION.

IN ocean transportation we compete with a people who were so fortunate in their rulers as to be protected in their domestic money by cutting all money affiliations with those who could destroy them for a period of more than 18 years, thus making them creditors, with ample resources, instead of debtors, like us, whose money existence depends on the will of others.

By recognition of, and affiliation with, our insurgents, they wiped most of our merchant marine out of existence, and we, in grateful return for that and other courtesies, form a Credit Mobilier, to keep the use of our own money at so high figures that it is prohibitory of that industry which, in former times, was productive of so much pride and profit to us—we mean

SHIP-BUILDING.

The Secretary of the Treasury says, in his Report, December, 1872:

"The condition of our carrying trade with foreign countries is always a subject of interest, and at the present moment it is one of solicitude. The imports and exports of the United States, excluding gold and silver, amounted to \$1,070,641,163 for the fiscal year ending June 30, 1872, and of this vast trade only 28½ per cent. was in American vessels. In the year 1860 nearly 71 per cent. of our foreign commerce was in American ships; but in 1864 it had fallen to 46 per cent., in 1868 to 44 per cent., and in 1871 to less than 38 per cent. The earnings of vessels engaged in the foreign carrying trade probably exceed one hundred million dollars a year, of which less than one-third is earned under our own flag."

The Secretary estimates earnings of freight money at \$100,000,000, a very low estimate.

We had in 1860 70 per cent., or.....\$70,000,000

We had in 1871 38 per cent., or..... 38,000,000

Annual loss in earnings of shipping, ...\$32,000,000

The loss of the business of building is at least \$200,000,000—including lumber, labor, and other material.

A first-class steamer equipped for freight

and passengers, ready for sea, costs \$800,000. If built by the English, with money at 3 per cent., the

Yearly interest on the same would be.....\$24,000
If by us, with interest 12 per cent..... 96,000

Excess of our interest over theirs, per year.....\$72,000
or about \$1,400 per week, or \$200 per day, being the tax or prohibitory duty in favor of our oligarchy, and our amiable cousins across the water, which our Government, by its utterly absurd restriction on our currency, imposes on that industry in particular, as well as our country in general.

One of our most distinguished statisticians, Horace H. Day, says: "On the Clyde, in Scotland, ships are built and fitted out, with this indispensable tool (money) to work with, at 3 per cent., and sometimes 2½ per cent., while in this country, as I have said before, everything measured by money is as much higher in value as the difference in the legal rates established by the two Governments in the consols of the one, and bonds of the other. And if a ship-builder to-day, in Maine—most of them are in moderate circumstances (say he is a farm-owner worth thirty thousand dollars)—wishes to build a five hundred ton vessel, he must begin by paying, first, at least 15 per cent. annual interest on the mortgage of his farm to get the ready cash with which to commence his ship, and as he is not a merchant, keeps no bank balance, and hence can not borrow at banks, as he proceeds will pay 20 per cent. per annum for the balance of the funds before the ship is paid for (*I know this exact case to be the fact in Maine*); and this is not all, for by reason of the general system of high prices for everything in this country (due wholly to the high rates upon money), the material and wages are found to-day so much higher in the United States than in England that the business is a losing one, and hence we can no longer build ships, while all the remedies now being proposed in Congress and elsewhere would only fail in producing a healthy result, and ultimately create greater than existing evils. It

is this fatal financial system, born of war, established since and maintained by the Republican Party, which deprives the people to-day of their necessary tools (money) to work with, and the whole country of its rightful inheritance of prosperity."

Effect this legislation, as England partially did, and the same results which inured to her will accrue to us, but to as much greater extent as our natural resources and position are superior to hers.

Agriculture, ship-building, and every other branch of industry, will jump at the word "go." Our factories, which now feel poor if not making semi-yearly dividends of 10 per cent. (20 per cent. per year), would then, measuring themselves by the Government standard, be satisfied with a much less profit.

Their fabrics would be exported, and the nation occupying the midway position geographically between the swarming populations of Europe and Asia, with resources superior to either and creditor of both, would be the money center of the globe. And now for the

MORAL ASPECTS OF THE SUBJECT.

Our clergy are grieved, astonished, and perplexed at the demoralization witnessed in the financial walks of life.

Our citizens abroad, just rid of the stigma of slavery, find themselves facing a national reputation of a more loathsome character.

The name American in Europe is almost, if not quite, a synonym for blackleg and swindler.

The reason is that the dazzling operations of the Jim Fisk tribe and our money oligarchies have so dazzled our youth, that not one of a hundred of our educated and enterprising young men adopt a productive occupation as a life-business.

Few will stop at mercantile business, as it is too slow; no distinction is made between wealth-producing and money-getting. Gambling is no longer proscribed. Will any one deny that nine-tenths of Wall Street business is gambling?

As the young man approaches the time when he must select his future occupation, he sees, or rather *thinks* he sees, in the productive branches life-long, imbruting toil and social ostracism, with no opportunity for wealth and distinction.

Commercial life was accepted until of late, but the labors and responsibilities are so great as compared with financial life, and the money result so small, that this is passed by, and Wall or State street accepted. And we can not won-

der when we examine the present status of each.

Let us suppose a young man with a patrimony of \$20,000. On examining the prospects for commerce, he finds that, owing to the high rate for money, he must incur a

Rent of say	\$3,000
Interest on \$20,000 at 10 per cent.....	2,000
Clerk hire—say salesmen at \$1,500 and \$1,000....	2,500
Book-keeper, \$1,500; boy, \$250	1,750

Minimum of current expenses \$9,250

With this capital and the above force, he is fortunate if, at the end of the first five years, he has done \$200,000 per year, at an average *gross profit* of $7\frac{1}{2}$ per cent., of which $\frac{1}{4}$ or $2\frac{1}{2}$ per cent. he finds is in bad debts and other losses:

Leaving net 5 per cent. or.....	\$10,000
From which deduct expenses, as above	9,250

Leaving for his net profit	\$750
Which added to the interest per year received...	2,000

Result for his capital, labor, and skill..... \$2,750

He turns to Wall Street, finds that he can obtain a desk per year for \$250; no book-keeper, salesmen, or boy, which is a saving of \$7,000. Instead of, as a merchant, being at his post at 8 A.M., to be actively engaged until 5 P.M., his office hours will be 10 A.M. to 3 P.M.

In lieu of laborious and costly "drumming up" of customers and selling goods on credit at $7\frac{1}{2}$ per cent. for single names, he quietly waits until paper of the same class and equal merit is brought to him, bearing in addition a first-rate indorsement, or secured by undoubted collaterals, which he can buy, doubly secured as above, at the same profits as that for which the merchant incurs the cost, labor, and risk in selling goods.

He can easily do the same amount per year, and thus, with less labor and risk, he obtains

Say $7\frac{1}{2}$ per cent. on \$200,000.....	\$15,000
Add 10 per cent. on his capital of \$20,000	2,000

Net results in Wall Street.....	\$17,000
" " outside.....	\$2,750

The above are trustworthy estimates—outside for commerce and inside for Wall Street. So far he has been a neophyte. He gradually learns the *inside track*—the mysteries of "takes and puts," "bulls and bears," "long and short"—corners in stocks, gold and currency; purchasing interests in leading newspapers, affiliation with popular churches, control at boards of directors, legislatures of States and departments, Congress of the nation. If a dozen men can steal railroads, can not a powerful oligarchy steal the republic?

Can we wonder that the teachings of Christ are supplemented by those of Iago — "*Put money in thy purse.*"

WHERE CONGRESSIONAL APATHY WOULD HAVE LANDED US IN OLD TIMES.

I know of no evidence showing that the fathers of our political system, when they published the Declaration of Independence in 1776, had any idea of the ultimate form of government that their action would result in.

Congress was, in a manner, a provisional government, and in drawing that paper, acted as a grand jury, and indicted their former affiliations as a nuisance, trusting to the common sense of the people and their representatives to meet exigencies as they might occur.

When matters had further progressed, and the time to form the permanent government had arrived, they found that history recorded four prominent forms of government, to wit: 1st, monarchy—power lodged in a single person; 2d, aristocracy—power lodged in a small number; 3d, democracy—power lodged in the collective people; 4th, republic—power lodged with representatives of the people.

Had they adopted the apathetic and reckless mode of our late Congresses, instead of investigating the merits of each, they would by committee have called on the monarchists, as possessed of the longest record and largest influence, who would have told them that *monarchy* was what they required, because—

1st. It had the greatest prestige, its existence running far beyond where the light of history could trace it.

2d. It was accepted by the human race almost unanimously.

3d. It bore the divine indorsement.

4th. History did not record a long existence of any other form of government.

5th. Any other system would lack affiliation with other nations, and result in isolation from the "rest of humanity."

Jefferson, Sam Adams, Franklin, and other statesmen of the new school, would not have been called on; but by button-holing members, and an occasional tract, they might have argued that monarchy, proceeding from the family and thence through the clan, was entirely adapted to the advance through savagism and barbarism to civilization, and, as a sequence of its being best for those people and times, might not illogically be claimed as of the grace of God.

That the failures of the past were caused by the introduction of anti-republican elements in the organizations; by the undeveloped condi-

tion of the people, and by the pressure and invasion of adjacent monarchies; that the education of our people and our geographical position were such that a parallel would not hold; and as for national sequestration, although entirely improbable, would, with our parallels of latitude and longitude, have its benefits as well as evils, and we could stand it if the "rest of mankind" could.

These arguments would have been considered as chimeras of visionary and impractical men, and the committee on form of government would have brought in and advocated a bill to establish monarchy, perhaps formed by the ministers of George III., exactly as do our committees on finance and the currency, report in the interest of the money oligarchy, and with about the same arguments. Perhaps the chairman of the committee would travel around the country, assuring the royalists that, although the Tom Jefferson's ideas might pass the House, they would inevitably be choked off in the Senate.

Had the apathy which has characterized our legislators of the last few years prevailed with those of the Revolution, I doubt if ten votes for the republic as against monarchy could have been obtained, and we should now be politically affiliated with Europe and the "rest of mankind."

We arraign our national financiers before the country on the following charges, and claim that these charges have been substantiated on the preceding pages:

1st. They have, by abridgment of the quantity of our currency, hindered exchanges and diminished production, as a deficiency of water would prevent navigation and stop mill-wheels.

2d. They have caused the cost of the use of money to be so high as to almost stop production.

3d. They have robbed the poor man of his earnings by the excess he was forced to pay by legalized monopolies for use of money over the value of such money to him in aiding his industry.

4th. They have retarded education by forcing children to work for their maintenance when they should have been in school.

5th. They have called in money issued direct to the people, and needed by them, and issued to their legalized monopolies, calling the issue indorsement.

6th. They have, to enable them to withdraw that money from the people, where it was acting in effect as a loan to the country without interest, borrowed the same at 6 per cent.

gold interest, and exempt from taxation—equal to 10 per cent. per year, and as per count 5 loaned it to their creditors at 1 per cent. per year, and called it tax.

7th. They have reduced the nation's currency to one-half that of France, and one-third that of England, rendering it possible for their created monopolies, who borrow at 1 per cent., to exact five times the rate that foreign industries have to pay.

8th. They have ruined rich men by enticing them into reckless speculation and personal extravagance, while their capital was undermined by the excess of interest which legislation had made possible over earnings of industry.

9th. They have, by restriction of needed currency, prevented internal improvements, thus making the cost of transportation of cereals to the sea-board to act as a tariff against commerce between the States, at a heavy cost to the producer in favor of his foreign competitor.

10th. They have crushed ship-building, in which we once excelled the rest of the world.

11th. They have thrown our carrying trade into the hands of the foreigner, sending the rich harvests of freight money to be spent in

Europe, or loaned to us at double the rates our labor can earn for it.

12th. They have nurtured the foreign monopoly of freighting by keeping ours in abeyance, resulting in an advance to two and a half times former rates—and in gold at that—thus increasing the cost of our products in foreign markets, and diminishing earnings of our producers.

13th. They co-operate with our ancient enemy, England. *She*, by her Confederate cruisers, annihilated our merchant marine, and *they* make it impossible for us to replace it.

14th. They have prostrated us as a naval power, as an *efficient* navy never can exist without a merchant marine as a "nursery for seamen" as a precedent condition.

15th. They have changed our educated and intelligent young men into Wall Street gamblers.

16th. They were the prime cause of the Credit Mobilier and back-pay scandal, and the general demoralization of money men of the nation.

17th. They have given us in Europe the character of a nation of swindlers and black-legs.

18th. They have transformed the temple of our liberties into a den of thieves.*

THE PENNSYLVANIA RAILROAD.

HAVING no fear of belligerent Grangers or railway monopolists before our eyes, but being equally interested in the development of every material interest of our whole country, we proceed to describe, for the information of our readers, a great and most useful public work, which is the just pride of the State through whose wise foresight and well-directed enterprise the Pennsylvania Railway and its connections have been constructed and so successfully operated. Were other roads as well built and as well managed as this, there would be few accidents, and less cause for complaint on the part of the people. When on a recent railway tour through the West, extending through Kansas into Colorado, and beyond the Rocky Mountains, we took occasion to inquire of conductors, engineers, and superintendents, whence they came to the West? One replied, "I am a graduate of the Pennsylvania Railroad," and said it with real pride, considering it the best school of its kind in America. And we also found that railway

proprietors of new roads in the West considered it a sufficient recommendation for employment if one could claim a former and satisfactory connection with the Pennsylvania Railroad. All this has a meaning; and we infer that the best discipline is exercised in all departments of that concern; that wise and honest men are at the head of its affairs; that the public are satisfied with the accommodations which it affords; that, in short, it is a model which it would be well for other railways to consider or copy. Here is a statement which we believe to be as true as it is terse and interesting.

When an American refers to the enterprise and energy of his countrymen, he usually mentions the great railways which have been constructed during the past twenty years, and to the immediate development which has attended their construction.

Among our railways none is more striking

* This valuable series of articles on national finance may be obtained in the form of a neatly printed pamphlet at the office of this JOURNAL. Price, 15 cents.

ingly conspicuous than that known by the above name. The youngest of the great trunk lines connecting the Atlantic seaboard with the Mississippi Valley, it has, in magnitude, outstripped them all; and after an existence of less than twenty years, it stands confessedly at the head of railroad enterprises in the world. But not alone in magnitude has it grown. All the appliances of comfort and safety to the traveling public have developed with it; all the requirements of traffic have received its fostering care; and it is no exaggeration to say that, in excellence of construction and equipment, in capacity for business, and in economical administration, it is the model highway of the United States.

When this road was commenced, in 1846, it was by many financiers considered problematical whether it could be completed. North and south of it were finished railroads, which then absorbed the carrying trade of the country. The route it had to traverse was, by able engineers, pronounced impracticable; and the State which chartered it was so burdened with debt by the construction of similar public works that its credit was seriously impaired at home and abroad. A few resolute men—mainly Philadelphians—were determined to construct it, and they went earnestly to work. By small individual subscriptions it was commenced, and by liberal municipal aid it was carried on—paying honestly for all work done, and doing that work thoroughly—and in six years the line was completed between Philadelphia and Pittsburg. It was then a single-track line of two hundred and fifty miles in length, pieced out on its eastern end by two other roads. The sagacity which has always characterized its management then became perceptible. Instead of resting upon the laurels already gained, this management began to prepare for a future of greatness. The roads completing its line were absorbed, a double track was laid throughout, connecting lines in the West were encouraged and aided, extensive workshops were erected, improved machinery and material introduced, and thus progressing, without embarrassment to its stockholders or injury to any of its creditors, it grew to its present magnitude.

A few figures will serve to illustrate its present condition. It now owns and operates

fifteen hundred and thirty miles of road, and controls in its interest four thousand miles more. It employs upon its own lines, between New York and Pittsburg, near one thousand locomotives, and fifteen thousand cars of all kinds. Its workshops cover more than five hundred acres, and employ thousands of skilled mechanics. Its trains ran, in 1872, an aggregate of 13,380,957 miles, carrying 5,250,393 passengers, and 7,844,779 tons of freight. It earned during that year \$22,012,525, and paid \$4,711,497 in dividends to its stockholders. Its ticket offices can be found in every city in the Union; its through trains leave and arrive at New York, Philadelphia, Baltimore, Washington, Pittsburg, Cleveland, Erie, Buffalo, Chicago, St. Louis, Cincinnati, and Louisville, and it has established a ferry across the Atlantic, so that its tickets are now available from London to San Francisco.

At the close of the last year the capital stock of the company was \$53,271,937. The amount of capital has been increased, from time to time, as the growth of the road required, and by law it can be enlarged to seventy-one millions. A portion of the increase authorized has been made during the past year, but what the aggregate of capital is now can not be known until the close of the fiscal year. In proportion to its extent and business, the liabilities of the Pennsylvania Railroad Company will compare favorably with those of any similar corporation, and its credit in the money centers of the world is unsurpassed. It has never paid dividends of less than six per cent., and for six years of the last ten it has declared ten per cent. This it has done while making important and expensive improvements.

If perfection in railroading is attainable, the Pennsylvania Railroad Company will one day reach it. Whatever is proved to be good it adopts, and whatever there is a prospect of making useful it thoroughly tries. Fully six hundred miles of steel rails have been laid by it, because they have proved to be the safest and cheapest in the end. The Westinghouse air-brake is attached to all the passenger trains, because by its use the utmost security is guaranteed to the traveler. Its tracks are always stone-ballasted, because

comfort and economy are both gained by the process. Iron and stone bridges alone are built upon its lines, because they will neither decay nor burn. Track-tanks are used to water the engines, because they save time. Block-signals are introduced, because they render accidents rare, if not altogether avoidable. Now that business and safety demand it, two additional tracks are being laid on the main line, so as to separate the passenger travel entirely from the freight traffic. A railroad company which can and will do all this, and in addition compels its employes to be civil and accommodating to travelers, is an institution of which every American has a right to be proud.

[These things being true, is it surprising that the owners of the Pennsylvania Railroad seek to establish an independent all-rail line from Halifax to San Francisco? So far, every new combination, instead of proving an objectionable monopoly, has been made in the interest of the public. When possible, rates have been lessened in the interest of the people, instead of being increased in the interest of the company. Broad and liberal minded statesmen, and not narrow-minded men, are at the head of this great work; and instead of being operated, as we believe, by a selfish clique, for a merely local interest, or a private corporation, it is rather worked for the good of the whole country.]

THE LATE NICHOLAS P. TRIST.

MR. TRIST had a large, well-balanced brain, and a very active mind. In person he was tall and of symmetrical proportion, standing about six feet high, and of noble bearing.

Indeed, he was an exceptionally handsome man. In his habits he was thoroughly temperate, and his full, bright, dark eye, his soft, white or peachy skin, gave him an expression at once beautiful and attractive.

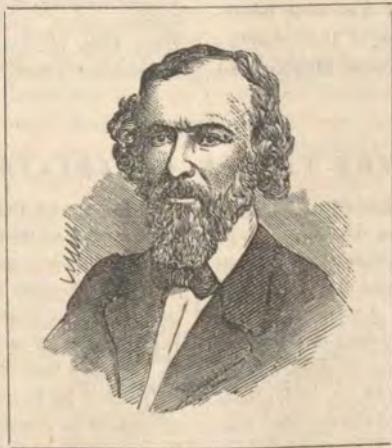
His sense of honor and his integrity were of the highest type. His intellect was clear, keen, and comprehensive. His judgment of

men was generally excellent, save when charity or sympathy attained the ascendancy, and they led him to count others *better* than they really were. He was a man of method, and was neat, tidy, and tasteful in all things. He was ingenious, and appreciated new inventions, improvements, machinery, etc. In re-

ligion he was liberal, and in measures looking to the development of our nation and the race, he was committed to the principles of "progress and improvement." Our portrait

is from a likeness taken when about sixty.

In the death of Mr. Trist we lose a conspicuous character—a sort of landmark, connecting the past with the present, and a kindly, scholarly, Christian gentleman. May his useful life, his temperate habits, his honest character be ever remembered to encourage others in right living, that their days, like his, may be



long in the land, and full of honors.

Nicholas Philip Trist was born at Charlottesville, Va., June 2, 1800. When he was about three years old his father removed to Louisiana, where Mr. Jefferson, then President of the United States, appointed him Collector of the port of New Orleans; this

appointment was not long enjoyed, as he died of yellow fever at the early age of twenty-eight. Mr. Trist, by the advice of President Monroe, who was an intimate friend of Mr. Trist's grandmother, entered West Point at the age of eighteen. After a course of training at the Academy, he married a daughter of Thomas Mann Randolph, and granddaughter of Thomas Jefferson, under whom he read law at Monticello, having given up arms. A government clerkship was offered him by Mr. Clay. He accepted it, and went to Washington in 1828. There he remained until Gen. Jackson, in 1834, tendered to him the Consulship of Havana, which had become vacant. To Havana he went, and assumed the important duties of the station, giving entire satisfaction to Gen. Jackson. Early in Mr. Tyler's administration, Mr. Trist was removed from office through the agency of Mr. Webster, although the President had given assurance to friends that he should retain his place. The ex-Consul retired to a small farm in Cuba, where he lived until 1845, when he returned to the United States, and found that Mr. Buchanan was making inquiries with respect to his whereabouts for the purpose of offering him the position of Assistant Secretary of State. In the Spring of 1847, during the activity of the war between Mexico and

the United States, the President and Mr. Buchanan urged upon Mr. Trist's acceptance a mission to that country for the negotiation of a treaty of peace, he being, they thought, particularly qualified. Reluctantly he yielded to their solicitations, and went to Mexico, where he succeeded in effecting the treaty known as the treaty of "Guadaloupe Hidalgo," which was duly ratified by the Senate of the United States, and by which New Mexico and California were ceded to our Government.

During Mr. Trist's sojourn in Mexico, a warm friendship was formed between General Scott and himself, as also with Generals Lee and Persifer F. Smith, which continued unchanged through life. For several years after this international service he resided in Philadelphia, and then finally removed to Alexandria, Va. President Grant gave him the appointment of postmaster of that city, which position he held to the time of his death.

Mr. Trist was widely known and as highly esteemed. Many a household, both North and South, share to-day the sorrow of the bereaved family. Many a needy and unfortunate one to whom he has shown the tenderest pity, will feel his death as a personal bereavement, and even those who differed from him in opinion, will apply to him, in its noblest sense, the name of "gentleman."

THE FRENCH CANADIANS.

IN comparing the early history of Canada with that of other foreign dependencies of her Britannic Majesty, its children can not but be proud to know that its first European settlers were, not like those of Australia or New South Wales, lawless desperadoes or hardened criminals, sent there to expiate, in dreary exile, a life of crime, but they were the chivalrous nobles, the brave soldiers, and the devoted missionaries of sunny France. For, though long since transferred to English rule, Canada is essentially a child of France. To Jacques Cartier, her heroic son, belongs the glory of its discovery, in 1535.

The *fleur de lys* and cross were first placed on Mont Royal; the flag of France long waved triumphantly from the citadel at Quebec, and the blood of her martyred missionaries baptized and consecrated the soil of Canada.

To convert the savage red men of the forest to the Christian faith was the zealous desire of

the clergy and nobles of France, and nowhere do we read of more strenuous and self-sacrificing exertions to accomplish that object.

To the French belong the struggles and triumphs of the first pioneers, the subjugation of the natives by a kind, conciliating policy or determined bravery. They were the first who cultivated its fields, founded its cities, and established its commerce, and their beautiful religious edifices are still its pride.

When, in 1759, after many doubtful conflicts, Quebec was taken and Canada transferred to England, the name of the victorious Wolfe was repeated in every English home with feelings of joy and pride, commingled with sorrow for his untimely fate, and his memory is still dear to every English heart. But in the saddened homes of Canada the name of the brave Montcalm was murmured in tears by her dark-eyed children. Upon being told that he was mortally wounded, he had calmly said, "I am glad;

for then I shall not live to see the surrender of Quebec." Endowed with all a Frenchman's love of glory, he had fought with honor and success in various European campaigns, and in this, the hour of dearest shame, what could the true soldier, the proud commander, ask for—but to die?

Though unlike their Arcadian countrymen, the French Canadians were not driven forth into exile, weary and heart-broken,

"To seek of the earth but a grave,"

nor treated with undue rigor, yet for a time there was open discontent and rebellious outbreaks, and even now, though peace and harmony prevail, still the Frenchman looks with longing eyes to *la Belle France*, and loves to recount her legends and talk of Napoleon's deeds of valor.

Now, constituting about three-fourths of the population of Canada East, and totally distinct from their English neighbors in language, religion, character, and customs, they can not but form an important class. They are principally Roman Catholics, and nowhere in North America is priestcraft so dominant. Although their church policy and the influence which they bring to bear upon political matters would provoke a smile, yet it can not be denied but that, socially and morally, its effects are beneficial upon a somewhat volatile people; and among none other are the clergy more revered and beloved. The village children run to meet *Monsieur le Curé* with their offerings of flowers; he is the father's friend, the mother's adviser, and the maiden's guide.

In the construction and adornment of their churches all the national love of the artistic and beautiful finds a response. The French cathedral of Montreal is the largest, if not also the most beautiful, on the continent of America. And there, before its altar, from early dawn to the twilight hour, groups of earnest devotees may be seen kneeling—the noble lady and the poor laborer side by side. It may be observed in passing through even the poorer French villages that their churches are ever pretty and tasteful—often even elegant. Superstition and emotion enter largely into the religion of the French Canadians. The scions of a country noted from of old for its literature, universities, and libraries, and yet, taking them in general, they can not be said to pay much attention, among the lower classes, at least, to education. It is true that there is no lack of universities and colleges, and there are numerous convents where, presided over by nuns, the mental training is said to be so thorough, the feminine ac-

quirements and accomplishments so carefully attended to, that many Protestant parents are induced to send their children; but even there religious instruction is made the principal element, and enters most largely into the more humble course of the village school. The French *paysan* can not be termed intelligent, and is not generally fond of reading.

While fond of novelty in their life, yet, adhering to the customs and modes of their forefathers, they do not readily adopt new improvements, and there is a quaint, old-fashioned look about their villages and their homes. Rip Van Winkle, had he only dwelt among them, might have awoke from his long sleep and felt quite at home at once.

In business, though perhaps as enterprising, they are not as persevering or cautious as their Scotch or English neighbors. In agriculture they do not take a high rank, but as mechanics they are said to excel; while of the skill, suavity, and kindness of their professional men who has not heard? Many of their young men resort to the States in search of employment, while others engage, during the winter months, at least, in the lumber trade of the Ottawa and St. Lawrence. In vain might we look elsewhere for a people who more literally obey the injunction of the Gospel: "Take no thought of to-morrow;" "Sufficient unto the day is the evil thereof;" for they ever seem to be gay and happy; disasters do not crush them, nor sorrows overwhelm them; they possess a buoyancy which preserves them from sinking. Fond of social life, delighting in the joyous song and merry dance, affectionate and kind, the home-life of the French Canadians is by no means a gloomy one.

They are, in general, of medium height, spare rather than otherwise, and of a nervous, excitable temperament, with large perceptive, but somewhat smaller reflective, faculties, black or brown eyes and dark complexion, although blue-eyed and fair-complexioned people are not rare among them. Their emotional, expressive faces, sparkling eyes, Grecian noses, and finely-formed mouths render their personal appearance somewhat attractive, while even the poorest peasant possesses an indescribable charm, a grace of manner for which even the polished of other nations might sigh in vain. They are affectionate, but fickle; feel quickly, but not strongly; are easily irritated, but not malicious; with more spirit than solidity, and more vanity than pride. In short, such as are the people of France, so are the Canadians, with the various modifications which intercourse with other nations and change of climate and country could not fail to produce.

Department of Our Social Relations.

Domestic happiness, thou only bliss
Of paradise that has survived the fall!
Thou art the nurse of virtue.

PSYCHOLOGY OF THE SEXES.

WE would call attention to an article under the above caption, by Herbert Spencer, and published in the November number of *The Popular Science Monthly*. It is not our purpose to denounce it wholly because a single line of error is discovered in the woof or warp of his reasoning; but because that line, running the entire length, is so very like an attenuated thread of glass lying beside another equal thread, that the careless observer is liable to imagine that the two are one coarser thread. The writer has shown so much of truth in certain directions respecting the sexes, that his inferences are sure to be fully accepted by the many of his own sex.

He sets out with the assertion: "Women, as well as men, are units in a society, and tend by their natures to give that society certain traits of structure and action. Hence, the question, Are the mental natures of men and women the same? is an important one to the sociologist. If they are, an increase of feminine influence is not likely to affect the social type in a marked way. If they are not, the social type will inevitably be changed by increase of feminine influence." He answers the important question thus: "That men and women are mentally alike, is as untrue as that they are alike bodily." To which womanly women, masculine women, and feminine men, respond with an echo. Or, if desired, they can assert an originality of that identical opinion in their respective mentalities, and thus, to themselves, at least, evidence the energy of a feminine unit.

The "increase of influence" will be referred to in connection with, or in opposition to, further ideas advanced by him. In his marginal notes he says: "Instead of comparing either the average of women with the average of men, or the *élite* of women with the *élite* of men, the common course is to compare the *élite* of woman with the average of men." This is partially true and partially untrue. Where it is true, there are justifications. For when he says "There are feelings which, under our predatory régime, with its adapted standard of

propriety, it is not considered * manly to show, but which, contrariwise, are considered admirable in women"—then draws the inference—"Hence, repressed manifestations in the one case and exaggerated manifestations in the other, leading to mistaken estimates;" thus thoughtlessly representing only a single side of "repression" and "exaggeration." We do not much object to that which he says; but that which he leaves for others to say, or leaves unsaid, is quite as important, if truth is to be reached. Since notes are used, why leave the opposing half un-intimated? Why not reverse the figure, and show that, "under our predatory régime," there are feelings which it is prohibited for women to express, but which are considered admirable for men? We should then find ourselves furnished with a social equilibrium of "repressed" and exaggerated manifestations; and both sexes might discover therefrom their mistaken estimates of each other. We should see the justice of comparing the *élite* with the average, acknowledging that "repressed manifestations" should balance the scale of merit in woman's favor quite as impartially as in man's favor. A host of grievances on either side might be caused to vanish. Only man knows how much the nature of woman is "repressed" and "exaggerated" by false estimates acted upon; but woman's *faith*, and, consequently, her *survival*, is founded upon those subtler energies that constitute feminine wonders—energies that have not been, and can not be, suppressed by the more visible, mental strength, associated with masculine proportions.

Further along, in his notes, he writes: "In comparing the intellectual powers of men and women no proper distinction is made between receptive and originative faculty." Of this, directly or indirectly, in another place. In the ground-work, he goes on to say, in citation of the physical differences between man and woman, that "throughout their lives, especially

* We would like to ask whose consideration is authorized?

during the child-bearing age, women exhale smaller quantities of carbonic acid, relatively to their weights, than men do; showing that the evolution of energy is relatively less as well as absolutely less." Now we would take this consideration, if it is an argument as he uses it, back to the beginning of his chapter, where his fears of "increase of female influence" are exercising his self-protective caution so considerably. But he makes quite another and opposite use of the scientific item. He continues: "This rather earlier cessation of individual evolution (during the child-bearing age) thus necessitated, showing itself in a rather smaller growth of the nervo-muscular system, so that both the limbs which act and the brain which makes them act are somewhat less, has two results on the mind. The mental manifestations have somewhat less of general power or massiveness; and beyond this there is a perceptible falling short in those two faculties, intellectual and emotional, which are the latest products of human evolution—the power of abstract reasoning and that most abstract of the emotions—the sentiment of justice—the sentiment which regulates conduct irrespective of personal attachments, and the likes and dislikes felt for individuals." Since, by this abstract reason, and this abstract emotion of justice, men regulate conduct irrespective of "attachments," "likes and dislikes," how is it possible that the instinctive, non-reasoning faculties of woman may acquire an evolution sufficiently energetic to influence these massive justice-workers out of their reason, their regulative emotions, or their physical strength—so that their supremacy shall be less effectual for good? Something superior to that abstract justice *must* be produced to effect the mentioned change; something more adaptable to the times and their conditions, than that abstract reason must be furnished ere society shall be deterioratingly swayed to and fro by the airy, frivolous impulses implied to woman's structure. And Spencer would say, it takes a great deal of nothing to make a something. Scientists have, so far, agreed, in summary of their explorations, that "justice" is one of the rudimentary combinational forces of scientific order; and if a masculine sphere rotates by a strict regularity of rule corresponding, or identical with pure reason, unmixed and unswerved by emotion, excepting an emotion that regulates—we are totally at loss to obtain a clue to the means whereby preponderate masculine intelligence shall be decoyed from its uniformity, unless there is some powerful fem-

inine attribute, not yet admitted to recognition or localization. And, as man has been called upon by evolution to furnish these "latest products" of "reason" and "justice," there is a plausible, probable, aye, certain knowledge that woman is held responsible to society for her presence; and that she can absolve her obligations only by furnishing a production, equivalent to the time and space which she occupies in the sociological world; *and all men acknowledge that no mean product will pay the debt.* Reason has but recently recognized its "whereabouts" or its expansive qualities; why not suppose it possible that some feminine energy lurks on the outskirts and in the hidden nooks of this social globe, waiting to be positively called and made familiar with its masculine evolutionary realities, and rendered potential by the courtesy of acknowledgment? That something is amiss with our social knowledge is absolutely certain. It is the self-avowal of all women, whether strong-minded or otherwise, that their natures are not appreciated by sound understanding; and it is also felt by them that they do not understand themselves, since they have been accused of so much folly and littleness, yet desire to be so much more useful and more consistently balanced in their individual as well as their social sphere. But this self-ignorance, or strangeness to self, extends the length and breadth of humanity, inclusive of all. And, invariably, we find that those who profess to know the least of themselves, know more than those who are sufficiently shallow to appear transparent to themselves.

But let us follow the writer further. He resumes: "After this quantitative mental distinction, which becomes incidentally qualitative by telling most upon the most recent and most complex faculties, there come the qualitative mental distinctions consequent on the relations of men and women to their children and to one another. Though the parental instinct, which, considered in its essential nature, is a love of the helpless, is common to the two, yet it is obviously not identical in the two. That the particular form of it which responds to infantine helplessness is more dominant in women than in men, can not be questioned. In man the instinct is not habitually excited by the very helpless, but has a more generalized relation to all the relatively weak who are dependent upon him." We quote this in order, but let us follow him on, and after he disposes of other ideas according to his pre-natal mental bearing on the general question, he will

off-set woman's love for the helpless with another characteristic love; and if we mistake not, the blending of the two "loves" will show some consistent and sensible medium between them. Following in order, he says: "The remaining qualitative distinctions between minds of men and women are those which have grown out of their mental relation as stronger and weaker. If we trace the genesis of human character, by considering the conditions of existence through which the human race passed in early barbaric times and during civilization, we shall see that the weaker sex has naturally acquired certain mental traits by its dealings with the stronger. Necessarily, then, the women of the conquering races, having to deal with brutal men, prospered in proportion as they possessed, or acquired, fit adjustments of nature." Now, these glimpses of history are taken with the eyes of a man. With a pre-supposed and popular idea that woman is the fragile vine, while man represents the sturdy oak, the writer racks and rummages his brain to ascertain how woman holds her own. He strikingly presents the idea of "fit adjustments of nature" in such a manner as to lead one to suppose that *man* is nature itself, total and entire; and woman a miracle, brought in from nowhere, by accident. Mankind being too busy in his own laudation to put her out beyond the gates of his temple, tells her she can remain if she adjusts her nature in the future so as not to interfere with his self-devotion. Remarkable justice! and very superior intelligence! considering that he was born of woman, and values life! Thus, what she has acquired by dealings with man is forthcoming, we suppose, and, of course, *manly*. Nevertheless, he condemns us all the same as if it were original with us. "We may set down," he says, "first, the ability to please, and the concomitant love of approbation. Clearly, other things equal, among women living at the mercy of men, those who succeeded most in pleasing would be the most likely to survive and leave posterity." Now the "ability to please" is no mean ability. From the very fundament of charity or love arises this disposition and ability. To please, is not to be *pleased*, in a direct sense; although, indirectly, that is emphatically the result of the primal act. For, when the individual is so physically and mentally constituted as to desire, and to make, others happy, he is, by usage, nourishing and strengthening his own leading or vital traits of being; and, con-

sequently, is keeping his interior or individual law harmonized with all law, and thus is he kept whole and enduring. Therefore, woman is wise—*receptively if not originally*; and her wisdom extends to other elements of disposition or character, for she exhibits no jealousy, but shows a ready concurrence of good, earnest will—as she proves by immediate adjustment to that law of pleasing. But this "concomitant love of approbation" so characteristic of women, as he implies—what is it but the naturally desired answer to her experiment or effort? Without this demand of answer to inquiry (and evolution is inquiry), she would be as unconcernedly tractable an animal as the horse, that keeps automatic tread-mill step to the tune of the "saw." Is that desirable? We hope not.

Still further on, he says: "And (recognizing the predominant descent of qualities on the same side) this, acting on successive generations, tended to establish, as a feminine trait, a special solicitude to be approved, and an aptitude of manner to this end." Wherefore a feminine trait, exclusively? And as a motive to action, why feminine? Take every class of men, from the wild hunter, who slays the harmless and ferocious beast, who suspends from his belt the bloody scalp—to the *theologic* scientist, who must know the nature of the least, that he may have comprehensive knowledge and control of the vast whole, or to the *scientific* theologian, who labors to make all mankind revolve around his studied principles, and his God—*knowable or unknowable*—and what, indeed, is the chief aim of any but that he may do his own will, both aided and unaided, in all cases supposing that his own enacted will will promote his own furtherance and felicity, and, consequently, *what seems to him*, the furtherance of all created and creating. When a man goes out in the morning to his worldly duties, and finds that his darling hope is blossomed, he rejoices; he carries the sight of that blossom with him into his dingy office, or through streets where squalor and filth are prominent; yet all things seem glorified in the roseate hues of that morning joy. But the ragged children, the discouraged, poverty-stricken, hard-faced dwellers of these tumble-down tenements have no intimation or intuition of a new-born blessing. The world is all the same to them, or worse than yesterday. His joy may be their woe. He never thinks of that. If he did, it would move him to instant self-defense. How keenly the arrow cuts when they say he

has blockaded their highway of happiness that he may collect toll at his own gates of "Paradise!" And yet this is always true, directly or indirectly. Such is the blind selfishness of mankind. And what a self-satisfied thrill electrifies his senses if they cry "God bless you!" for a single kindness rendered them, even though their labor has furnished meat and drink to keep him alive, and luxuries to make him cultured. Or, with what peculiar boasting he silently arrays his gathered trophies of renown in such a manner that one will advertise the other by contrast! Verily, none are so jealous of approbation and approbation as those who possess and covet. None discover qualities more quickly than those who know them by experience.

The next idea seems like an atheistic unfaith. And it is unexpected—proceeding from the theistic reason of Spencer. It is this: "Similarly, the wives of merciless savages must, other things equal, have prospered *in proportion to their powers of disguising their feelings.*" The italics are ours. Until this article, we had supposed that Spencer had an innate faith in an overruling and in-working power of good, that lives by true expression, and that expresses through facts. None should know better than he that "feeling" has a potency that can be verified *through* the film of disguise. Fact is "lively," and survives. Disguise is shadow; it lives, and dies—*sub-jective*.

Concluding his statement: "Women who betrayed the state of antagonism produced in them by ill-treatment, would be less likely to survive and leave offspring than those who concealed their antagonism; and hence, by inheritance and selection, a growth of this trait proportionate to the requirement." Passing quickly over his very significant oversight and omission of the direct predominance of affection, over petty antagonisms that sum up to "ill-treatment," we have the fact which common-sense gives us, that any usage received is not intentional exactly in kind or degree as we look upon it with surface-sight; that such as it is, it has been provoked by similar misunderstandings and unintentional misrepresentations of our own motives and movements; and not unfrequently the fires of anger and passion have been kindled by previous exterior associations, and have not had time to cool down to quiet embers. To say that these accidents or incidents, these possibilities and contingencies, do not modify everyday life, together with every link of the social

chain, is to say there are no such alternatives as cause and effect. It leaves only the methods of reason to be discussed; and "methods" will be discussed as long as humanity employs them. There is a relativity between "intuition" and "reason" that can not be abruptly severed by indivisibly small hair-lines, nor by prominent abutments. If, by analyzation, you attempt to find two degrees that represent starting-points of either reason or intuition, you will find that these two degrees bear certain relativities to those next in order on opposite sides.

Then we have another, if not atheistic, whimsical idea involved in the the "arts of persuasion" by which woman survives. He is unusually quiet when he leaves us to infer that these "arts" are things, or acts, outside of law—belonging to sorcery, perhaps. He slides quickly over the "witchery," and mentions "the ability to distinguish quickly the passing feelings of those around" and the use of it, by the wife of the savage, for protection; and he claims there has been a perpetual exercise of this power, until it has become a "feminine faculty," when it "ends simply in intuitions without assignable reasons;" excepting "when, as in rare cases, there is joined with it skill in psychological analysis, there results an extremely remarkable ability to interpret the mental state of others." We would not now be surprised if he should say these "rare cases" were miraculous. And now, again, he discovers that these "specialties of mind" are common to men. "But the difference is, that whereas, in their dealings with one another, men depended on these aids in some measure, women, in their dealings with men, depended upon them wholly." Then, as he would have it, there is not a spark of "reason" in woman—nothing of her own but *pity for the helpless, admiration for the strong, love of approbation*—yes, there is the ability to please—then we come back to the negatives again; the *powers of disguising feelings, arts of persuasion, and aptitudes of guessing*—right, or wrong, as luck would have it. We have italicized these to make a little appearance of character; but it is a dubious outlook.

But what have we next—a delusion? "Hence, in virtue of that partial limitation of heredity by sex, which many facts through nature show us, they have come to be more marked in women than in men." A "partial limitation of heredity by sex!" Oh, my countrywomen! what a relief is this to your uncomfortable insignificance! Since it is pos-

sible, and known, that woman may not beneath all her follies to her sex, perhaps, where a folly is left out of the feminine character, it may not be vacancy instead, but a *bona fide* something, worth inheritance—full of “carbonic acid,” and its concomitant, self-esteem. The mere anticipation is exhilarating to our “emotions.” But these emotions are not now in order, unless they are “regulative;” and we sober down, or, rather, *up* to our promoted “somethingness.”

“One further distinctive trait in women,” he says, “springs out of the relation of the sexes as adjusted to the welfare of the race.” He refers “to the effect which the manifestations of power of every kind in men has in determining the attachments of women.” Does he mean to set this miscellaneous admiration of power in contradistinction to masculine peculiarities? Then is he all wrong; for the sight of power sets men running like wild-fire to catch it; or if there happens to be no “run” in some of them, *they* crawl through gutters and gimlet-holes—or some *stand still in their tracks a lifetime* (and is not this self-abnegation?)—sure that luck will bring this “power” round to them. Men do all things, but the right, to embrace omnipotence. Sometimes they even submit to do right—but it is a cross; and they feel as if they were stealing honors from “Him crucified.” If, as before referred to by him, a “love of the helpless” is dominant in woman, for that reason, for its equipoise, woman admires the strong and powerful. When her *indiscriminate* love is *discriminate* enough to gather in the weak and strong, the bad and good, under her blessing, she has the key to “eternal life.” Such harmony is omniscient.

He shows the extension of this admiration by the same unbalanced and partial dessication that he employs in all his disestablishments of intelligent womanhood. “With this admiration of power,” he says, “primarily having this function, there goes the admiration of power in general, which is more marked in women than in men, and shows itself both theologically and politically.” He forgets that when this admiration becomes generalized, and when woman meets not with that admiration that gratifies her approbateness, a faculty of discrimination is sure to be aroused or created as a means of self-sustenance. In continuance, he says: “That the emotion of awe aroused by contemplating whatever suggests transcendent force or capacity, which constitutes religious feeling, is strongest in women, is proved in

many ways.” As proof, he cites different nations where women are “religiously excitable;” of worshipers, “at least five-sixths, and often nine-tenths, of them are females”—of the “Sikhs, that the women believe in more gods than the men do.” Now facts, the most plain, often seem to be most obscure, of which this instance proves the certainty: Men of all nations and classes have “religions,” “gods” and “temples” as many, and as intensely clothed with superstition, as have women. They are classed under differently styled titles, as a few mentioned will illustrate: “Bacchus,” “Mammon,” and “Nature” are a very few of the very many “gods.” “Idiosyncrasies,” “manias,” “hobbies,” “eccentricities,” suggest the “convictions” that draw men into the strong and swift currents of “destiny.” “God” is another word synonymous with “good.” Religion is belief. Religious belief is faith in that which seems good and acceptable to our natures and needs, as individually felt and considered. And temples—whether they are temples of lucre, or love, or lust—are places wherein to worship, to admire, to believe, and enjoy. Neither gods, nor temples, nor religions, are confined to condition, locality, material, spirit, kind, or quantity. They are alike immergent and emergent; special and universal; and, comparatively, bad and good. As God—knowable or unknowable—is *undefined*, at least, who shall dictate that one God shall be worshiped? The individual conception of “God,” or the “Unknown,” is not identical with the minds of any two persons. Why not make gods of godly attributes? Why not many gods of many kinds when each separate conception helps to form one grand conception of Supreme Worth? One individual does not encompass all of these attributes with human intelligence; it is for the many to do, with many methods, many selections, and groups. Religion is the gathering of multitudinous intelligent ideas, which modify and change the ideal “God” or “Good.”

And this “love of power,” that invades social, religious, and political life, is quite as subtle as the “power” itself. Our own oft-times deceiving eyes are the very best eyes we have to see with; but they do not always assist us to take correct appraisals of things and thoughts, of powers and weaknesses, that we would read aright. We do not adjust the foci so as to look inward with the same broad and thorough perception that we experience in our outward views and observation. Therefore, as

this consideration generalizes, we can not reproach that man who, witnessing a social, political, or even pious parade of men, plumed and crested, shouldered and skirted with conspicuously contrasting colors, and all surrounded or bordered with admiring faces of women and children, we can not severely reproach that man if he looks through his semi-seeing, semi-blind eyes, and sees only a crowd of women admiring "power" in men. If he forgets that it is *man*, who is parading for "power," and "admiration," too, it is because his mind is engrossed in the criticism (favorable or unfavorable) of woman. This is why Herbert Spencer says, "And to this cause is in like manner to be ascribed the greater respect felt by women for all embodiments and symbols of authority, governmental and social." Spencer has no eyes directed to see the very wise men adopt symbols, and that women prize both men and their symbols.

What is money but the "symbol" of that which it buys? What is a "promise to pay" if it is not an emblem of honesty and justice? What are legal enactments of any kind? Are they morality and justice of themselves? or do they need personification? Or are morality and justice, themselves, conceivable without personification—that is, so as to be influential? The printed words on the page are typical of objects, acts, and thoughts. These shadow characters have substantial values, because they are convenient expressions, and frequently equivalents, of realities of matter; there being as many values as there are judges, they are indeterminable at fixed valuation.

We have followed the writer through the particulars of differences which he has been pleased to set forth; and that which he has to say in conclusion is not necessarily to be commented upon here, as he will have to remodel these implied and asserted results when, as a scientist, he "dredges the sea" of humanity for actual specimens of the "sea-depths." In this article he has dealt with a few visible atoms of the vast whole of character, on either side; and his conclusions are, therefore, superficial and erroneous. Wider and deeper speculation will furnish real and visible fundaments for what now seem inconsistencies on the feminine character. The writer has heretofore agreed that whatever is could not have been otherwise, and, consequently, is right. There is a steadfastness about this doctrine that is quite as applicable to one side of the sociological question as to the other. Woman's nature is thoroughly compatible with the

nature of man, when the general laws of repulsion and gravitation are taken into consideration.

Man's life is good for naught when he is deprived, at length, of woman's society. He will give all he has, yea, his own soul—*its earth-life*—to possess that association. And why, if she breathes not that which is equivalent to his masculine reason, equity, and devotion to the true compounds of life? If, as is supposed by Spencer, as well as many others, woman is content to adhere to "symbols"—of love, benevolence, religion, power, popularity, and freedom—why withhold from her the *true gods*, for which (they say) she cares little or none? There is contradiction here, between words and words, between sentiments and sentiments, as well as between sentiments and actions of those who expatiate upon the peculiar differences of the sexes, as psychologically considered. And sociologists are barred from social truths by hereditary opinions. It can not be otherwise. One consolation offers itself. There are vigorous laws pulsating at the interior of social nature, where human ingenuity never penetrates; where human intellect disdains to seek for wisdom—laws that laugh at the inartistic, erring symbols that human legislation toys with. Nevertheless, boyhood climbs its straw ladder to a manhood that is almost as frail, in mental strength, as the fragile straw. Progression is slow. While some of the forces seem to leap forward with hurrying eagerness, occult energies have taken lateral movements. The maneuvers of the drover, and his worried herd, are adaptable illustrations. The drover gets impatient with the demoralization of the driven beasts, and demoralizes them still more in his hasty management. He has the one idea of getting the cattle shipped for market; and foreseeing one fate or destiny as common to all, he does not discern that nature (*instinct*) causes them to attempt their own salvation. What rights have they when he has a wish or a will to be fulfilled? None whatever. Their hunger, or painful weariness, does not hurt him; and so he hurries and drives. The same impatience, with slow results, is observable in the human race regarding its kindred; and one local idea domineers over its locality. One section has one prime desideratum in view, and forthwith it collects the known energies that tend to overcome that want; and while that purpose is being urged to consummation, all indifferent or unknown energies are looked upon with suspicion, disfavor, and malignancy.

But the undercurrent of national law never flags nor deviates from its positive course. The Almighty head is not diverted to forgetfulness by the presumed supremacy of a selfish, single idea. *Ultimata rule ultimata.* This present earth population is but a handful in proportion to the myriad ages of "various" life. We have just the flash of a conception of those ages that have left only "material" record upon and in the earth. The knowledge of our own age is indefinite. We are vaguely reaching out to tear away the supposed curtains that may and may not hide futurity; and we are quite uncertain what, of present associations, we may carry hence. With these considerations in view, it is not worth the while nor the effort to turn science and nature topsy-turvy unless we are willing to acknowledge that unknown as well as visible forces influence our existence.

If woman is, in the widest sense, inferior to man, then all the assertions of men, women, and angels can not alter that which is—can not make black, white. If woman's nature tends to the faculty and fulfillment of populating the earth, the artificial or reflex powers of heathendom and Christendom can not reverse nature's decision. If, by the nature of the age, she aspires to devotions that, by their tendencies, detract from population—why not accept depopulation as a necessity of the coming age; and consider the old order of things as worn out of utility for the time? Is nature

at variance with nature? Surely not; only that, in ignorance, such are our conceptions of it. We must seek for harmony in the midst of the unknown, and we shall find equipoise in both the present life and that which we call "death."

When minds turned science-ward are positively unable to convince other minds of "priority" or "simultaneity" of "matter and force;" when, in fact, individual philosophy is not reconcilable in its own extremes, it is rather premature to assert, with any appearance of certainty, that human nature, in its mental characteristics, is original in either sex, of either age; unless it were possible that some psychological sage of the earliest age of humanity—and at what period we do not know—had deigned to preserve statistics for his posterity.

Men invent "mechanical and legal contrivances" that, at first sight, seem visionary to men and women; women furnish psychological conveniences that women and men will not, for a length of time, venture to glance at. They all solicit safety by shutting their eyes against that which may possibly be unseemly or unpleasant, and—emphatically—against charge. The two social levers work their respective ways with equal progress. Humanity rushes into all kinds of inconsistencies to avoid a single inconsistency; yet both sexes live and thrive through and by these obstacles.

ROSINE KNIGHT.

HOW TO BE BEAUTIFUL IN OLD AGE.

How to be beautiful when old?
I can tell you, maiden fair—
Not by lotions, dyes, and pigments,
Not by washes for your hair.
While you're young be pure and gentle,
Keep your passions well controlled;
Walk, and work, and do your duty,
You'll be handsome when you're old.

Snow-white locks are fair as golden,
Gray as lovely as the brown;
And the smile of age more pleasant
Than a youthful beauty's frown.
'Tis the soul that shapes the features,
Fires the eye, attunes the voice;
Sweet sixteen! be these your maxims,
When you're sixty you'll rejoice!

STOLEN GLIMPSSES.

I AM a mechanic, but my uncle Meanwell is a minister. These two facts may account for another—that I recite to him. My trade affords me a little leisure, some of which I improve to get lessons in studies I have a curiosity to know more about; and then I go up to the north part of the village, where the parsonage is, and go over the matter with uncle. Occasionally I find

him writing in a book, that was perhaps designed for accounts. When done, he opens the lid of the great study-desk, and places it away very carefully. One day, going out suddenly to assist a parishioner who had been thrown from a carriage, he left this rather queer-looking book upon the desk. I was seized with a strong desire to scan its contents. Trembling with eagerness, and

also with a sense of shame, in that I was about to peer into what was not designed for my eye, I opened the worn covers, and found, on the first leaves, some accounts which must have been kept by his brother, a blacksmith, another dear uncle of mine, now gone to the final rest. Further along was the pastor's hand-writing. A few glances revealed to me the uses to which he had consecrated the book, that, doubtless, the brother's widow had given to him, because there was so much blank paper. He had written herein the workings of his heart, his most conscientious convictions, rules of life, and moral judgments upon critical questions, etc. Occasionally, upon the earlier pages, were stains, where, I conjecture, tears had fallen, as he might recall his brother, to whom he was fervently attached, or feel the penetrating power of what he was inditing.

It would take too much time to tell how I got other opportunities to see these records without creating suspicion, or in any way wounding my gracious uncle's feelings. I always left this private diary just where I found it, but managed to copy not a little. To this day this pious thieving, if I may so call it, is going on. The best atonement, it seems to me, which I can make for doing what has never rested entirely easy upon my conscience, is to publish in the PHRENOLOGICAL JOURNAL what I have surreptitiously obtained. Every phrenologist who has seen uncle Meanwell has gone into ecstasy over the alleged development in his brain of the moral and intellectual faculties. He certainly has a fine-looking head, and I have heard some of his people say, who know nothing of phrenological science, that they often found themselves looking at and admiring his grand-looking head as he stood in the pulpit. What he recorded, manifestly for his own eye and heart, does him great credit, and I have an agonizing desire to appropriate and live out such sentiments. In this article I will commence where the diary does, and in the course of a few months may transcribe enough for specimens, at least.

SELECTIONS.

Dec. 1, 1865.—How foolish is the man who barbers away reputation for indulgence.

Jan. 24, 1866.—How foolish to tamper

with that which he does not know, and which is dangerous, perilous, when there is enough to engage him which he does know, and which is reputable, useful, and every way, and to all, profitable.

[These go to show, I suppose, that he has considerable prudence as well as Causality and conscience.]

July 12, 1866.—I am resolved never to speak or do anything that may need apology or cause regret.

[Noble. Firmness comes out in this.]

July 19, 1866.—When a man makes a speech, he can save his dignity if he is not entertaining.

[Would one see here a manifestation of Self-Esteem and Approbativeness?]

I will only eat for my nourishment.

July 20, 1866.—It pays for the pains to be graceful, if one can be, and on all occasions.

[Ideality?]

Why should one allow himself to be "stirred up?"—why?

[Ministers have more trials than most people know of, especially when they advocate what is unpopular, as my uncle often does.]

Sept. 5, 1866.—If one is slighted, he had better "let it pass." He should not let a "cold" one destroy his sociability with the rest of the company.

[My uncle is a man of lively social feelings.]

A man, save in cases where it would create unjustifiable prejudice, should act from his own standard of manners. In these things lie high discipline and high achievement.

Sept. 8, 1866.—Strange that people who have, should sometimes so readily risk reputation, peace, health, means. Not so strange, though, if we reflect upon what people allow themselves to *think*, or how they allow themselves to be moved by circumstances perhaps trifling. *Fixed principles. Settled rules of prudence.*

[I do not alter a word or mark. I simply transcribe the rough, or abrupt, in his own brief, deep style, as I find it in the diary. He can be easy and flowing, or so his friends think.]

If there be a difficulty, misunderstanding, offense, one should not be hasty, but approach it candidly, with consideration, with suavity.

March 25, 1867.—G.'s philosophy was: Put

no confidence in any one; all go for interest. But if I see good—very well.

M. is too confiding, frank, enthusiastic. Thought and plans to himself.

Policy may be put to a good use by a good man.

People sometimes worry, bore and impale themselves. Keep balanced, natural, free, self-preserving.

Temper takes people through a fever. Keep cool. Say and do nothing you would not advise another, admire in another. Think of the Lord Jesus. Temper is a dreary element. Control it. To the congregation, painful.

Nov. 9, 1867.—I am forty-six to-night. Well. Thankful to God. Resolved.

PUBLIC SPEAKING.

1. Look should be, in best sense, pleasing.

2. Stand well and firmly. 3. Speak the words. 4. Emphasize. 5. Modulate. 6. Give the tones. 7. Plan not to be too long, nor to be hurried. 8. *Deliver* it, *render* it. 9. Abandon yourself entirely to speaking, without a side thought. Less spoken well better than more spoken poorly. Essentially declaim. Use the mouth and all the organs of speech freely, openly, limberly. Distinctness, time, make the deaf hear, rather than roaring. Let not the voice lazily die out at the end of the sentence. Who does not want to hear the last word as well as the first?

[So it seems that my uncle Meanwell, who always preaches and lectures as if he could do but one way, and had never thought of that way, has really made it a matter of study.]

More next month.

NEPHEW.

THE LATE JAMES PARKER,

THE POPULAR RAILWAY CONDUCTOR.

THOSE are comely and attractive features. Notice the chin; it is a prominent feature, and indicates a large cerebellum, with strong social affections. The well-cut mouth and full lips confirm this inference. The nose is also a striking feature, evincing culture and good mental development. The eyes are also prominent, indicating Language of a high order; practice would have made him a fluent, efficient speaker. The intellect is ample in development; he possessed ability to acquire knowledge easily, and to apply it readily. The top-head is full enough to indicate a disposition at once kind, respectful, hopeful, trusting, believing, honest, dignified, aspiring, and decided. He possessed most of the elements which give one popularity and good citizenship. It was not in his nature to wrong another intentionally. If his ways in some respects—socially—were not our ways; if he transgressed in the direction of ardent affection, let us judge him as we ourselves would be judged, with lenity, and not Pharisee-like, claim to be free from all fault.

Had this man been liberally educated, he could have become an ornament in one of the professions—say that of the law. Or, had he preferred literature, in that.

There is a happy blending of the temperamental conditions and of phrenological faculties in this organization.

The New England journals have published commemorative sketches of Mr. Parker, and the following, from a Springfield newspaper, is fairly indicative of their general tenor:

Mr. James Parker was a man both widely known and esteemed, especially among the business and traveling public, whom for a generation he had accompanied back and forth on the railroad between this city and Worcester as conductor of a passenger train. His public work was almost summed up in that service, and the story of his life's details is brief. A native of Hollis, N. H., he became—what Chester W. Chapin, Ginery Twitchell, and so many of our most noted railroad managers were—a stage-driver, in his very boyhood, and in that capacity labored and was liked on various routes in Southern Vermont and New Hampshire and the northern part of Worcester County. When he was wanted for his permanent vocation, he was agent in Worcester for various lines of country stages, at the fresh, ambitious age of 23 years. This was in the spring of 1839, when the railroad was being extended from Worcester to Springfield; Mr. Parker accepted

the offer of Gen. James Barnes, the then superintendent, and on the first day of October, in that year, conducted from Worcester hither the first railway passenger train ever entering this city. Mr. Wilson Eddy, the present master-mechanic of the Boston and Albany road, was engineer; Mr. James E. Russell, the present county register of deeds, then a mere boy, was employed thereon; and the passengers included Superintendent Barnes, the directors of the new railroad, and others. This proved the beginning of a service of rare continuance and honor, lasting unbroken and unblemished on the part of the corporation and their servant for thirty years. From first to last he was conductor

of the regular morning train for the east and evening train return, serving between Worcester and this city only, until the consolidation of the roads, and then between this city and Boston; and making himself not merely the familiar and kindly acquaintance of all, but the warm and trusted friend of many. Four years ago he resigned his position as conductor, partly out of regard for his health, but chiefly to accept the important duties of superintendent of the drawing-room and

sleeping-cars running between Boston and New York. These cars, be it remembered, are run by independent companies, the railroads over which they pass receiving a specific percentage of their earnings, divided pro rata; and the constant details of repairing, furnishing, officering, and managing require the closest and most discriminating care. The railroads and the car companies found in Mr. Parker the most conscientious of servants, and the public found him in the new place, as in the old, a thoughtful provider for their wants. Last year, when the New York and Boston fast express line was

constituted, Mr. Parker was appointed its superintendent likewise. It is no wonder that so popular a man should have been speedily offered public office so soon as his daily avocations left him free to accept it. Mr. Parker, as long as there was a Whig party, was a Whig of the straightest sect, loyal to the letter of the Constitution, never turning to what he judged the heresy of free-soil, and an enthusiastic admirer, as he was a personal friend, of Daniel Webster. He has been, since the disruption of the party of his youth, a Democrat, as far as he took any active part in politics, and received such distinction in that line as he has been able to accept from the hands of the Democratic

party. As a Democrat he was chosen as representative to the State Legislature from the "double district" in this city, two years ago; and, last fall, he was again elected to that position, in the Legislature of 1874. His character was upright and trustworthy; he was distinguished always by the entire esteem of his fellows; in business he was capable, and in society courteous. He had refined tastes, and a strong penchant for the collection of the rare and curious in literary, historic, and

other directions. He was a notable bibliophile; and his library contains many choice editions, and costly works on specialties. Few men are so well versed in numismatology as he, and his cabinet of coin is almost invaluable; he also made important collections of autographs, newspapers, and of various tables, charts, bills, etc., such collections, in fine, as are of great value in the illustration of history, and eventually serve that purpose. Mr. Parker was twice married, his second wife, who survives him, being the sister of his first, and both the daughters of the late Amasa Parsons, a venerable character



of a former generation, on whose homestead stands Mr. Parker's residence. He leaves but one child, a girl, and one brother, Mr. William Parker, of Boston, who was with him through a great part of his illness.

MY IMPRESSIONS OF NAMES.

"What's in a name?"—*Shakspeare.*

EVERY mother names her children with a sort of prophetic feeling, hoping that they will grow up, in character or person, like the one after whom they are named, whether it be the venerated father or noble statesman. With this view, I will assume that traits of character are found in names, as though the genii of names presided over the owners, and followed them after their christenings. It is with the most familiar ones that I shall deal mainly, so the reader can be the judge whether there is anything in the fate or fortune of his fellow-acquaintances as associated with their names.

William—I never could see, for the life of me, why William is so often the first-born. Sometimes I think it comes so handy to say "Willie," and there is something so sweet and tender about it, too. The young couple, feeling so loving and thankful for this boy, fall into just the mood to coo "Willie;" so Willie it is, and he grows up a good-natured, frolicsome, easy man, making a good companion for some woman, although he may not set the river a-fire or get to be a ruler very often. George finds a way into every family, almost, and there is something good and noble in this name also. He is the boy to throw sticks on the barn, teases the cat, breaks your thread, and laughs you good-natured when he sees he has gone too far. Somehow he does seem "possessed;" but he is the victim of circumstances. Like the Father of his Country, he wants to stand at the head of something, if it is only his own shop or family. If I was longing for a flirtation, and did not want any hearts broken, I would choose George.

James comes up in every neighborhood, and he has to work hard if he gains a name—he that is named James. The first one that tells that "Jim" has turned out somebody, sets everybody agog, and has to work hard to be believed. But he does get to be

a target, sometimes. No one expects much of the John's. His good mother was at a loss what name to choose, and finally fell back on John. He seems half in the way; and, if he once gets out of the way, he is sure to make his mark. Visions of freaks and moods come to us in the name of Edward. He is not a bad man; and, if you try, you will find a bright side to his life. He can be coaxed easier than the rest of mankind; but don't try to drive him. Peter is odd, as his name sounds, and has his characteristic way of doing things. Frederick always has a stray penny to give the sweepers at the crossings; and if he does not look out for a rainy day, he seldom needs a cover, as do some of his fellows. Charles is very tender-hearted, if one is in trouble, and you are sure of a good listener in Charles. He loves books, pictures, and flowers as well as his sisters, and can sew on his buttons equally as well. Henry calls one back to the Henrys of England—the Henry of so many wives; and although I can call to mind a hundred devoted husbands by that name, I should be on the look-out for a journey to Indiana if united to one by that name. Henry is called obstinate, and yet that is the only trait that makes a man of him. I always think of Samuel as the little kneeling boy, and mark him as an exemplary man. You should always find sobriety in that name, but sometimes Sam is ahead of his mates in fun-making. He is bountiful, and we join in singing,

"Uncle Sam is rich enough," etc.

Albert seems a friend to everybody; we take to him, and look up to him for his scholarly ways and good habits. I have always felt a partiality for the Benjamins. They were always good, away back to the youngest son of Jacob. They are a comfort to their fathers and mothers, and rarely bring sorrow upon them. Frank is jolly and careless, and moves through the world, caring but little whether it rains or shines.

To all the surnames used as given names, I will only say that each individual carries a sort of peculiarity which is found in no other class of names. I feel sorry for Alonzo, Lorenzo, and Adolph. I feel disappointed in them; and they pass through the world as though it had not brought them what they had expected. Such romantic names as Os-

stan, Royal, and Llewellyn, do have their thoughts of greatness, and, sometimes, come to something; but, generally, the world expects too much of those, and no one is surprised if they climb to the topmost rung of the ladder, or fall off the first one; they always say, "I told you so;" so how much you may honor or venerate a hero or noble man,

don't hinder your darling's progress by naming him after a man whom you know is in a walk of life your son can never reach, as well as if he had only been plain John or James. The Archibalds, Rignarolds, and Epaminondases, that almost unlock your jaws to speak, make strange characters. Don't take them. LITTLE HOMEBOY.

Department of Physiology—Our Sanitarium.

Cultivate the physical man exclusively, and you have an athlete or a savage; the moral only, and you have an enthusiast or a maniac; the intellectual only, and you have a diseased oddity—it may be a monster. It is only by training all together—the physical, intellectual, and spiritual—that the complete man can be formed.

VITALITY AND CHEMISTRY.

BY R. T. TRALL, M.D.

BEFORE the problems of life can be understood, and even before we can have a rational basis for their investigation, the distinctions between vital and chemical actions and conditions must be clearly defined. They are as distinct as are life and death, yet scientists are continually confounding them. "Vital Chemistry" is a misnomer. Organic and chemical actions are antagonistic under all circumstances; yet because the elements or constituents of both living and dead matter undergo various changes of atomic or molecular arrangement, vital processes are regarded, by chemico-physiologists, as a peculiar or modified chemistry. There is no chemistry in living structure.

What is chemistry? Simply the combination and separation of elements. What is vitality? The transformation of elements. In chemical actions or changes, two or more substances unite to form a third, each equally losing its individual character, and each equally capable of recovering its individual character at any time by mere separation; and this combination and decomposition of *inorganic* elements is all there is of chemistry. In vital actions or changes, elements (ultimate in the vegetable and proximate in the animal kingdom) are *transformed* into other substances, which other substances develop, grow, and maintain their identity. In chemical actions all substances concerned are mutually and equally changed. In vital ac-

tions only one set of substances is changed. Vitality does not combine or unite with other substances, but incorporates their elements into its own structures and organs, which appropriation means development and growth—nutrition in contradistinction to accretion.

When an acid and an alkali come in contact, there is mutual destruction. Each is annihilated, yet each may be restored. Nothing of the kind occurs in the domain of organic life. When food and a living organism come together, the food only is destroyed. It ceases to exist; it is transformed, and its elements incorporated into living structure, while this remains unaltered. Food does not unite or combine with the structures; nor can it be separated from them. It is *used*, not combined, hence it can not be reproduced or restored. Nor are vital structures decomposed. They are *disintegrated*. Disintegration and decomposition are very different processes. One is transformation, the other mere separation.

After performing the functions of life the vital structures are resolved into excretions—bile, sweat, urine, feces, etc., processes unknown in the inorganic world. No chemist can decompose either food or living structure into its constituents, and reproduce it by re-combining them. Nor can he determine the constituents of either by analysis. He can only tell what substances remain

which are tangible to his senses after the process of analysis has been performed.

Chemistry can not form organic matter. True, the chemist can very closely imitate some of the products of vitality; he can make a very fair imitation of protoplasm, albumen, cells, germs, etc.; but they are only imitations. They possess no characteristics of vitality except form and consistence. They will not grow; they will not perform any distinctively vital process. They can not transform elements.

In the vegetable kingdom, inorganic elements are transformed into (not combined with) the first or lowest grade of living structure, having the vital properties of irritability (organic perceptivity) and contractility. Hence the vegetable kingdom feeds directly on the mineral. In the animal kingdom, the proximate elements produced by the vegetable kingdom (alimentary principles) are transformed into a higher grade of living structure, having the additional vital property of sensibility. The animal kingdom, therefore, feeds directly or indirectly on the vegetable.

But feeding is a vital act, and nutrition is in no sense, nor in any stage or process, a chemical action. One has only to trace a mouthful of food through its various changes (transformations) in the vital organism to have a perfect demonstration of the principles I am advancing. It is masticated by the teeth, insalivated by the glands, swallowed by the muscles, digested by the stomach, absorbed by the lacteals and veins, aerated by the lungs, circulated by the vessels, and assimilated by the capillaries. All of these processes are vital; not one of them ever occurred in a dead or inorganic substance. Vital forces supersede chemical affinities, and are entirely independent of them. Hold your hand to the fire and it will not burn like a stick of wood, but it inflames, and inflammation is a vital process—resistance to morbid agents. Water applied to the living skin does not rust or oxidate it as it would iron or brass; nor will nitric acid decompose the integument as it would saleratus. Nor are the processes of disease, waste, and decay in any sense chemical.

On these premises we are able to explain, and not only explain, but demonstrate, the

fundamental problems which have baffled the investigations of medical men in all ages, viz., the essential nature of disease, and the *modus operandi* of medicines, and thereby place medical science and the healing art on a philosophical basis.

Disease is not an entity, but an action. It is not a thing or force at war with vitality, but a defensive action on the part of the vital powers. Disease is as much a vital process as health is. Health is vital action in the construction and conservation of the bodily organs, and disease is vital action in the defense and reparation of the bodily organs. Health is the "normal play of all the functions;" disease is *remedial effort*, or their abnormal play. The famous "*Vis medicatrix naturæ*," therefore, which medical authors from Hippocrates to 1873 have told us "defends the system against morbid causes" and "cures disease" is a myth. It has no existence except in imagination. All living organisms are self-constructing, self-depend-ing, and self-repairing. All that art or external objects can do is to supply favorable conditions, or produce adverse influences.

In theorizing on the nature of disease, our standard authors invariably confound it with its causes; and not unfrequently also with its effects. Nearly all the phrases in medical books applied to disease imply a false theory; most of them are meaningless or absurd. This is why medical theories are so contradictory, so undemonstrable, and so interminable. But if disease be remedial effort, vital action, self-defense, reparation, etc., the important question arises (and an eminently practical question it is, too) "Should disease be cured?"

I say no. Disease being an effort to recover the normal condition, should never be "subdued," "suppressed," "removed," nor killed, nor "cured." Its causes should be removed, so far as practicable, and the remedial effort (the disease itself) so regulated and directed as to render it, if possible, successful. In this manner the *patient* may be cured, and the disease, having nothing further to do, will cease. Every effort to subdue, break up, or cure disease, is simply a war on vitality, the vitality having to defend itself against the doses as well as against the original poisons or impurities.

To illustrate: a sufficient amount of malaria or other miasm in the blood is a *cause* of fever; and the fever is the effort of the vital organism ("*vis medicatrix naturæ*") to rid itself of the poison, to overcome the abnormal conditions its presence has occasioned, and to repair the damages resulting from its presence and the process of expelling it.

Now, this fever, this disease, may always be very easily "cured." It is only a question of dose. Its symptoms (vital manifestations) may be counteracted or suppressed with medicine, leaving the poison still in the system, to be sooner or later manifested in some form of chronic disease. But in order to cure the patient we should let the remedial process continue, properly regulated, until the system is purified; in other words, we should supply such conditions as will enable the vital domain to purify itself with as little wear and waste as possible. This plan would not dispense with physicians, but would render the healing art mainly hygienic instead of mainly medicinal.

But a problem still more mysterious and perplexing to the medical profession than the nature of disease, is that of the "action of remedies." How or in what manner they "operate" on or influence the vital machinery, whether administered as medicines or taken as poisons, is confessedly an impenetrable mystery.

It is the universally-recognized theory of the medical profession that medicines "act" or make peculiar "impressions" on certain tissues, structures, or organs, in virtue of certain "elective" or "selective" affinities which they possess for and exert on those tissues, structures, and organs. They act "preferentially" on certain parts, and "exert their effects" because of properties inherent in themselves which have some special relation to such parts. And the various works on toxicology teach precisely the same doctrine in relation to the *modus operandi* of poisons.

And it may help us to the solution of these questions to notice that the standard authorities on pathology place diseases as entities in the category of medicines and poisons. Medical authors endow diseases, medicines, and poisons not only with properties or powers which can be preferentially exercised on

the living system, but also with instinct, if not with intelligence. A spider prefers a fly to a wasp when both are available, and manifests its instinctive if not its reasoning powers in entrapping the one and driving away the other. If medicines, poisons, and diseases, prefer, elect, or select one part or place in preference to another, why should they not be regarded as possessing consciousness as well as a spider?

All the medical text-books, and every medical journal teach that diseases "attack" us, "make impressions" on certain parts, "locate" in particular places, "become seated," "migrate," "run a course," are "self-limited," "change their type," "supervene" on other diseases, "supersede" other diseases, "simulate" other diseases, etc. And to complicate the mystery, physicians in almost the same breath tell us of "carrying the patient through the fever," "breaking up the fever," "arresting the fever," "conducting the fever to a favorable termination," and, lastly, "curing" the fever.

Such technical jargon is attributable only to false premises; a correct theory of the nature of disease and the *modus operandi* of medicines enables us to use rational and intelligible language. Medicines and poisons have no affinity of any kind with vital structures. Their relation is that of antagonism. They do not act on the living system at all; they are acted on. In the relations between living and dead matter, the living is active and the dead passive. This is a law of "universal nature."

To illustrate: if a person swallow an emetic drug (ipecac), the stomach expels it by the act of vomiting. This proves an *elective repugnance* on the part of the stomach, instead of a "selective or preferential affinity" on the part of the drug. The vomiting is the disease, and this is an action, not an entity—a remedial process. The drug is the *cause* of the disease; and the disease (vomiting) is remedial effort because it contemplates ridding the system of a morbid material, and thus recovering the normal state.

The classification of the *materia medica* is based on the supposed preferential action of medicines. Thus, if a drug is expelled by vomiting, it is said to act on the stomach, in virtue of a special affinity for that organ.

If another drug can be better eliminated through the cutaneous emunctory, it is said to be a diaphoretic, and to have a special affinity for the skin. If a third substance is more easily got rid of through the excretory function of the kidneys, it is said to act preferentially on the kidneys, and is termed diuretic, etc., etc.

By reversing these premises, the truth becomes apparent, if not self-evident. Classes of medicines (and the same is true of the forms of disease) represent merely the manner in which the living system makes an effort to rid itself of the presence of noxious agents, thus illustrating the statement of Professor Martin Paine, M.D. ("Institutes of Medicine"), that "remedial agents make their impression in the same manner as do the remote causes of disease," and proving the exact contrary, that they make no impression of any kind, but are *impressed*.

Another delusion is dispelled by the principle I am advocating—the "properties of medicine." These are as imaginary as is the "*vis medicatrix naturæ*." Medicines are said to possess one, two, five, ten, or more distinct "properties" or "remedial virtues," as stimulant, tonic, nervine, astringent, emetic, ca-

thartic, etc., which they exercise or "exert" on certain organs, structures, or tissues. Some medicines, as alcohol, opium, tobacco, etc., are said to possess nervine, stimulant, and narcotic properties, and sometimes to "exert" one property and sometimes another. Thus, if the dose be small, the nervine property is exerted; if the dose be larger, the stimulant property is exerted; and if the dose be very large, the narcotic property is exerted. Now, the fact that the property depends on the dose, disproves the theory, and establishes the opposite doctrine. It proves that a given quantity is expelled or resisted in one manner and direction, a larger dose in a different manner and direction, and a still larger dose in a still different manner and direction. Exhilaration, stimulation, and narcosis are manifestations of vital action, not of effects which have been exerted by the properties of the foreign substance. When it is considered that all of the *effects of medicines*, as described in the *materia medica*, are *symptoms of disease*, as described in the pathologies and toxicologies, the principle I am contending for may be deemed worthy the investigations of scientific men from the point of view I have indicated.

WAS HE BORN SO?

IN describing the death of the late Richard Yates, member of Congress from Illinois, a writer in the *Farmer City Journal* says:—

Poor Dick Yates went down into the grave impelled by a fatality that was unyielding. His difficulty was not one of his own seeking. It came to him by transmission, and he was no more responsible for it than is the child born with the taint of scrofula, or the person who finds his system pervaded with poison communicated by the bite of a rabid dog. He was an inebriate from conception; he was doomed when he lay on his mother's breast; and his subsequent yieldings to stimulation were no more than the outbreaks of congenital disease. He fought the thing gallantly; he fought it with all the odds against him; he fought it as a man fights against pulmonary consumption which has fastened itself upon him; and for these struggles, for this fighting off of the final catastrophe as long as he did, he is entitled to consideration and credit. Despite these facts; despite that he

died combating the infernal disease that was fastened upon him before his birth, *The Advance* and *The Advocate* [religious journals published in Chicago] do not hesitate to dig up his poor body and put upon it contumely and insult. "Drunkard's grave," "murdered by the appetite that disgraced his life," and thus from them there breaks upon the air a duet which recites only calumnies over the grave of one of life's most conspicuous unfortunates.

It is worthy of note that from out all the bitterness of politics and partisanship, there has not, in any responsible quarters, been uttered a single word derogatory to the dead statesman. His virtues, his services, his struggles, have all been put in the foreground, with the kindly hope that they would intercept the vision, and shut out the darker features of his life. It is the political press—a force unsparing in its likes and dislikes, and which neither gives nor accepts quarter in its savage conflicts—which, with kindly hands, spread the mantle of charity over the life of Richard Yates.

The infirmity from which Mr. Yates suf-

fered for many years, is well known to the public, and we would not say a word to add a pang, save to inquire into the facts above stated, as to the *pre-natal* influences which led the victim on to ruin. Was he, indeed, an "inebriate from conception?" "doomed," while yet on his mother's breast? These are awful sentences, and should not be uttered without the best evidence of their truth. Was his father a drunkard? Did his mother drink habitually to intoxication? and did the child imbibe "fire water" with his mother's milk? Was this his "inheritance of woe?" If so, he was, indeed, more to be pitied than blamed.

As an evidence that he fought the demon—a perverted appetite—and that he supposed that he had conquered, the following address, extracted from a little book entitled, "Temperance in the American Congress," is offered. Mr. Yates said:—

LADIES AND GENTLEMEN—It was not my intention to address you at all until this afternoon, and I feel the need of more preparation before speaking to so large an audience as this. The reason why I did not propose to address this assembly was because having so recently associated myself with the Congressional Temperance Association, I did not like to make a parade of myself before the public. Men sometimes sign pledges, and they break them; but, Mr. President, I have signed for good, and I have made my covenant with God that I will keep mine. But I felt it were better to prove first that I was well established in my new position, before I attempted to express sentiments on this question in that earnest and enthusiastic manner in which I always address my fellow-citizens in behalf of any cause which has the conviction of my judgment and the approval of my heart.

Some two months ago your distinguished chairman, the able and eloquent Senator from Massachusetts—[now Vice-President, Hon. Henry Wilson]—in his kindness, in the goodness of his great big heart, came to me with a petition numerously signed by members of Congress, and said: "Governor, I want you to sign a call for a temperance meeting." "With all my heart," said I. I signed it. But the temperance meeting did not come off. I became impatient. I went to the honorable Senator and told him I was tired of waiting; could he not furnish me a pledge? He said he could to-morrow. The next day he furnished me with a printed pledge of the Congressional Temperance Society. I put it in my pocket, took it home,

took it to my room, read it carefully, and, after one look to God and one to home, I signed the pledge. I raised myself to my full height, and I was FREE. [Great applause.] If I refer to myself in the remarks I have made, and which I intend to make, I assure you it is not from egotism, for I take no peculiar pride myself in having been addicted to the use of ardent spirits. But there is another reason why I feel permitted to refer to myself, and that is, because while I have considered that I was only a moderate drinker, it has been published all over the land that I was a drunkard.

Fellow-citizens, there was some truth in this, and there was a vast deal of error in it, too. I was addicted to drinking occasionally as a stimulus, as I supposed, to strengthen my nerves [laughter], and as a heightener of social joys. But, Mr. Chairman, differently from other men, I had a most unfortunate difficulty with myself, and that was, I had a wonderful facility, whenever I drank, of letting everybody know it. [Laughter.] My sprees were not frequent, but they were long and they were loud. [Laughter.] The grand prairies of Illinois did not furnish area enough for one of my forward movements. [Laughter.] That was not only the case; but whatever I have done for the last seventeen years—whether I had to make a speech to a political meeting; whether I spoke against the Nebraska bill upon the floor of this House; whether, as Governor, I wrote a message, or published a proclamation, or prorogued a secession Legislature, the universal charge of the opposite party was, that all these acts were done under the influence of whisky. [Laughter.] Now, fellow-citizens, I have concluded to put a stop to this matter. The editors and reporters of newspapers are an honorable class of gentlemen whom I respect; but I want those libellous scribblers who have made so many misrepresentations as to my course of conduct, to understand that from this time henceforward their vocation in that respect is gone [laughter and applause], and they may now publish their libels until the hand that writes them shall fall withered and palsied; but I never intend that they shall have any license or authority to publish me as a drunkard again, even if I have to abstain, as I will abstain, from the mildest glass of claret that ever the fair hand of the fairest lady in this land should present to me. [Applause.]

There is the evil of the thing—this misrepresentation, this liability to misrepresentation. Why, sir, after I had made these speeches, some sharp article of abuse would be published in the paper, and some "Friendly Indian" of mine [laughter] would mark around it with black lines and send it to me for my Christian contemplation and

supreme delight. [Laughter.] I will stop it. I have promised God; I have promised my country; I have promised that proud Commonwealth which for twenty-five consecutive years has honored me with all her public positions, in the Legislature, as Governor, as member of both Houses of Congress; I have promised all who love me, and I have promised Katie and the children [loud applause], that I will never touch, taste, nor handle the unclean thing [applause]; and by the blessing of God and my own unflinching purpose, I intend to fight it out on this line to the last day in the evening of my life. [Applause.] If all you, gentlemen, would do the same thing, you would lose nothing in mind, body or estate. [Laughter.]

Fellow-citizens: It may seem strange, but I would, as I feel now, as soon drink fire from hell as whisky, for it is hell and damnation, too. It destroys the health, and mars the beauty of the body; it can bow down to earth the most giant intellect, and make it weak as that of a child. It demoralizes and it annihilates the immortal soul. It makes a man forget his children or the wife of his bosom, and treat them with harsh unkindness and barbarity, and even murder them. Unaffected by intemperance, he would peril his life for that wife of his love; he would dive into the ocean's depths, face the cannon's mouth, or peril his life amid the flames of the burning dwelling to snatch from death his darling babe.

I do not suppose at all that I am superior to anybody else in intellect. I certainly have no special claims to consideration from birth or fortune. But there is one thing I do claim, and that is, that God has endowed me with nobility of soul, with warm and generous impulses—a heart as unfathomable in its affections as the ocean, and as broad as the area of humanity; and I appeal to you, Mr. Chairman, from our slight acquaintance, if you do not think I have enough of the *ardent* about me without *ardent spirits*. [Laughter.]

Mr. Wilson.—Yes, you have.

Mr. Yates.—I would say to the young man, that grandeur of human character does not consist of transcendent genius alone. It does not belong alone to the statesman beneath whose eloquence listening Senators sit enraptured; it does not belong alone to the warrior who bears his proud, unconquered banner over every field; but it does consist in force of character, in force of soul, feeling, thought, and purpose. Caesar was a weak man when he sacrificed the liberties of Rome by suffering Mark Antony to put the crown upon his head. Washington would not have been great if he had yielded to the temptations of his willing army and accepted a crown at the expense of the liberties of his country. The reformed drunkard accomplishes a more heroic achievement than

did the Spartan band at Thermopylae, because he conquers himself. That man is only great who seeks right and truth and justice, and adheres to them with strong, vigorous, and perpetual purpose.

As to the effects upon the nation, Mr. Jefferson said, many years ago:

"The habit of using alcoholic liquors by men in office has created more injury to the public service, and given more trouble to me than any other circumstance which has occurred in the internal concerns of the country during my administration. If I had to commence my administration again, with the knowledge I have from experience derived, the first question which I would ask from a candidate for public favor would be, is he addicted to the use of ardent spirits?"

The man who is to legislate for a great country, to help make laws and constitutions involving the destinies of millions of human beings, ought to be a man of reflection, moral principle, integrity, and, above all, a sober man. [Applause.] Go into your legislative halls, State and national, and behold the drunkard staggering to his feet or sleeping at his post, and ask yourself the question, whether he is not more fit to be called a monument of his country's shame than the representative of freemen? Would it not be most fearful to contemplate that ill-fated epoch in the history of our country when the demon of intemperance shall come into our legislative halls without shame, remorse, or rebuke; when he shall sit upon juries, upon the bench, and drunkenness run riot among the people. Who then will protect the ship of state upon this maddening tide; who will steer her in her onward course amid the dashing billows; who spread her starry flag to the free, fresh, wild winds of heaven?

Watchman, what of the night? We have been engaged in a mighty revolution. Your army and navy have carried your arms under Grant and Banks against the Gibaltars of the Mississippi, and opened that stream from its source to its mouth. Under the gallant Joe Hooker your troops scaled the heights, and above the clouds unfurled to the sun the glorious flag of the stars. [Applause.] Sherman marches from Cairo to the sea, while Grant marches through the Wilderness to the Confederate capital. The rebellion is crushed. Behold! a whole race set free—the shackles of the ages are broken, and we see full-high advanced the standard of the nation's redemption. "Hark! dinna ye hear the pibroch of the Highlanders?" and borne upon the wings of the wind the slogan shout of universal emancipation? [Applause.]

And now shall this puissant nation, "Columbia, queen of the world and child of the skies," pause in her efforts when there is an enemy in our land more destructive than war, pestilence, and famine combined, which sends annually one hundred thousand men to un-

timely graves, makes fifty thousand widows, and three hundred thousand wives worse than widows—filling our prisons, our poor-houses, our lunatic asylums, and swelling to an untold extent the great ocean of human misery, wretchedness, and woe?

Somebody told me he saw in a Chicago paper the other day, that since Governor Yates had joined the temperance society, whisky had fallen ten cents a gallon. [Laughter.] Well, that's good, indeed. [Laughter.] At all events, it's *good news*, for all that ever kept my slanderers from drinking themselves to death *pro bono publico*, was the high price of whisky. [Laughter.] We will bring it within their reach, for it will have to fall much lower than the present price before it reaches its real intrinsic value—a specie basis. [Laughter.] Mr. President, if old King Alcohol were dead and buried, as he ought to be, beyond the power of resurrection, this nation could bear our national debt like a young Hercules. [Applause.] Then, sir, two blades of grass would grow where one now grows, and unbounded wealth, imperial power, and proud position would be the heritage of the nation forever. [Applause.]

But some say this temperance business is fanaticism—it's a gloomy sort of life. There never was a greater mistake. Temperance is one of the sweetest and most delightful things upon earth; it is the very spring-head of cheerfulness, happiness, and joy—the very chivalry of manhood itself. I have been a temperance man for fifteen days, and I am a gayer boy to-night than I have been for seventeen years. [Laughter.] I think I am the gayest man in the Senate, except the compeer of Clay and Crittenden—the able, indomitable, and gallant old cavalier of Kentucky (Garrett Davis.) I except you, also, Mr. Chairman. [Laughter.] Temperance gloomy? Not a bit of it, Mr. President. My pledge shall be a perpetual charm—"a thing of beauty which is a joy forever"—not a cloud of gloom, but an ever-present rainbow of promise, hope, and beauty. I am as proud of it as of my wife and children, and that is the strongest way I have to express my pride. [Applause.] I am as proud of it as I am of the commission which entitles me to hold the position of an American Senator. By-the-by, Mr. Chairman, I will submit to you the question; I rather think the commission and the temperance ought to go together. [Applause.] What do you think about having "the teetotaler" put into the iron-clad oath? [Laughter.]

You say, of what use is the pledge? I will tell you. Twenty days ago there came along a friend of mine—a Senator—and said, "Let us take a drink." I said, "Certainly—all right." Another friend from Illinois in about three minutes and a half came along and said, "Let us take a drink." Said I,

"All right." It is this way: One drink of liquor is enough for me; two ain't half enough [laughter]; three is only one third enough, and four is chaos. After I signed the pledge I was asked several times to drink, but I didn't do any such thing. [Laughter.]

After I signed this temperance pledge, I wrote to a little lady out in Illinois, who weighs about a hundred pounds, has black hair and flashing black eyes, and "a form fairer than Grecian chisel ever woke from Parian marble," and I received the following answer: "My Dear Richard—How beautiful is this morning! how bright the sun shines! how sweetly our birds sing! how joyous the children! how happy is my heart! I see the smile of God. He has answered the prayer. Always proud of your success, you have now achieved that success which God and angels will bless. It is the shining summit of human aspiration, for you have conquered yourself. All who love you will aid you to keep the pledge. I love you, my dear boy!

KATIE."

"Love, the sun, soul, and center of the moral universe;

Love, which links angel to angel and God to man;

Love, which binds in one two loving hearts.
How beautiful is love!"

As I look over this audience, composed of Senators and Representatives of this great nation, and these galleries blazing with beauty and the worth of the city, and sojourners from all the States and Territories, I ask myself why they are here. Proud England, upon whose dominions the sun never sets, has but one queen, but, thank God, we have millions of queens, who

"Shine in beauty like the night
Of sunny climes and starry skies!"

whose chains we feel, and yet we bless the silken scepter. You are here to give by your presence encouragement to the Congressional Temperance Society, and I propose, sir, that this Society shall be the beginning of societies throughout the land, and that we will push forward the temperance column, move upon the enemy's works, and give him canister and Greek fire. [Applause.] We will storm upon the citadel of intemperance until it shall crumble and totter and fall to the earth. [Applause.] Why do I refer to the ladies? Because their example is mightier than the eloquence of a thousand Senators or the banners of a thousand legions.

You are here to-night to see the snowy white flag of temperance as it is unfurled over the Capitol of your country, as it rises and rises, and unfolds to God and spreads until it shall cover the whole land, and until there shall not be a drunkard nor a moderate drinker to take away the bloom from the cheek of female beauty, and until all the hearthstones of this land shall blaze with

comfort and joy, and happiness and gladness shall dwell in green freshness there. [Tremendous applause.]

And yet, would it be believed, after all this, that he soon after yielded to the tempter? Whether or not *he* "was born so," whether or not he was conceived and suckled in drunkenness, certain it is, he became a victim to the curse which holds thousands, nay *millions*, by the throat, and will just as surely consign *them* to drunkards' graves.

We make drunkards through granting licences to sell alcoholic liquors indiscriminately for drink. Physicians themselves drink stimulants daily, and prescribe them to their patients, yea, to nursing women, and to sucking

babes. And, as though this were not enough, we consecrate the fermented intoxicating stuff, and use it in holy sacraments! Great God, forgive us our sins! We bring the tempter into Thy holy house, and ask Thy blessing there! Is this consistent? Is not pure water a better representative of His atoning blood than intoxicating alcohol? Then why not use *it*? And must poor, weak sickly women and children be drugged into drunkenness by dissipated or ignorant doctors? Are the flood-gates of hell to be forever opened on us? Is there no escape from the fell demon? May God help us to put down this body-and-soul-annihilating curse. "Was he born so?"

LIFE INSURANCE AND PHYSIOLOGY AND PHRENOLOGY.

ONE of the generally recognized and most valuable aids to society is that of life insurance based upon scientific data regarding the probable length of life of a person in health in a particular occupation, and class insurances by ages, sex, occupations, and particular diseases, the latter of which is the refinement of the science of human life considered in its relation to, and connection with, external objects.

The first data of this kind relating to the probable length of life of man were used in England for the purpose of ascertaining the value of a life annuity, or interest in property, to ascertain the number of years' purchase the annuity was worth at any age of a person from one year old up to ninety-four years of age, and are known by the name of the Northampton Tables.

These tables were made in the year 1781, and were based upon the registry statistics of the Northampton district from 1737 to 1780, and included the general mortality of all and every class of persons in that district by all and every kind of disease and cause of death, and in every occupation in life, and of both sexes.

These tables are still used by all courts in England and the United States in estimating the value of life annuities in wills and on dower rights, and all life interests in property where a gross sum in lieu of such interest or income is paid to the party who is entitled to it.

The mode of calculating the probable length of life by these tables was at that time the best at hand, but now we see that it is very unjust to the *healthy* in all cases; for, as we before

said, all classes of individuals and deaths by all diseases were included in these calculations, and as there was then no very decided object directly in view, it was not until the problems of life insurance demanded that the indications of the probable lifetime of *each man* should be read distinctly and practically, and when money is to be made or lost accordingly, that a decided advance was made toward a correct scientific method of determining the probable lifetime of different persons under different circumstances.

When life insurance companies arose, they based their premiums upon those tables, because the errors were in favor of the insurers, as they at once saw the necessity of excluding all persons who were diseased, as they would be most likely to ask for an insurance. This led to the necessity of scientifically investigating into the physical condition of the applicant.

No two persons can be precisely alike in health or disease, or in other circumstances, but still general rules to a certain extent may be and must be regarded in making comparisons and in calculating the probabilities and chances of a long or short life. To ascertain what those rules are, and their extent, is the basis of the scientific method which must be used and applied to well-ascertained facts relating to mankind in all its aspects.

It has been long recognized by physiologists that the physical structure of man is based upon the same laws as animals. That the time of decay and death bears a corresponding relation to the time of growth; that other things being equal, the physical structure of animals

and man would each and all have an equal period of growth and decay peculiar to its class. This law is generally true as to animals in proportion to their sensitiveness to external objects, for in their wild state, or when they are properly cared for by man, nearly all live an equal period usual to their class.

This branch of the subject has been fully and ably stated and examined by Flourens in his great work on "Human Longevity," published about twenty years ago. According to the best authorities on this subject, five times the period of the physical growth is regarded as the natural length of life of that particular animal; and as man arrives at his physical growth at about twenty years of age, his natural life is one hundred years.

The leading physiologists of the present day claim that one certain sign of growth being completed is the union of the bones with their epiphyses. So long as the bones are not so united the animal continues to grow, but as soon as such union takes place the animal ceases to grow. This takes place in man at twenty years of age, in the camel at eight, the horse at five, the ox at four, the lion at four, and the dog at two. Each of these live about five times the period of their growth. This period of life is only shortened by disease or organization, or both, and may be from hereditary causes, or those relating to external circumstances which arise and grow out of the struggle for supremacy in civilized life, so that now the average length of human life among us is only thirty-three years.

The state of the mental organization has more effect upon the health and disease of a person than other medicines in regard to most of the ills with which man is afflicted. "Life's fitful fever" kills more persons in a civilized country than any one disease; the mental condition so affects the physical system that upon the former very frequently depends the contracting of a physical disease which otherwise would not have been contracted or not have proved fatal if the system had not been impaired by mental action.

In a work by Dr. Sweetzer on "Human Life," he truly remarks: "The prerequisites of longevity, it will be understood, are a frugal, sober, temperate, moderately active life; regular, tranquil, and sufficient sleep; a peaceful, unassuming disposition, with a spirit cheerful, contented, and not over sensitive to the common cares, vexations, and annoyances to which every human being must be, to a greater or less extent-exposed."

Every life insurance company now insists or supposes that its examiner of applicants has the means of ascertaining a knowledge of personal characteristics, natural and acquired, their interpretation, meaning, or indications. All these are essential to a judgment upon the probable length of life of an individual. We assert that no physician can do this without a knowledge of Phrenology in connection with Physiology.

The organization and external circumstances which shorten human life are those in which the uses of Phrenology are absolutely necessary and valuable to all who are interested in life insurance either as medical examiners, officers, or stockholders, as well as policy holders, for if a short-lived person is allowed to come in to participate in the accumulations, the dividends will be lessened thereby and the capital and surplus impaired; and if a person with a prospect of long life is rejected, the premium which he would have paid is lost to the company.

Phrenology tells if a person is frugal, having Acquisitiveness of the proper size, not so large as to be "stingy," or not so small as to be profligate; whether he is sober and temperate, having Alimentiveness of the proper size, not so large as to be a gormandizer or a drunkard, yet a sufficient love of food to supply the body with proper nourishment; whether he is methodical, and leads or will lead a moderately active life, and be ambitious or otherwise, and whether he has a cheerful and contented nature, and a good or bad disposition, or subject to sudden freaks of anger; and whether his moral habits will be good or otherwise, and many other mental qualities in the various combinations of the mental faculties; and the effect which a particular temperament will have on a particular mental faculty or a combination of them; and also in regard to the kinds of mental disease to which a person of a particular temperament is liable, and whether the brain is too large and active for the entire physical structure, and whether he has a well-balanced organization.

No person can discern the different temperaments, and their effects upon an individual, so perfectly as a thorough phrenologist. The mental and physical organization are so blended that the mental must be studied and understood in order to properly comprehend the probable strain and endurance which the physical organization must be capable of bearing in a long life, and the probability of the necessity of such endurance must also be taken into consideration.

The duty, then, of a medical examiner for a life insurance company does not now consist in merely ascertaining whether the applicant has any actual disease, and whether he is descended from a healthy, long-lived stock, and his occupation, etc., but he should be capable of knowing and ascertaining the organs and functions of the mind as well as the body, and the relation which they bear to each other. Whatever will aid in doing this is not to be disregarded, but in the hands of one who knows how to use it, will become a true instrument of practical science. Such is Phrenology and its relation to life insurance.

R. S. GUERNSEY.

VIOLENT DEATHS.

THE New York *Evangelist* compiles the following: The annual report of deaths by violence and accident in New York during the past year presents some curious statistics. There was an aggregate of 1,155. Of these 113 were infants found dead in streets, alleys, rivers, etc. Accidents of a general character and in great variety removed from life 685. Of drowned people there were 151, and there were 101 suicides. The murders were 56, more than one a week. Of the modes of committing suicide, taking poison is still the most popular, and Paris green the deadly drug. More than one-third—34 in number—took poison, and 23 of these made a choice of Paris green. September shows the largest number of self-destroyed people of any month in 1873. Next in order is April, with 12 suicides. May and August each have 11. The female sex only contribute 31 of the 101 suicides. Next to poison comes shooting, 28 persons having destroyed themselves with guns or pistols. This, it may be presumed, is not strictly accurate, for in another table the coroner reports 148 cases of drowning. In the absence of positive knowledge, many of these are not recorded as suicides, though they probably were. Of the drowned, about an equal number were found in the two rivers. In the North River there were 75, and in the East River 73. And it is curious that the unknown drowned hold a relatively similar place in statistics. In the former river there were 24, and in the latter 26. Germany contributes 40 of her people to the suicidal list; the United States, 24;

Ireland 17; England, 12; France, Switzerland, and Russia, 2 each; Italy and Poland, 1 each. There were 6 persons under 20 years of age who were tired of life, and the maximum number, 35, were between 30 and 40 years old. It has been stated that less than one-third of the suicides were women, yet it is noticeable that of the 34 persons who took poison 21 were women. This analysis of a single department, covering about ten per cent. of the violent and accidental deaths in New York for a single year, presents a melancholy feature of metropolitan life.

[It would be still more useful, interesting, and instructive could the causes of these suicides, etc., have been given. In the cases of the women, we infer the chief causes to have been inordinate or disappointed affections. It is to be presumed that the men were more or less dissipated, and had thereby lost the power of self-control, becoming hopeless, desponding, timid, cowardly. It is only a miserable coward who commits murder or suicide. Those who read the PHRENOLOGICAL JOURNAL regularly will do neither.]

GOING TO BED.—We should never go to bed, with a hope for rest, sleep, and perfect repose, until "all ready." The preliminaries for retirement are all just as important as are those for the day's duties. We must not go to bed with an overloaded stomach, in an anxious or troubled state of mind, with cold extremities, or without anticipating and responding to the calls of nature in all respects. Standing over a register, before a fire, or in a stove-heated room, is not the best way to get warm for a night's sleep. We should take such vigorous exercise as will give quick circulation to the blood, and not depend on artificial, but on natural heat. Attention to all these things should be followed by such devotional exercises as will bring all the feelings, emotions, and sentiments into accord with the Divine will, subduing passion, removing hatred, malice, jealousy, revenge, and opening the portals of heaven to all who seek rest, peace, and sweet repose.

It is a happy custom with many to conclude the evening's proceedings by singing a sweet, quiet hymn—"The day is past and gone," for instance—which brings all present into delightful union with each other and with "Our Father which art in Heaven."—*Science of Health.*



NEW YORK, APRIL, 1874.

THE GREAT TEMPERANCE MOVEMENT.

JUST previous to the late Rebellion, who would have been "wild" enough to predict the total abolition of slavery in these United States? But there was a movement inaugurated which swept the land like a tornado, and wiped out the foul blot forever. Was that event sought, or even anticipated, by the star actors in that great drama? No. One of our foremost statesmen, who had, years before, announced the "irrepressible conflict," and also the "higher law," did not foresee the coming avalanche. He attempted to quiet the fears of his timid constituents by predicting the suppression of the rebellion in "ninety days;" and, at the expiration of that ninety days, he again named ninety days more as the probable limit of the struggle. When men so experienced and so gifted as this late Secretary of State fail to foresee events so portentous, does it not indicate how limited is the reach of the unaided human intellect? Does it not prove that there is a God, who overrules all great events? Is it not true that

"There is a destiny which shapes our ends,
Rough hew them as we may."

Human slavery is abolished in America. Its twin relic of *inhumanity*, of inexcusable wickedness, is drunkenness. Slavery was made lawful by our Constitution. It was sustained by judicial decisions in our supreme courts. But all that did not avail when millions of prayers went up to God beseeching His interference. May it not be so in this great Temperance movement, carried on in the interest of mankind, and resulting in glory to God? Who can say this movement is not of Divine origin? What

greater blessing can we ask than that the wicked tempter be removed from our midst? The evil of intemperance is in *every one's experience*, and need not be argued here. The *curse* is on the race. It is our privilege and our duty to pray it down, fight it down, and then to *keep* it down. "Lead us not into temptation," or, rather, according to the better rendering of those words, "abandon us not to temptation." And this is the appeal of all Christendom to "Our father who art in Heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done on *earth*, as in Heaven."

Can drunkard-makers repeat those words and not mock God? Granted that the temperance question is a secular and not a religious question; granted that the sale of liquors be governed by the civil law, we answer so was that other "peculiar institution," and yet it did not withstand the assaults of prayer and powder. Whatever is of God, will stand; while mere human enactments, which are contrary to the laws of God, will pass away like morning mist before the rising sun.

"Truth crushed to earth will rise again,
The eternal years of God are hers;
But error wounded writhes in pain,
And dies amid her worshippers."

Temperance principles are bound to prevail. Temperance is normal; intemperance is abnormal. Temperance is sanity; intemperance is insanity. Temperance means thrift, education, intelligence, enterprise, self-support, safety, progress, virtue, improvement, comfort, good citizenship, and success in life. Intemperance means thriftlessness, ignorance, slothfulness, pauperism, carelessness, retrogression, degradation, discomfort, bad citizenship, vice, crime, and failure in life.

Can there be more than one choice as to which side we will take on this question? Palsied be our tongue and pen if found working against God and humanity and in the interest of hell and damnation. A morning paper, the New York *Herald*, reports the women's temperance movement in Ohio, from which we quote the following paragraphs, indicative of the early spirit of the crusade:

"There is alarm in the capital (Columbia)!

The enemies of King Alcohol approach! They are advancing toward the capital of the State, and have already compelled Loudon, "only twenty miles away," to capitulate. The *Herald* special commissioner has visited several of the more remote towns where the temperance crusade is going on, and candor compels him to say that he has never witnessed more touching evidences of genuine hearty spirit, downright grog and cocktail antagonism, than that shown by the many good women engaged in it. They are all ladies of the best social standing in the several localities where they exhort. They do not hesitate to go down upon their knees on the snow and ice before the liquor saloons, and, with tears coursing down their cheeks, pray that the souls of the benighted dealers in the vile stuff may be touched and the redemption of their victims secured. The constitution of the State of Ohio forbids the issue of a license for the sale of any spirituous or distilled liquor, other than wine made from the grape raised in the State of Ohio, though the sale of malt liquors is not prohibited and license is issued. Notwithstanding this provision, there are not more than half a dozen towns in the State where all kinds of spirituous and distilled liquors are not sold at this time. In most places the drug stores sell by the drink, and every establishment which dispenses soda water in the summer has a "P. D." nectar, which means whisky. In this city the saloons seldom close. Some few of the more respectable shut their front doors on Sunday, but there are always rear ways for ingress and egress. No effort is made on the part of the local authorities to prevent the traffic. It is permitted by common consent. Your commissioner found the dealers in the ardent in this city in a state of no little excitement. Awaiting the approach of offensive operations he interviewed some of the chief restaurant keepers who sell liquors under warrant or license from the collectors of internal revenue for the general government. It is to this shape that legal objection will be taken to the operations of the feminine raiders. The question will be tested whether a license from the United States to vend such liquors is valid or not.

"But the temperance movement has assum-

ed such proportions that not only legislators, but the judges of the courts hesitate to enter earnestly in opposition to it in any shape.

As a practical exhibit of what is accomplished by this crusade, a report in the *Cincinnati Gazette* stated that in Ripley sixteen out of twenty-three saloon keepers have signed the pledge and abandoned the business. It is taking a profound religious turn. The men hold daily prayer meetings for nine hours, while the women visit the saloons. The meetings are crowded, and deep religious interest is manifested. Ladies visit steamboats at the landing and call upon the barkeepers not to sell to citizens. They have been met kindly by captains and barkeepers of the boats. Ripley is one of the largest towns in which the work has gone on. Preparations are beginning in Dayton. In all the southern half of the State the excitement on the subject is great and is spreading southwestward.

And other hearts in other States are energetically pushing this great moral crusade. Already there has been much accomplished in Indiana; and the movement has taken an Eastward and Southward course, Pennsylvania, New York, and Massachusetts rising to the call of truth, mercy, and duty.

TEN BUSINESS RULES

TO SECURE SUCCESS IN LIFE.

MOTTO.—"Call on business men on business, during business hours; transact your business, and go about your business, that others may attend to *their* business."

OFFICES, stores, and other places of business are established for business purposes. It costs time, care, and money to maintain and conduct them. The results are in proportion to the talent, industry, and attention bestowed on the business. A concern which is run without business rules or order, will not only fail, but will spoil young employes, who become irregular, inattentive, slovenly, indolent, and shiftless.

1st. PROMPTNESS is indispensable. Each employe should always make it a rule to be "on time," so as not to deprive his employer or others who may require attention of his presence and services when needed. If he be ten minutes behind time, it may cause the loss of time to ten others. Ten times ten minutes are a hundred!

2d. DILIGENCE, is not only a duty to employer, but it secures promotion and increased remuneration. One may not always be pushed with work, in which case he should push the work, and fill up his time as best he may.

3d. LOSING TIME.—One may be disposed to talk and gossip about matters not connected with the duties of the office, which not only consumes their own time, their employer's, but that also of listeners. How indignant would he feel if charged with robbing; and, as "time is money," is he not a robber who wastes another's time? One has no right thus to "fool" away time for which he is paid to work or to attend to business.

4th. VIGILANCE.—To be vigilant in business, not slothful, is a Divine command. It is the duty of an employé to be watchful, wide-awake, and mindful of his employer's interests. Mere "killing time" till the clock strikes the hour to quit won't do; such indifference and neglect will neither secure more pay nor promotion.

5th. ECONOMY.—Each is in duty bound to see that nothing be wasted, paper, twine, tools, books, etc. He is also expected to exercise his *mind* as well as his *hands* in the interest of the business.

6th. A shirk or an eye servant watches the clock impatiently to have the time arrive for lunch or to quit, and is sure to be ready to drop any duty the moment the clock strikes. He is not so careful to be on hand in the morning. Then, he is "in the drag." Such persons are seldom up with their work, and often fail to keep their promises. They are always unfortunate, and never rise in life.

7th. INTEGRITY PAYS.—Let it be understood that "this office aims to do an *honest* business." Everything must be on the square. Should a customer over-pay when making a purchase, return him the amount. Should the cash receipts be over, or under, continue the investigation till the error is found.

8th. POLITENESS.—A rough, rude, uncouth, ill-tempered cur, boy, curmudgeon, or man, is a nuisance in any business concern, and the sooner he be set about something to which he is adapted, the better. He will drive away customers. One who stinks of whisky, beer, or tobacco is unfit to stand behind a counter and to wait on customers. One who is polite, patient, kindly, neat, tidy, talkative, honest, friendly, and capable of reading character, to know who wants to purchase, and who simply wants to look at the goods, is the best adapted to the place, and will soon make his services indispensable.

9th. A GOOD PENMAN AND QUICK IN FIGURES.—To excel and turn off work well, and with dispatch, one must write a handsome hand, and be able to compute figures rapidly; also to make change quickly and correctly. Bungling or delay in these is inexcusable.

10th. AIM HIGH.—Honorable aspiration in any calling is laudable. No useful work is menial. A true lady will grace the kitchen no less than the drawing-room. It is just as honorable to sweep and dust an office as it is to wear laces, or count coppers, or keep accounts. The boy who runs on errands, or carries parcels, may, if he does his whole duty, work up through all the grades of porter, shipping-clerk, to bookkeeper, cashier, partner, and principal. Many of our leading newspaper editors and publishers were once newsboys; and most of our leading merchants were once office-boys and clerks. To rise to the highest position one needs experience in all departments of the business. A sailor must study navigation and serve before the mast ere he is fit for captain or mate.

We need not moralize here, though we will suggest that the chances of the boy who abstains from the use of tobacco and alcoholic stimulants will always be the best. If he goes to Sunday-school, takes an active part in religious devotions, he will be better fortified against yielding to ordinary temptations, and will grow in grace, and in a knowledge of God and His righteousness. He will rise.

PRESS NOTICES.

ONE who has given a little attention to the matter would think that the notices by the press, of the various publications which are distributed among the gentlemen of the quill by way of courtesy or exchange, were more the product of fancy, or caprice, or prejudice, than the result of candid examination. We do not claim more consideration and forbearance from the "literary editor" than most of our contemporaries have a right to expect, and are by no means disposed to complain of the treatment our successive monthly issues generally receive at the hands of that very useful and erudite gentleman. We are sometimes amused, however, by the differences of opinion, more or less clearly indicated by him, as we hastily glance over the literary column of one publication after another of the pile that accumulates upon our table in the course of a single day. For the sake of illustration we

will contrast a few "notices" of *ourselves*, not caring to inflict upon another what might be deemed an "odious comparison."

In a recent number of *Hearth and Home* some one takes occasion to administer a dose of what seems very like personal repugnance, through a notice of a certain book. He, or she, says:

"This book is, we should imagine, the work of a person whose mental pabulum has been composed of about equal parts of the writings of Sylvanus Cobb, Jr., and of the PHRENOLOGICAL JOURNAL."

A hard hit this, though backhanded, and by one who, according to a definite statement in the same notice, has pursued "a somewhat prolonged course of novel reading," thus being well qualified to estimate the reading matter of the PHRENOLOGICAL at its fair valuation!

The *Inter-Ocean*, of Chicago, makes mention of the January number in the following terms:

"It is an exceedingly pleasant Journal. Without pretending to anything pedantic, or even profound, it conveys in a series of short articles a great deal of interesting information and amusement. It touches upon all topics in any way connected with the character and welfare of the human race, and the great success which has attended its efforts affords ample evidence of the ability and energy displayed in its management. The January number is full of excellent reading matter, that upon Gerald Massey being very timely and interesting. We call the attention of doubting Darwinists to an illustrated paper upon the analogous expressions in men and animals, which is not only singularly striking, but remarkably amusing. The cat man and woman, the rat, the old hen, the donkey, the ape, the hog, the dog-man, are all familiar enough to make the likenesses remarkably suggestive and life-like. There are good papers upon the Hoosac Tunnel; the currency of the future; clean or unclean literature, etc."

To this manner of consideration we can make no objection, regarding it as fair and to the purpose. Turning to another newspaper, the *Philadelphia Age*, we find in a late edition this compact estimate of our contribution to the world's literature. The number under special review is that for February of this year:

"Primarily this Journal is devoted to the science of Phrenology, and as many of the individuals selected for consideration are contemporaneous and distinguished for some marked trait or talent, the conclusions arrived at from a phrenological stand-point are frequently very curious. But the miscellaneous articles are also exceedingly well chosen, and in merit as well as interest, above the average standard."

We scarcely know what the writer signifies by the term "curious;" but if he means *worthy of inquiry* on the part of those who seek information with regard to the useful and good in science and art, we, of course, entirely agree

with him. It is human curiosity which is one of the chief stimuli to mental development and the resultant progress of the race in true civilization.

Another contemporary whose opinion is worth having, the *Historical Magazine*, speaks of us in terms that are cordial enough so far as the JOURNAL is concerned, but at the same time quite caustic in their application to general society. Hear it:

"It is peculiarly interesting to all who have brains which they care for, to all who are not ashamed to look another in the face or be looked at by him, to all who are interested in the *Natural History of Man*—which of the Apes of the olden time they have descended from—and to all whose life is worth preserving, whose children are worth a decent training, and whose wives are worth being cared for. It is well edited, well illustrated, well printed."

Another publication, of limited circulation, as we happen to know, may entertain the notion that a sharp dig between our ribs, however irrelevant it may be in regard to the subject the writer has under consideration, is essential to its obtaining a larger share of patronage. Mark the stroke:

* * "that large but ignorant class of readers who are inclined to overestimate the value of the questionable science of Phrenology."

How we squirm! and how you, reader, must feel at beholding yourself thus characterized! Ye five hundred and odd ministers, and physicians, and teachers who take the PHRENOLOGICAL, as it goes fresh from the monthly press, what audacious hypocrites, impostors, and knaves ye are! *ignorant* vampires, to batten on the credulity and confidence of whole communities! We confess we rather like this sort of compliment, because it is a confession, as it were, from the mouth of a rival, that we are doing a good work, viz., instructing the *ignorant*, and our clientage is large. The "questionable" part we are willing to leave in great part with Professors Ferrier, Broca, Carpenter, and others, of scientific fame.

By-the-way, here comes the organ of a denomination with which we count many readers, viz., the *New Jerusalem Messenger*; let us hear what it says of us:

"The PHRENOLOGICAL JOURNAL comes loaded with useful and instructive articles. It contains a great amount of practical wisdom for the conduct of life. Its influence can not be otherwise than thoroughly good. The articles are various, short, and clear, and go directly to the mark. It will assist any one in 'knowing himself,' and in becoming a better self."

What! dost thou mean all this, our Swedenborgian friend? Thou shouldst be most careful in thy estimation of us, for the sake of thy twenty or thirty thousand readers. Take pattern of thy neighbor, last quoted, whose caution for the welfare of five thousand or less patrons is so fitly worded! 'Tis sad, you know, to aid in the dissemination of literature which has the quality of questionableness, and also that of fascinating him who reads it. For instance, a dweller in "the land of steady habits" writes, under date of February 4th, last.

"By-the-way, I think that I am one of the oldest readers of the PHRENOLOGICAL JOURNAL, having become interested in the matter, I think, thirty-seven years ago. Ever since that time I have studied it, and liked it. I always find something for my instruction. I should give up any and all publications before I should give up the JOURNAL."

Misguided man! Still lives he in his "ignorance!"

COMMERCIAL OBSTRUCTIONS.

WE know of nothing surer to pervert and weaken the moral sense of a community than the present management of our custom-houses. There are swindling, theft, corruption, and downright robbery in them from top to bottom, and all the way through. It has come to be a saying among importing merchants that it is no sin to smuggle or to cheat Uncle Sam. Why? Is it because Uncle Sam, through his miserable minions, practices "sharp" on all who deal with him? If anything would reconcile us to open our ports and to declare unobstructed trade to all the world, it is the wicked swindling practiced by custom-house officials. There is no satisfaction in conducting business at present through this channel. This Government, in such a department, is like a mother who, instead of assisting her children, turns upon them, and seems to take pleasure in destroying them. Granted that now and then an importer gets the better of the Government agent, that is no reason for using the custom-house to feed a parcel of hungry politicians. Unless the perpetual abuses be stopped soon, there will be a rebellion among merchants. They will not submit.

Having occasion to import a few anatomical plates from London not long ago, we gave an order, and in due time received from the manufacturer the invoice, amounting to \$165, on which the duties and custom-house expenses amounted to \$54.81!

For the information of our readers we copy the bill, with all the items as rendered to us, to

show how they do it, and to warn the uninformed against venturing on the extra hazardous business of importing goods through the American Custom-House. Here is a copy of the bill:

New York, December 29th, 1873.

MR. S. R. WELLS, Broadway, New York.

TO THE MORRIS EUROPEAN EXPRESS,
CUSTOM HOUSE AND FORWARDING AGENCY.

No. 50 Broadway.

No. 1094, One case, per Java, 25, freight and charges to New York, gold \$ 6.41
Duty on \$165 at 25 per cent. less 10 per cent. 37.13

Total, gold \$43.54
Premium gold, 10½ per cent. 4.77
Custom-House fees, 80; cartages, \$1, P. S. 1.80
Postage, insurance, cooerage, 49
Custom-House storage, General Order storage, 80
Custom-House broker, bond, commission, etc.,
Import entry 3.50

Total \$54.81.

Received payment, — MORRIS.

The idea of making it cost us \$54.81 to import the worth of \$165 in scientific materials is simply ridiculous, and we are heartily ashamed of our pettifogging officials who permit such an abuse to exist. If we can not have a little more common sense, and a little less obstruction, extravagance, and wickedness in the management of commercial interests, we shall look to extreme measures in other directions, namely, the abolition of the whole system of custom duties.

PROPOSED PHRENOLOGICAL CONVENTION.

WE have received several responses to the suggestion in the JOURNAL that there be held in Philadelphia, during the Centennial season, in 1876, a Phrenological Convention. So far as we hear from our friends, they favor the idea. Such a Convention, however, will be attended with some expense—such as the hiring of halls and the necessary assistance.

A gentleman of Philadelphia writes: "I am willing to take hold according to my means, and would suggest the sale of stock on shares as a means of raising funds for the furtherance of the object."

A Convention might be so conducted as to be a source of income, which could be used to redeem the stock and might be applied to the furtherance of the subject in any way that the stockholders might propose. We should be glad to hear from other friends, and if any one will draw up a concise, yet clear, statement of how such a Convention may be conducted and the enterprise be made self-sustaining, we should be glad to present it to the readers of the PHRENOLOGICAL JOURNAL for their approval.

Department of Literature, Science, Education.

OUR EVERGREEN TREES. \

HOW very little is really known about plant-life in general by the large number of travelers that annually pass over our great railroad lines. They usually notice that a distinction exists between the evergreen and deciduous classes, but that is all—everything beyond is a mystery. I recollect, soon after the opening of the Union Pacific R. R., an incident that occurred to myself, which will illustrate the usual *nonchalance* of the typical traveler for pleasure. While passing through one of the picturesque cañons, I had stepped out on the platform of the car to ascertain, if possible, the exact species of pine that clothed the mountain sides so beautifully, when a tourist, fresh from the perusal of his guide-book, tapped me on the shoulder, and asked if I desired any information about the scenery. I informed him of the subject of my query, when he promptly replied, "Oh, my dear sir, those are the *common fir*!" The old adage of ignorance and wisdom in connection with bliss and folly, occurred to my mind, and thus the conversation ended.

Let the traveler from New York to the Rocky Mountains select any one family of plants as a special study, and, my word for it, there will be sufficient interest and a never-failing source of pleasure to occupy every moment of leisure on the journey. I propose in the following paper to give my impressions of the various cone-bearing, or, as they are popularly termed, the evergreen trees, that may be seen in such a trip as I have suggested. In passing through the lower part of the State of New Jersey, we at once meet with extensive tracts of woodland, composed entirely of pines; and in usual parlance these are called the Jersey Scrub Pine, thus applying the common name of one well-marked species to the three members of this genus found here more or less plentifully. The Pitch Pine (*P. rigida*), which is, perhaps, the most numerous, is by no means a "scrub," although, on account of the barren sandy soil where it is frequently found, some groves are

small in size as well as imperfect in outline. When growing in congenial situations it forms a large sized tree of fifty or sixty feet in height, with dark, rough bark; and when standing alone, impresses one as a very beautiful evergreen. The timber is hard and firm, although very resinous, and not of the first quality—indeed, it is inferior in this respect to most other species.

The Northern Yellow Pine (*P. mitis*), known in the South as the Spruce Pine, is one of our excellent timber trees, when in suitable soil; but, unfortunately, it is more frequently found on poor land, thus giving it a stunted appearance. It will attain the height of fifty or sixty feet under favorable circumstances, and is then a noble-looking specimen, such as we would desire upon the cultivated lawn. Its timber is far superior to the first, being durable, fine-grained, and only moderately resinous.

The third species is the Jersey, or Scrub Pine (*P. inops*), a tree of little importance commercially; its small size and very resinous character debarring it from forming a good timber tree. Still, I have frequently noticed young and thrifty specimens presenting a beautiful appearance, well calculated to encourage the collector of ornamental species.

The Red Cedar (*Juniperus virginiana*) is common at the commencement of our trip, as well as in most localities throughout the East. The heart-wood, red in hue, is of the most durable character; and its foliage, of the deepest shade of green, imparts a peculiar and beautiful appearance, especially when thickly dotted over with the small glaucous fruit. Its habit is so variable that in a large group it is no uncommon sight to find each specimen entirely unlike. From the strictly upright column through all the intermediate grades, to the very perfection of a "weeper," the Red Cedar supplies us with complete examples. Occasionally, on the dry, sterile banks, we chance to espy a plant of the Common Juniper (*J. communis*), with its bright silvery leaves, only attaining the size of a

large shrub with straggling outline, but altogether pleasant to behold.

We may also observe the White Cedar (*Cupressus thyoides*) on our trip, although now rare along the line of travel, being confined to the low, marshy districts, where it forms a very large tree. Its timber ranks among our most valuable species—soft, fine-grained, and exceedingly durable. The common name of White Cedar has been unfortunately applied to a very distinct tree—the American Arbor Vitæ of the North, thus exemplifying the importance of botanical titles.

We pass into Pennsylvania and find all the foregoing species excepting the last, although the Red Cedar and Pitch Pine greatly preponderate. As we near the capital of that State, we observe small groves of the handsome White or Weymouth Pine (*P. strobus*), with its smooth, pale bark, and long, silvery foliage. It is undoubtedly a fine specimen for ornamental purposes, and the quality of its timber is unsurpassed for the various uses to which it is applied.

If we keep our eyes open for novelties, we may espy the rarest of all our Northern native species, the Table Mountain Pine (*P. pungens*). Michaux, the younger, in the "North American Sylva," says it is not found in any other part of the United States except on the Table Mountain of North Carolina; but, thanks to the discriminating eye of Thomas Meehan, the well-known botanist, it has been detected in two or three localities in Pennsylvania and elsewhere. Its timber, I believe, is of no special value, but it is destined to form one of our handsomest evergreen trees for lawn-planting. Should we diverge from the usual route at Harrisburg or Columbia, and pass southward through Virginia, we will again meet with this species in considerable numbers.

Here we may also meet with another Southern species, the Loblolly Pine (*P. taeda*), growing to a large size, and clothed with long, light green leaves. The timber is in very general use throughout this region, and further South, although spongy and full of resin. It should not be regarded as of even good quality, as it is liable to warp and shrink, as well as decay quickly when exposed to the weather.

As we pass westward we find very little to

interest us in the conifer family, until we near the Rocky Mountain region, and here all the vegetation appears to undergo a complete change. We now find none of the evergreen forms that have been so familiar on our travels; and the new experience is so remarkable and full of interest, as to require many weeks to become fully acquainted with our new-found friends. Evergreens, such as I have previously described, are noticed singly or in groups all the way to the Mississippi River, and very rarely beyond; but after that, as we cross the great prairies and plains, they are absent.

Upon approaching the Foot Hills in Colorado, groups of a sturdy, rough, two-leaved species, closely allied to the Austrian Pine of Europe, is seen in immense numbers. It is the Heavy Wooded Pine (*P. ponderosa*), so named on account of the remarkable weight of its timber, and known here as the Yellow Pine. It is exceedingly abundant wherever a tree can grow, and according to the fertility of the soil is its size increased or diminished, varying in this respect from a dwarf shrub to an immense veteran of nearly one hundred feet in height. On the Sierra Nevada of California I have measured trunks of this species that were twenty feet in circumference and over one hundred feet high, and such are not uncommon.

As we near the taller peaks, we notice on their rocky sides, at the base, a low, shrubby species, called the Single-leaved or Fremont's Pine (*P. monophylla*), in allusion to the single leaves on the young plants for the first two or three years. The seeds are edible and devoid of the resinous taste common to most other species; but beyond this we know of no other valuable character which this tree possesses.

The Twisted-branched Pine (*P. contorta*) is evidently a misnomer, for it is really one of the prettiest little species that we meet. It is always regular in growth, with a conical outline, and this, together with its bright green foliage, will doubtless make it a handsome specimen for cultivation. The lumbermen call it the Red Pine, but with the quality of its wood I am unacquainted.

Balfour's Pine (*P. Balfouriana*, lately called *P. aristata*) we find at very high elevations on the mountains, and is a species which

strikes the eye of a stranger at first sight as new and remarkably distinct, especially if early in the season. Its flowers are very conspicuous—the sterile being golden yellow in color, while the fertile are of a deep plum-purple hue. The leaves are short, stout, crowded, and all curved upward, the under sides revealing a series of silvery lines, which forms an additional attractive feature.

Another species which we occasionally find quite plentifully at a high elevation, is the Flexile White Pine (*P. flexilis*). This pretty tree resembles the common White Pine of the East, and can at all times be singled out on account of its smooth bark and slender leaves, the latter crowded in tufts at the extremities of the branchlets. It is a tree of only medium size, and its timber is frequently cross-grained and knotty, thus rendering it unfit for use.

We will now speak of the Spruces and Firs, the crowning glories of this mountain range. As we ascend the tallest peaks, and arrive at what is termed the timber line, we notice dense groves of a peculiar-looking spruce, in many instances of the largest size. This has been named in honor of one of America's greatest botanists, Engelmann's Spruce (*Abies Engelmanni*). It is a tall and very handsome conifer, quite compact in growth, with an abundance of silvery foliage. The lumbermen and miners have given it the name of White Pine, I suppose in allusion to its soft white wood. It is emphatically an Alpine tree, enduring the rigors of an almost endless winter with perfect impunity.

In ascending the mountains, wherever we find a ravine containing a water-course, there we are pretty sure to observe the tall, tapering spires of one of the most lovely evergreens known to botanists; I allude to the Menzies' Spruce (*Abies Menziesii*). The younger trees are perfect marvels of beauty, glistening in the sunbeams like frosted silver, or occasionally with a bluish tint that is indescribable. It is known here as the Balsam Fir, but is entirely distinct from the tree of that name at the East. The wood is not very valuable, being cross-grained and knotty. Unfortunately, when in cultivation, the foliage has an inclination to drop at maturity, and in consequence the specimen becomes speedily disfigured.

Associated with the above, and always handsome, is the Great Silver Fir (*A. grandis*). Although much inferior to the trees of the same species found growing on the Sierra Nevada Mountains of California, it is yet a tall and very comely conifer throughout the Rocky Mountain range. In some sections it has received the soubriquet of White Spruce, possibly on account of its fine-grained white-wood, which is of good quality. It has long been in cultivation, and proves to be hardy and very beautiful in the Eastern States.

Douglas' Spruce (*A. Douglasi*) is found quite plentifully over these mountain ranges, but not at very high elevations. It forms a tree of the largest size, with dark-green leaves and conspicuous cones, the latter prettily fringed with leafy bracts. This is the Swamp Pine of the Uintas, and furnishes a hard and tough, although coarse-grained, lumber. Upon referring to my old memorandum book I find the following entry respecting this species on the Sierra Nevada Mountains: "Douglas' Spruce frequently twenty-five feet in circumference." I may add these measurements were taken five feet above the ground. It has not proven valuable as an ornamental tree in the Eastern States, but in England it succeeds well.

Around the Foot Hills we notice a peculiar spreading dwarf Juniper, a variety, in fact, of our Common Juniper of the East, with bright silvery foliage, and a creeping habit. Its common name, the Alpine Dwarf Juniper (*J. communis* var. *Alpina*) gives us a fair insight into its character. It is the same plant found so plentifully along our great Northern lakes. In the same localities as the last may be found a striking form of our Red Cedar, with glaucous, bluish leaves, but otherwise identical. It would certainly make a pretty specimen tree.

Higher up we chance upon an occasional group, or single tree, of the Western Juniper (*J. occidentalis*), of small size, but gnarled and spreading in character, with larger fruit than the above. The wood is white, excepting the very center, which is bright red in color. These old veterans, apparently a century old, withstand the hard and frequent storms that sweep over this mountain region, and look as if they were good for another lifetime yet.

Thus I have endeavored to call attention, in a very brief manner, to such of our coniferous trees as may be observed on our proposed trip. If we had diverged further North, or even South, we should have increased our list; but as we selected the dividing ridge, as it were, between the Northern and South-

ern plants, we may not allude to them in this connection. Other families of plants are of equal importance, as well as interest, and I may at some future time speak of them, if my readers have not been discouraged with this, my first botanical trip in the pages of the PHRENOLOGICAL JOURNAL. JOSIAH HOOPES.



THE DUKE D'AUMALE.

THERE is point, clearness, and emphasis in this remarkable countenance. The "look" seems to pierce and penetrate through and through. Who could hope to escape such a sagacious and searching scrutiny? No wonder Bazaine went down before such a mental marksman. Observe that wedge-like forehead; that prominent and pointed nose,

like the cut-water of a clipper ship; and those piercing eyes! Every word he speaks is like swords cleaving their way through flesh. Yes, but has he not large Benevolence? and would he not be kind? That depends. When acting as a judge in a cause which drew the attention of the world, it is not likely that he would swerve from duty.

He may be charitable in ordinary affairs, but when France was the sufferer by reason of the disloyalty of the man who is on trial before him, we see but one result. And so Bazaine went—not to the guillotine, but into exile! Here is a short sketch of D'Aumale:

The court-martial held at the Trianon, Versailles, for the trial of Marshal Bazaine upon the charges of treason and cowardice when in command of the French army at Metz, was presided over by one of the princes of the Orleans royal family, whose character and ability have been long recognized by the French people as much above the average of those of the old nobility. The Duc d'Aumale, or Henri Eugène Philippe Louis d'Orleans, fourth son of King Louis Philippe and of Queen Marie Amélie, and, therefore, uncle to the Count de Paris, was born in Paris on Jan. 12, 1822. He was educated, like his brothers, in the Collège Henri IV., and at the age of seventeen entered the military service. In 1840 he accompanied the eldest of his brothers, the Duke of Orleans, to the war in Algeria, and went through the campaign of that year, but returned to France in 1841, and completed his military education at Courbevoie. In 1842 he was again employed in active service in Algeria. In command of the sub-division of the army engaged in the district of Medeah, he conducted one of the most spirited and effective operations of the war, capturing the camp of Abd-el-Kadir, with 3,600 prisoners, and with the treasure-chest and dispatches of the Arab chieftain. For this service he was promoted to the rank of Lieutenant-General, and was appointed to the command of the province of Constantine. In 1844 he commanded an expedition against Biskara, and in 1847 succeeded Marshal Bugeaud as Governor-General of Algeria. In 1844 he married a lady of the Neapolitan royal family, Maria Carolina Augusta de Bourbon, daughter of Prince Leopold of Salerno. Upon the dethronement of King Louis Philippe by the revolution at Paris in February, 1848, the Duke d'Aumale resigned his government of Algeria to General Cavaignac, and joined the King and the rest of his family in England. Here he made himself quite at home, residing sometimes at Twickenham, sometimes in Worcestershire, where he owns a fine estate, and where he devoted much

care to agricultural improvements. He has given considerable attention to literary and historical studies, being known as the author of a "History of the Princes of Condé in the Sixteenth and Seventeenth Centuries," which was published in 1869, and has been translated into English. He joined with his brother, the Prince de Joinville, in a protest against the decree banishing the Orleans family from France, and in 1861 he assailed the Empire in a letter addressed to Prince Napoleon, which excited some controversy, as it occasioned the prosecution of a French printer and a challenge to fight a duel. His eldest son, the Prince of Condé, born in 1845, died in 1866; and his second son, François Louis Marie Philippe d'Orleans, Duke of Guise, died last year, in the nineteenth year of his age. Two years ago, after the overthrow of the Empire, when the French Assembly at Versailles repealed the laws which had exiled the Orleans princes, the Duke d'Aumale returned to France with his nephew and his brothers. He was elected a member of the Assembly, but refrained for the time from taking his seat, in pursuance to an arrangement made between the political parties in favor of constitutional government. It is believed that he kept aloof from the steps lately taken by the Orleanists toward a fusion of their interests with that of the Legitimists, or partisans of the Count de Chambord, thus indicating that although a Bourbon by family ties, he was not a Bourbon in greed of power. In fact, his political course has been such that the Duke d'Aumale has been more than once mentioned as a person who might become President of the Republic, if that form of government were fully established on the basis of secure social order and regular administration. The selection of this prince, as a military man of experience, of extensive knowledge, sound judgment, and high honor, to superintend the trial of Marshal Bazaine, was very generally approved.

The proceedings were somewhat protracted, there being as many as 272 witnesses for the prosecution. The sittings of the court were held in the hall of the grand Trianon palace, which was adapted to the purpose by some alterations. Here the Duke d'Aumale, with six colleagues, seated at a crescent-shaped green-baize table, conducted the trial whose result is well known to our readers.

ANYBODY CAN DO IT.

IT is often stated to us that the reading of character according to the principles of Phrenology and Temperament is so complicated, and requires so much study, that there is little use for persons who do not propose to follow it as a profession to give it any attention with the hope of being able to make it at all useful to themselves. Almost everything that people know has been learned, little by little. It has not all been pressed upon, or grasped by them at once. We forget how long and difficult was the task of learning to walk or to eat, or to dress and adjust the clothing with facility. Let the pianist, or the mechanic, remember how long and wearily the untrained mind and hands were obliged to labor to master the instrument or the tools. How long did it require to learn to read, spell, and write? It was not all done at once, nor was skill attained until after years of effort.

In the learning of trades boys are usually employed as helpers, and by assisting and watching the operations of the skilled worker the boy's mind becomes trained to know how things should be done; and when, by degrees, he is set to do the simpler processes, he has only to educate his hands to do what for months his head has been learning how to do by watching the work and helping the skilled worker. If an apprentice, just from his books and the plough, were set to weld iron or make a horse-shoe, by no means a difficult or complicated job to him who has had experience, he would soon convince himself and the lookers-on that blacksmithing is an extremely difficult trade, and that it is not his vocation.

As no person can wield the implements of any trade, or perform with skill the work of any art or occupation without time and practice, neither can one "take up" character-reading without some attention to its laws and rules. But one can do something to start with if he comprehend a few simple rules, and with every new head or face he seriously contemplates he will find his skill increasing, until, like the violinist or pianist, he comes to a good degree of ease and excellence in his judgments.

Anybody can see if a head be high or low;

whether nearly all the brain is in the base, or is properly developed in the second and third stories. Is the head wide and selfish? or long, high, and narrow? And is it less intellectual, moral, and social than animal, passionate, and severe? An hour's observation under the guiding mind of one who knows how to talk about heads will enable any tolerably clear-headed person to place people in general in the great classes to which they belong. No person should be deceived as to the outline or general spirit of a stranger—he may not know how to study out complications of character, but he may know the good from the bad, the ingenious from the awkward, the amiable from the quarrelsome and turbulent, and the stupid from the bright and sharp.

If one is to be devoted to professional life as a lawyer, minister, physician, or teacher, or is to engage in business which requires much and varied contact with mankind, such as that of the merchant, speculator, traveler, railroad business, or to stand at the head of affairs in the employment or control of many people, then a more thorough and complete course of culture and instruction in character-reading is desirable.

A man who learns Phrenology thoroughly will thereby double his power in any avenue of business in which molding, guiding, persuading, or influencing men is required. We will give a single but marked instance. The writer, some years ago, was on a train running from St. Joseph, Mo., to Council Bluffs, Iowa. A woman with two little children, from Southern Illinois, was on her way to Fremont, Neb., to join her husband, who had been there for months preparing a home for his family. He had sent too small a sum of money to carry the wife and children through. She offered the conductor her last bank-bill and it fell short some dollars of the amount necessary to take her as far as Council Bluffs. He told her how far the money would carry her, more than a hundred miles short of her husband and home. She did not know what to do about it. She and her children wept together. Several earnest business men in the car, learning the facts, remonstrated sharply with the conductor, and

urged him to take the penniless ones to the end of his route. He maintained that he had no discretion in the matter. They pressed the case, and he told them he knew his business and did not need their advice, much less their dictation.

An hour afterward, as the conductor was passing my seat, which was the one in front of that of the woman and children, I gently addressed him, saying: "You are the youngest man I ever saw in charge of so large and important a train. In the East, older men occupy such responsible places. You must be a self-made man; probably have had no father to protect and provide for you, and have had to work your own way, and perhaps have had a mother and sisters to aid and support, or you would not, at twenty-two, be master of such a train." His eye kindled with an honest pride as he replied, "You have described my case exactly."

"Then you *have* a mother and sisters?"

"I have," said he, as his eye became moist, and his breathing grew deeper.

I replied, "Suppose one of your sisters, with two children, was traveling a thousand miles to meet her expectant husband, in his new home, and she, by miscalculation, were to be slightly short of funds, what would you have a rich railroad company do, through its agent, the conductor of the train?"

His lip trembled, his manly eye filled as he, with broken voice, replied, "*He should put them through.*"

I pointed my finger to the seat behind me; he said "*All right,*" and left the car.

Everybody seemed to know what I was doing, but they heard no loud talking. They saw the result, and rushed around me to learn how I did it. My reply was, "*I talked to his faculties,* and they did the business for him." We then easily raised a few dollars to feed the little brood and forward it from Council Bluffs to its new nest, at Fremont, to meet the lonely mate who was waiting to welcome his dear ones.

Those who ask "What is a knowledge of human nature good for, as taught by Phrenology?" should study the manner of one who understands it, as he passes from one to another, widely differing in disposition, and see how he will bring every one to do the proper thing by almost as many and varied

motives as there are faculties in the mind. Everybody knows that a master of the violin will make it laugh or cry, wail or rejoice. The human scale of faculty is wider and more varied than the musical scale, and he who knows how to touch its chords with skill, can mold men to compliance with any laudable theme or effort.

It is not, then, the professional teacher of Phrenology, merely, who ought to know all that this science teaches, but any one who wishes to mingle with his fellow-men, pleasantly and successfully.

In our annual classes of instruction in Phrenology, Physiology and Physiognomy, are ministers, physicians, lawyers, teachers, and merchants, as well as those who intend to make the subject their life work; information respecting which may be obtained by sending to this office for circulars on the subject. Anybody can learn the science who has common intelligence, and those who come to know human nature in this way will be conscious of having doubled their power and increased their sources of happiness.

COST OF A PRINTING-OFFICE.

THERE are in these United States several thousand newspaper offices, and many new ones are being established, especially in the South and West. In all our new State capitals, county seats, new agricultural colonies, new mining towns, important railway stations, more or less printing is required, and new offices are and will be established by enterprising men. We have had inquiries to answer as to the cost of materials requisite to start a country newspaper. Presuming the information may be useful and interesting to many of our readers, we give below a general estimate as to cost and variety of materials necessary to make a commencement. It will be seen that the absolute amount of capital required is small. It will be safe to add a small percentage for contingencies, accidents, breakages, etc. But the figures we give are according to prices ruling in New York at present.

ESTIMATE FOR PRESS, TYPE, ETC., FOR A COUNTRY NEWSPAPER 20x24 INCHES.

1 Super Royal Washington Press, platen 22½ x 28 inches	\$275.00
1 Super Royal distributor	22.50
1 " roller mold	21.00
2 " chases, \$12.35	24.70
Iron side and front sticks	6.48

2 Single brass galleys, pat. lis. \$2.25.....	\$4.50
3 Common galleys, 75 c.....	2.25
2 6-inch composing sticks, \$1.....	2.00
2 Double stands with racks, \$6.50.....	13.00
8 Pair cases, \$2.50.....	20.00
6 Job cases, \$1.75.....	10.50
Mallet, planer, shooting-sticks, and quoins, say.....	3.50
1 Ley brush.....	1.13
1 Saw and mitre-box.....	2.00
20 Pounds heavy ink, 25 c.....	5.00
30 Brass advertisement rules, 4 c.....	2.00
75 Single dash rules, 10 c.....	7.50
10 Parallel cross rules, 7 c.....	70
10 Double " 7 c.....	70
Column and head rules, say.....	20.00
200 Pounds long primer, 50 c.....	100.00
150 " brierley type, 55 c.....	82.50
50 " nonpareil type, 66 c.....	33.00
Display type.....	15.00
15 Pounds leads, 25 c.....	3.75
Head for paper, say.....	2.50
An assortment of type for blanks and publication, say.....	100.00
Cuts and ornaments, say.....	5.00
1 Marble imposing-stone and frame, 26 x 62 in..	64.00
Boxing and carting.....	30.00

\$870.81

For a general job printing-office additional materials will be required, and can always be found, ready made, in this market. Large newspaper presses are made to order, and cost

from \$10,000 to \$40,000 each. Such presses print from fifteen to twenty thousand sheets per hour. A first-class printing-office is a very important, very costly, and a very interesting institution.

The largest manufactory of printing presses and materials in this country, and perhaps in the world, is located in this city. It employs 800 hands constantly. In connection with the manufactory the proprietors have opened a school for apprentices, and employ a teacher, who is present a certain portion of each day in the week for the purpose of hearing recitations and giving instruction. It has been so arranged that each apprentice recites once a week, thus giving him ample time to prepare the tasks laid out for him. Much care is exercised in selecting these apprentices, and they are required to be prompt in their attendance at school. Persistent lack of attention to this part of their duties is punished by dismissal from the employ of the concern.

THE WILL AND FIRMNESS.

IN the January number of the JOURNAL, for 1873, an article on the subject of "Will and Mind" was published from the pen of Dr. Trall, in which he maintains that every faculty has its will or impulse to act in accordance with its nature; and that the activity of any faculty expressing choice or preference is its will.

A reader inquires, "If the will is manifested through each of the organs of the brain, what is the office of Firmness? This question has puzzled me since reading Dr. Trall's article on the Mind and Will."

The organ of Firmness is located on each side of the middle line of the head, at the top and a little back of the center. If a line be drawn from the opening of one ear over the top of the head to the opening of the other ear, it will pass across the front part of the organ of Firmness on the top of the head.

Dr. Spurzheim says, "The effects of Firmness are mistaken for will, because those in whom it is large are prone to use the phrase, 'I will,' with great emphasis, which is the natural language of determination; but this feeling is different from proper volition. It gives fortitude, constancy, perseverance, de-

termination, and, when too energetic, produces obstinacy, stubbornness, and infatuation." Mr. Combe remarks, "Its influence terminates upon the mind itself, and adds only a quality to the manifestations of the other powers. Thus, acting along with Combativeness it produces bravery; with Veneration, sustained devotion; and with Conscientiousness, inflexible integrity. An individual having much Firmness and considerable Tune may persevere in making music. If Tune were greatly deficient he would not be disposed to persevere in that attempt; but if he possess much Causality he might persevere in abstract study. At the same time, Dr. Gall justly remarks that firmness of character ought not to be confounded with perseverance in gratifying the predominant dispositions of the mind. Thus, an individual in whom Acquisitiveness is the strongest propensity, may, although Firmness be deficient, exhibit unceasing efforts to become rich, but he will be vacillating and unsteady in the means which he will employ. He will to-day be captivated by one project, to-morrow by another, and the next day by a third; whereas, with Firmness large, he would adopt the plan which appeared to

him most promising, and steadily pursue it to the end. We may persevere in a course of action from two motives—either: first, because it is of itself agreeable; or, secondly, because we have *resolved* so to act. It is Firmness which gives origin to the latter motive, and enables us to persist with vigor in conduct once decided upon, whether agreeable or the reverse. When this organ predominates, it gives a peculiar hardness to the manner, a stiffness and uprightness to the gait, a forcible and emphatic tone to the voice. The organ is larger in the British than in the French, and the latter are astonished at the determined perseverance of the former in the prosecution of their designs, whether these relate to the arts, sciences, or war. Napoleon I. knew well the weakness of the French character in this point, and in his conversation recorded by Las Cases frequently complained of it.

“In war, the effects of this organ are very conspicuous in the conduct of the two nations. The French, under the influence of large Combativeness and moderate Cau-

tiousness, make the most lively and spirited attacks, shouting and cheering as they advance to the charge; but, if steadily resisted, their ardor abates; and from deficiency in Firmness they yield readily to adversity. The British, on the other hand, advance to the assault with cool determination, arising from great Firmness and considerable Cautiousness and Secretiveness; and, although repulsed, they are not discomfited, but preserve presence of mind to execute whatever may appear most advisable in the contingency. The organ is large in the American Indians, and their powers of endurance appear almost incredible to Europeans.

“When the organ is small, the individual is prone to yield to the impulses of his predominating feelings; when Benevolence assumes the sway he is all kindness; when Combativeness and Destructiveness are excited he is passionate, outrageous, and violent; and thus he will afford a spectacle of habitual vacillation and inconsistency. If love of approbation and Benevolence are large and Firmness be small, solicitation will, with great difficulty, be resisted.”

AGRICULTURAL HINTS.

PRIMITIVE GARDENING.—Taking the Bible account, it would appear that God made a garden before He made man; and this leads us to infer that a good garden must be a good thing. Nor does it follow that we should grow weeds, or apples of discord, but only such productions as tend to give life, health, and happiness.

We also believe that it was originally intended that all men should cultivate the earth. One may raise root crops, another may raise grain, another fruits, or one may combine them all in one great garden. It is no longer a curse for man to earn his bread by the sweat of his brow. Indeed, it is an established fact in physiology that vigorous bodily exercise a portion of the time is indispensable to healthful conditions. Insect, reptile, animal, and man must work to live. Look at the industrious ant, the busy bee, the active bird, yea, and even the majestic forest tree bows its head and bends and twists before the winds of heaven, all in the way of healthful EXERCISE. So we should work, and why not in a garden? We can not all be farmers if we would, but we can, most

of us, have at least a rod or two of ground in which to plant and grow flowers, roots, and fruits. We can at least have a *window* garden, and raise vines, plants, and shrubs in pots, if nothing more. And oh, how fragrant, how beautiful are those roses, lilies, and begonias! One feels like petting each bud, sprig, and leaf. How graceful that twining ivy! how it climbs heavenward! We often hear the question, “Do animals reason?” and it may be asked with almost equal propriety, “Do plants feel?”

Now, when it is realized that a considerable part of a family's living may be procured from a good garden at a trifling cost, it follows that it must be a matter of real economy for all who can to have a good garden. To facilitate this matter, and make it convenient for every reader of this to take the necessary steps to secure so desirable an object, we have arranged with one of the best seedsmen in New York to furnish us with just what may be wanted to plant a garden. Vegetable and flower seeds will be sent by return mail, pre-paid, to any post-office in the United States or Territories. Ladies, give your husbands and sons no rest till they

take the necessary steps to have a garden. Gentlemen, secure a promise from your wives and daughters that they will help tend a garden if you procure the seeds and prepare the ground. It will bring roses to their cheeks, sweet breath to their lungs, and warm blood to their hands and feet to work in a garden. Instead of a task, it will soon become a real pleasure to plant, weed, train, water, and fertilize growing plants. In this way we commune with nature and with nature's God. Blessings on the gardener!

AMERICAN FRUIT IN ENGLAND.—The *Garden*, of London, acknowledges the receipt of some apples all the way from Nebraska, "having traveled 2,500 miles before arriving at the seaboard, whence they were shipped to England, and still, as is not unusual with apples from America, in as good condition as if just carefully picked from the tree by hand." Special reference is made to their "firmness of flesh, good flavor, and high brilliant color," and the notice is concluded with this statement and prediction: "Covent Garden was last winter largely supplied with its best apples from the State of New York, and it is not improbable that before another generation has passed away, the orchards of the United States will be able to supply, and supply easily, the fruitless regions of the North, and make up every deficiency of fruit arising in Europe from frost, bad years, and other causes." Here is practical encouragement to our pomologists, and, indeed, no fears may be entertained by those who raise fruits of good quality of not finding sale for them.

CARE OF HORSES' FEET.—Few men who handle horses give proper attention to their feet and legs. Especially is this the case on farms. Much time is spent in rubbing, brushing, and smoothing the hair on the sides and hips, but it is seldom the feet are properly examined. The feet of a horse need as much attention as the body. All the grooming that can be done will not avail anything if the horse is forced to stand where his feet will be made filthy, for in a short time his feet will become disordered and perhaps diseased, and then the legs will get badly out of order, and with bad feet and bad legs there is not much else of the horse fit for anything. Stable prisons generally are terribly severe on the feet and legs of horses, and unless these buildings can afford a dry, clean room, where a horse can walk around, lie down, or roll over, they are not half so healthful and comfortable to the horse as the pasture.

DIVERSIFIED AGRICULTURE.—A Georgian farmer says that he has found that diversified agriculture paid him best. He had twenty-five acres in turnips. His premium acre produced 1,552 bushels, but the average was 1,000 bushels per acre. He planted two pounds of seed per acre, three feet apart, on a clover sod. He used 1,500 pounds of South Carolina phosphate, and 4,000 bushels of stable manure. He broke up the ground ten inches deep, and turned over the sod in June. He found clover and cow peas excellent fertilizers.

THE OCCUPATION FOR IDLE BOYS.—A contemporary, in noticing the swarms of idle and mischievous boys that frequent our larger cities and furnish so many grounds of annoyance to the law and order abiding, very justly remarks:

"Possibly no problem of all the vexatious list tries the judgment of law-makers so severely as that of holding in check the incipencies of crime. To put boys under the proper repression and render it permanently wholesome, is the object of constant solicitude to all thinking, conscientious men. It is not enough that you establish places of detention, when, for a time, all excesses may be checked and tendencies carefully restrained. You must combine an atmosphere of kindness and confidence, which shall move the better instinct of the immature culprits. Instead of forcing the boys into uncongenial trades, give all of them the free training of agricultural pursuits. There is nothing better for the development of mind and muscle at such an age than the wholesome labor of the farm and garden. Five hundred boys could be very profitably employed in the cultivation of a great farm under municipal control. Boys, as a general thing, revolt from the binding necessities of trades, and it would be a wise economy to put them to the free work of the farm."

PLANTING ORCHARDS.—If it is designed to plant out an orchard, the land should be well and deeply plowed, and, if possible, subsoiled. If necessity imposes the choosing of a location which is not a favorable one, from the character of the soil, as regards fertility, some pains should be taken to improve it. To do this well, rotted compost or bone dust may be used, or all or either of these, with such additional supplies of ashes as may be procurable. Plow under, and mingle as well with the top soil as possible. Do not use fresh green manure. If you have no other, it will be preferable to plant your trees and use the manure as a top-dressing afterward. Decide upon the varieties

and the proportions you intend planting, send your orders in time to the nursery, and do not depend upon any chance tree-peddler to take your order. These are not the proper persons to buy from, much less to make selections of kinds for you, even if they send you what they profess.—*Exchange.*

THE toad is a useful animal to the farmer and trucker. He makes a trap of his tongue, which catches insects very rapidly and are swallowed. Old planks left in different parts of the garden will afford them a shelter, and with a little care toads will increase rapidly.

THE evident decline in potato production has caused a marked feeling of anxiety in British agricultural circles, as is evidenced by the recent action of leading Englishmen with regard to it.

A committee, consisting of Lord Cathcart,

Mr. C. Whitehead, Mr. Jabez Turner, Mr. Wakefield, Mr. Brandreth Gibbs, Mr. J. Bowen-Jones, Mr. W. Carruthers, F.L.S., and Mr. J. Algernon Clarke, appointed by the Royal Agricultural Society to carry into effect the suggestions of the judges of the potato disease essays, held a meeting at Hanover Square. They recommended the Council to offer three prizes of \$500 each for disease-proof potatoes. Of these, samples will be distributed among growers in many different parts of England, Wales, Scotland, and Ireland; and the produce of potatoes which resist disease during the first year's trial will be tested for two years longer. With a view of encouraging the production of new varieties, handsome prizes are to be offered also for disease-proof sorts raised from potato plums, to enter into competition in the spring of 1879. [Why not try our Early Vermont?]

WISDOM.

Books, like friends, should be few and well-chosen.

VIRTUE is the race which God has set man to run, and happiness is the goal, which none can arrive at till he hath finished his course with honor.

THE Persians say of noisy, unreasonable talk: "I hear the sound of the millstone, but I see no meal."

FROM the experience of others learn wisdom; and correct thy faults by their failings.

THE money you earn yourself is much brighter and sweeter than any you get out of dead men's coffers.

THE greatest of wisdom is contentment with a little; a contented mind is a hidden treasure, and a sure guard against trouble.

DIogenes being asked who were the noblest men in the world, replied, Those who despise riches, glory, pleasure, and, lastly, life; who overcome the contrary of all those things, poverty, infamy, pain, and death, bearing them with an undaunted mind. And Socrates being asked what true nobility was, answered, Temperance of mind and body.

MIRTH.

"A little nonsense now and then
Is relished by the wisest men."

PEOPLE still advertise "for a good girl to cook."

"SAMBO, what is dar dat nebber was, nebber can be, and nebber will be?" "I dunno, Cæsar. I gibs it up." "Why, chile, a mouse's nest in a cat's ear."

A TRAVELER, on his arrival in the city, stopped for a moment to examine a coat hanging in front of a clothing store, when the proprietor rushed out and asked: "Wouldn't you try on some coats?" "I dunno but I would," responded the traveler, consulting his time-killer; and he went in and began to work. No matter how often he found his fit, he called for more coats, and after he had tried on thirty, he looked at his watch, again resumed his own garment, and walked off, saying, "I won't charge a cent for what I've done. If I'm ever around this way again, and you've got any more coats to try on, I'll do all I can to help you."

THE epitaph of a "Resurrectionist:"

"Here lies an honest man, my brothers,
Who raised himself by raising others.
Anxious his friends from soil to save,
His converse still was with the grave,
To rescue from the tomb his mission,
He took men off to the physician;
And strove that all whom death releases,
Should rest, if not in peace, in pieces.
So here he waits his resurrection,
In hopes his life may bear dissection."

VANITY.—The owner of a new mustache was on the down train yesterday morning. He gave up all his attention to his lip. First he would push the contents upward, and then stroke them downward. Again he would pull out the ends, and go through motions calculated to make it part in the middle. Finally a bushy-bearded man in a seat opposite leaned across the aisle, and observed, in a friendly whisper, yet loud enough to be heard through the car: "Don't you want to get one or two good hairs to breed from?" [We know a young man with a mustache, and that is pretty much all there is of him.]



A QUACK PHRENOLOGIST.

TO make a good "take off," the artist must represent life as it is. He may exaggerate and still keep probabilities in view, and show up his victim in a ridiculous light. We take the above from a German almanac, published in Philadelphia. The artist represents a pompous

"Professor" astonishing the old lady by representing the child as a very remarkable being; and that she may expect some time to find him elevated to the office of President of the United States. The mother may be supposed to exclaim, "Dew tell!" or "Sakes alive!" "You don't say so!" After which the "professor" pockets the fee, and turns to admire himself in the mirror. It is believed by many that phrenologists "flatter," and it may be so in some instances. There are counterfeits in this as in law, medicine, and theology; but an honest phrenologist will tell the truth, in kindness, whether it please or displease. There is a marked difference, however, between *flattery*—which is false—and *encouragement*, which may

not always be seen by those who are not discriminating. One may be over-confident, and need much restraint; another may be so self-distrusting as to need encouraging, even pushing forward. We hope artists—comic and others—will continue to give attention to Phrenology and phrenologists, and thus help to keep it before the people.

Our Mentorial Bureau.

[In this Department will be noticed such matters as are of interest to correspondents and to the general reader. Contributions for "What They Say" should be brief, pointed, and creamy, to secure publication.]

To Our Correspondents.

THE PRESSURE OF OUR BUSINESS IS SUCH that we can not undertake to return unavailable contributions unless the necessary postage is provided by the writers. In all cases, persons who communicate with us through the post-office should, if they expect a reply, inclose the return postage—stamps being preferred. Anonymous letters will not be considered.

QUESTIONS OF "GENERAL INTEREST" ONLY will be answered in this department. But one question at a time, and that clearly stated, must be propounded, if a correspondent shall expect us to give him the benefit of an early consideration.

TELEGRAPHY.—In reply to many inquiries on this subject, we would state, in the language of a telegraph organ published in this city, that to become proficient in the business of telegraphy requires constant, laborious practice for about three or four hours a day during the period of about one year. At the end of that time a can-

didate who has followed this course may be considered capable of taking a first-class position in an office. This is the case with most men, but of course there are exceptions, and often disappointment attends every effort of individuals to master the art. Then, again, plenty of operators have acquired proficiency in six months' hard work, but such cases are rare. As a rule, telegraph operators are either village-bred or have graduated from the ranks of the messenger boys who are employed in every large city office, in numbers ranging from ten to a hundred. Operators are, in general, young men, and if their ages were averaged and compared with those of other professional men, they would undoubtedly be found to be the most youthful class. The reason for this can be easily explained. A boy can become a messenger in a telegraph office at the age of twelve years, and after spending from one to three or four years in this branch of the business the way is open to

promotion, especially if he be a bright, active boy. Operators' salaries range from \$30 to \$40 a month up to \$120. The inferior class are never up to the standard of men fit to fill positions in city offices, and their employment is obtained in the service of railroad companies, or as holders of branch offices in hotels, etc., where business is very slack.

Women are becoming more and more generally employed in this branch of industry, and we regard them as well fitted to pursue it.

DOES GOD ANSWER PRAYER?—Does God govern this world by general and inflexible laws, and has He made such provisions for the welfare of man in his constitution and adaptation to his surroundings in this state of existence as divine goodness and wisdom would dictate? or, has He withheld some of the means of human happiness which He grants as special favors in answer to prayer? Is it rational to believe that the smallest degree of the weal of humanity depends on the capricious prayers of mortals who know not their own wants nor can comprehend the simplest designs of the omniscient Ruler they supplicate? Do men seek physical blessings, such as health and financial prosperity, by prayer, and expect to obtain these except in obedience to the laws provided for their acquisition? Or do they, when they violate any physical law, endeavor to avert the natural consequences of such transgression by supplicating God to suspend in their behalf the pre-existing relation between a particular cause and its effect? Where does inexorable nature cease, and the dispensations of a Providence influenced by prayer begin? If this is a subject which may be elucidated by investigation, will the JOURNAL or some of its thinking readers advance some thoughts on it?

Ans. A law-maker is above and superior to the thing made, may modify, alter, amend, or repeal any law at his will. The finite mind of man may not comprehend the infinite. It may learn much, but, it is presumed, however much it may learn there will be vastly more above and beyond its possible reach which it may not know. Prayer comes of Hope, and is based on or grows out of man's moral sentiments; animals have no moral sentiments, and they do not pray. Hope is heavenly; hopelessness is the opposite. We may cultivate either state or condition. "God helps those who help themselves." No sane or full-developed mind doubts the efficacy of prayer.—Ed.

PASSIONS OF YOUTH.—How are they to be governed?

Ans. First, parents must govern theirs, and their example will be worth something. Then, "line upon line," and "precept upon precept" will be necessary. Children are to be taught self-denial, to govern their appetite, temper, lusts, etc. Those who are properly trained become self-regulating; those who are not, make life a failure.

WEDDING RING.—Why on the fourth finger?

Ans. We are informed that one reason why the wedding ring is put upon the fourth finger of the woman's left hand is because, in the original formula of marriage (in the Latin Church?), it was

placed first on the top of the thumb, with the words, "In the name of the Father;" then on the next finger, with, "And of the Son;" then on the middle finger, with, "And of the Holy Ghost;" and finally on the fourth, with the "Amen."

CHECKERS AND CHESS.—What organs are required to enable one to play chess or checkers? *Ans.* Locality, Eventuality, Form, Order, Calculation, Constructiveness, Firmness, and Continuity.

BIBATIVENESS.—I see the organ of Bibativeness named with the other phrenological organs in your new descriptive chart, but do not see its locality. Where is it located from some other organ?

Ans. It is located in front of Alimentiveness, and makes the organ, as it were, seem wide, farther forward than Alimentiveness usually reaches.

SELF-INSTRUCTION IN PHRENOLOGY.—Please give a plan by which I may acquire a knowledge of Phrenology without a teacher.

Ans. The best "plan" we can give is that set forth at length in "THE STUDENT'S SET," consisting of the phrenological bust, and the best text-books.

CIVIL ENGINEERING.—Will you please name the best school in civil engineering in the United States? as I wish to attend the best. Can you tell me anything about the Polytechnic Institute of Troy, N. Y.?

Ans. The Polytechnic at Troy, N. Y., is probably the best. Address, Prof. Charles Drown, Rensselaer Polytechnic Institute, Troy, N. Y., for particulars.

Is O. S. Fowler still living? If not, at what age did he die?

Ans. We are unable to answer this question. Commentators are not all agreed as to what constitutes death.

PHRENOLOGY AT HOME.—DANCING.—F. V., Corpus Christi, asks: What do you think about dancing? Do you think it is wrong? What does the Bible say about it?

Ans. We think it good exercise, a social accomplishment, and if it were done by day instead of by night, and at home with friends instead of in taverns and drinking saloons, with blacklegs, drunkards, and libertines, there would be less danger of harm. The normal exercise of all the organs of body and mind is acceptable to Him who made all things; but abnormal or perverted action of any part is bad. We, however, are not aware of any law requiring anybody to dance. If some of the time now spent in educating the heels were spent in educating the hands in something useful, it would no doubt be just as well. As to what the Bible says about it, we beg to refer you to the Book itself. You will find something about "dancing for joy," see Psalms cxlix. 3; Jeremiah xxxi. 13; Lamentations v. 15; Judges, xxi. 31, etc.

Other questions, deferred for want of space, will be answered in our next.

What They Say.

BOSTON GOSSIP OF A GOOD SORT.—

A correspondent writing—not for publication—touches several points of general interest, and we take the liberty to quote:

Evans has been hung. Several more need what will benefit them, and society more. The new year seems to have brought many murders. In most instances rum is the cause, and the murderers and murdered foreigners. And yet our Germans want us to adopt their beer-drinking customs, and the Irish their whisky. We can not and live as a nation. Ohio's praying bands seem to be doing much good. We shall have them here soon. Mr. Mowatt's article in *Science of Health* on the Irish is not calculated for the latitude of Boston or New York. Statistics compiled here will not show the Irish in so favorable a light. Full eighty per cent. of our convicts and occupants of alms-houses are either of Irish birth or parentage. They are as lazy with us as the negro is said to be in the South. Very many, on the approach of winter, go to the office of the Board of Directors for Public Institutions, and want to be sent to the alms-house, and others steal or commit some offense, in consequence of which they are provided with board and shelter for the winter. The city of Boston has lately completed the purchase of a lot of land in the southern part of the city for a site for a new poor-house. \$75,000 have already been paid for the land and buildings on the estate, and it is proposed to erect a structure sufficiently large to accommodate 1,000 persons. It is a question in my mind whether the erection of such very good accommodations for the paupers does not increase the number, and I am more than half inclined to believe that every inducement held out but adds to the number of those the steady, thrifty, and temperate classes are obliged to support. [You are right.] I sent you the other day a report of our Chief of Police. The figures therein are very instructive, especially those found under the head of, "A Ten Years' Review of Crime." You will see that Boston is growing better rather than worse; that there are 300 less rum shops than a year ago, 500 less than two years ago; that the arrests for drunkenness are *ten per cent. less* in the last two years than they were in the previous two. Our rummies are trying to turn the law, but they can not. They want their business made legal; nothing under heaven can make it respectable, if heaven can. Numerous hearings have been had, but the class of evidence introduced is of the most worthless kind; many men telling downright falsehoods, but we can not expect anything better from one engaged in a business against which the curses of the Bible are directed. Rum takes away a man's pride, honesty, and, in short, every sentiment the legitimate effects of whose influence tend to nobleness of soul. How sad to think of

that army of wives and children who are dreading, with a horror equaling in its intensity that of a wicked man at the approach of death, the coming home of drunken husbands and parents! Are we, whom a kind Providence has given fathers who touched, tasted, and handled not the accursed thing, half thankful enough for that inestimable blessing of a Christian father? Life is too short in which to do our duty to our Maker for such blessings. I see or hear almost every day some case of hardship that need not have been had it not been for the damning rum shop, and it is my earnest desire that my soul may be always filled with that kind and degree of hatred which we are commanded to have against this demon which leadeth to death. The Siamese twin of the rum-shop is the apothecary shop. Here in W— (near Boston) the worst place for the sale of liquor was the apothecary's shop. He was notified that if he did not stop the sale he would be cleaned out, and he promised to, as he did not want to be exposed.

The model Governor in the United States is ours. W. B. WASHBURN not only has opinions on moral questions, but expresses them, however much the party leaders desire silence. He knows that where our prohibitory law has been impartially executed, that more than has ever been claimed for it has been the result. For instance, New Bedford has a population of 25,000, and only needs six or eight police officers, and has no places where they sell openly, and but very few where they sell secretly, and as fast as these are discovered they are closed; and yet New Bedford never increased in wealth so much as when the law was thoroughly enforced.

The estimates are coming in from the departments, and they all call for more money than usual, and I am afraid their requests will be granted by the City Council, and taxes increased at a fearful rate. Our city is pressing work on the "burnt district;" our payments, when the contemplated work is done, can not be less than six and three-quarter millions.

A PASTOR'S TESTIMONY.—MR. S. R. WELLS: I presume you have many opinions as to the excellency of your JOURNAL. Yet I must say a few words concerning it—what it is not. It is not a work that aims to feed the mind on wild romance. It is not to be laid away that the children will not see it. It is not poison to the mind of the young or old. It does not encourage vice by the promulgation of crime. It does not deal in soap-bubble theories or flights of the imagination. It does not feed bones to babies, nor sugar-coat just to get you to take them. What it is: Something for all, for all in the house, in the office, in the shop; for the minister, doctor, lawyer, farmer. It is alive, and deals with live, practical questions in a clear, lucid, concise, forcible manner. It treats on facts; it hits the mark. It understands that a pound of wool is as heavy as a pound of lead, but doesn't kill half as quick. In

comparison with many other works, it reminds one very much of the boy who was trying to chop a knot out of a log. He was striking all around it. His father at last said to him, "Strike the knot, my boy." A good blow or two on the knot and the work was accomplished. The JOURNAL, in our opinion, "strikes the knot."

J. T. M'CARTNEY,

Pastor M. E. Church, Weston, W. Va., Jan. 27, '74.

SPIRITUALISM—VIEWS OF A LADY EXPERIMENTER.—Some time ago, two friends of mine were declared to be *spirit mediums*; I had heard much of Spiritualism, and this was my first opportunity to investigate the mystery. In the first *séance* I satisfied myself that the table was moved by no visible agency. Then I asked questions through the medium, to which it tapped in response a certain number of times in designating yes or no. Then I began to question as to the truth of that source of enlightenment; and after testing it long and faithfully, found that it was correct about as often as it was incorrect. I became convinced that if the sin of deception was made up in the mystery, its origin was sin; therefore, God could not approve it, and, consequently, it was a device of the evil one. My friends often laugh at me when I express this opinion; but I am none the less in earnest.

For a long time I amused myself by "cross-questioning the table," as I called it, and enjoyed much healthful laughter at the droll mistakes it made in answering my various questions. The table would not move for the persuasions of the best mediums if I so much as touched it with a finger; and on being questioned as to the cause of this peculiarity, testified that I treated the subject with contempt, in attributing evil to the administering spirits. I felt (say what you please) that I had greatly offended the evil power that moved the table; I generally spoke of it in light terms of ridicule, for I feared that many of the wondering minds around me would be led away.

The strange evidences of this Spiritualism are as hard for one, who has once yielded, to turn a deaf ear to, as it is to the roaring of a lion; indeed, it is like thunder to some, and they can hear nothing else, for the storm of the roaring grows louder, till they are into the rapids and over the cataract into eternity—with whom? Not with God, for they lived in defiance of Him when they trusted to the "spirits of their dead" and others to lead them, instead of looking with an eye of faith to the God who made them.

I am glad that the Rev. Dr. John Hall has written such a good paper on Spiritualism; I am willing to believe his theory. I wish he would, in his wisdom, reconcile the two opinions, for I am very much attached to the belief that it is in some close way connected with the powers of darkness. It is of Satan's cunning to take advantage of man's ignorance, and use as an instrument against God what God had made, as a free agent, with the

power to stand against everything but heaven—all power was given man except the power of God. The possession of the mysterious power to influence the mind is the only stronghold the devil has had from the beginning; and I believe God is well pleased to see that man is discovering that secret in his composition, which the devil has known so well and man has been so slow to learn. Certainly the first deception was practiced on the human mind by the serpent through the means so very ably explained by the Rev. Dr. Hall, in the October number of the PHRENOLOGICAL JOURNAL, and ever since that deplorable day that powerful clairvoyance has been mesmerizing the human mind in order to subdue that spiritual part of man that alone can resist the evil one. CAMP.

"FOLLOW YOUR NOSE."—Rev. G. W. Powell, of Baltimore, has just been re-elected pastor of the Universalist church, Baltimore, by a unanimous vote, with a salary of \$4,000 a year. From the press of the "Monumental City" we find that Mr. Powell went to that parish a year ago, and found it in a drooping condition. Being a live, strong, broad-minded man, indorsing all good, he at once infused into the old foggy element a new magnetism and a new life. His church is now far too small to hold the crowds that gather there. From a special correspondent we have some notes of his last Sunday evening lecture, upon the trite subject, "Follow your Nose," as follows: "The lecture opened with some mention of different classes of the nose—each class distinctively indicative of traits of character, some worthy to be cultivated, others not. The Roman nose, from time ancient to modern, has been the significant representative of a brave, courageous soul, a nature full of power, full of progress, and success. The ancient artists' best models of manly beauty and vigor presented a large, long nose. The Grecian nose was a clear index to a nature replete with refinement, purity, and all the best ennobling virtues the human heart is capable of sustaining. He referred pleasantly to the Jewish nose, to the inquisitive nose, that is dangerous to follow, as it will lead into other people's affairs, and sundry temptations not compatible with a high standard of man or womanhood. His terse remarks upon the *toper-nose* were particularly suggestive to genteel drinkers, fashionable tipplers, and young men who sometimes follow their noses into saloons, but are wholly unable to follow it out. The entire lecture was a phrenological exponent of the Godly elements within the human heart that are safe to cultivate and live by. The claim that the nose was one of the strongest indices of character was ably sustained by the bright thoughts, the logical arguments, and beautiful language of the speaker. The people of Baltimore are evidently refreshed with this baptism of new ideas drawn from nature. The world will hear more of S. W. Powell; he is too strong a man to be kept 'under a bush-el,' and will 'follow his nose' through life to the credit of himself and his doctrines." L.

The Library.

In this department are given the titles and prices of such New Books as have been received from the publishers. Our readers look to us for these announcements, and we shall endeavor to keep them well informed with reference to the current literature.

THE OVERLAND MONTHLY, devoted to the development of the country, \$4 a year. San Francisco: John H. Carmany & Co., Publishers.

The *Overland* sustains the high reputation which it has won in the past, and promises to enlarge upon its sphere of usefulness. Among the contributors to the present volume are Professor D. C. Gilman, President of University of California; Professors John and Joseph Le Conte; Professor George Davidson, and W. H. Dall; Professor T. D. Whitney, of the California Geological Survey; Robt. E. C. Stearns, the Conchologist; Capt. C. M. Scammon, of the Revenue Marine Service; Mr. John Muir; Mr. Stephen Powers, and many of the best writers in the country. We regarded the experiment of publishing a first-class literary magazine in California as of doubtful success, but it has become a success every way, and a credit to the country. The *Overland* considers every material interest of the wonderful West, and is its best exponent.

THE NATIONAL TEMPERANCE ORATOR.

A New and Concise Collection of Prose and Poetical Articles and Selections for Public Meetings, Addresses, and Recitations, together with a Series of Dialogues. Designed for the Use of all Temperance Workers and Speakers, Divisions, Lodges, Juvenile Temperance Societies, Schools, etc. Edited by Miss L. Penny. One vol., 12mo; pp. 288; cloth. Price, \$1. New York: National Temperance Society.

Just the thing for beginners. All young men should learn to speak in public, and what better subject on which to practice than that of Temperance? Here are the materials ready made. The book contains fifty-two excellent prose articles, ninety choice poems, and a series of thirty interesting dialogues.

MORE YALE LECTURES.—Rev. Henry Ward Beecher has delivered his third series of Yale Lectures on Preaching before the theological students at Yale. These are the latest under the Lyman Beecher Lectureship, and are undoubtedly the most important utterances Mr. Beecher has ever made, as this series is on the doctrines of the Bible. It is very generally thought that Mr. Beecher is not strictly sound on all orthodox questions; and from his introductory remarks it would be inferred that he has now given to the world views on some of the vital doctrines which he now hardly accepts. This would be gathered also from the fact that his two former courses have been reported by common reporters, but for this course Mr. Beecher insisted on having Mr. Ellinwood, who has reported his sermons for seventeen years, and is, in fact, the only man that ever did

report Mr. Beecher fully and correctly; and from the further fact that he insisted this year that if any report be given with his approval, it should be full and verbatim. His full course of twelve lectures, as reported by Mr. Ellinwood, and revised by, or under the direction of, Mr. Beecher, appears this year in *The College Courier*, the large, official college weekly, published at New Haven, Conn. The subscription price of the paper is \$3 a year; any one can secure the three months' numbers, containing all of Beecher's lectures, for \$1.

SUFFOLK COUNTY, NEW YORK. Historical and Descriptive Sketches of its Towns, Villages, Hamlets, Scenery, Institutions, and Important Enterprises. With an Historical Outline of Long Island from its first Settlement by Europeans. By Richard M. Bayles. One vol., 12mo; pp. 434; cloth. Price, \$2. Published by the author, Port Jefferson, L. I., New York.

An historical reference book. Old and young Long Islanders will be thankful for so much real information.

THE ELOCUTIONIST'S MANUAL, No. 2, comprising New and Popular Readings, Recitations, Declamations, Dialogues, Tableaux, etc., etc. Edited by J. W. Shoemaker, A.M., Conductor of the Elocutionist's Department in the *Schoolday Magazine*, Principal of the Philadelphia Institute of Elocution and the Languages, Professor of Elocution in the Wagner Free Institute of Science, Lutheran Theological Seminary, Waynesburg College, etc. One vol., 12mo; pp. 193; muslin. Price, 75 cents. Philadelphia: J. W. Daughaday & Co.

A good investment for those seeking the best models. Were a copy presented to every youth in America, we should have a crop of young orators. Then why not? —

THE CATHOLIC WORLD, a Monthly Magazine of General Literature and Science. Octavo; pp. 140. Terms, \$5 a year, in advance. New York: The Catholic Publication House.

The number for January, 1874, is No. 106, volume XVIII., and contains its usual amount of reading, consisting of serial stories, of which two are concluded in this number, and essays on Roman Catholicism, etc. A paper on Madame de Staël closes with the following: "French annals furnish a study, almost unique, of womanly virtues, and yet by their brilliancy, wit, and conversance with public affairs were fitted to be the advisers of rulers and statesmen. We are very far from wishing to see the sex drawn out of their proper sphere, but when by natural and acquired talents they evince a vocation for affairs of State, we think that Governments may wisely accept their counsel, and that their services are worthy of permanent record." [What a concession to woman! woman, the mother of the human race! Well, let us be thankful for so much.]

THE WHITE ROSE. By Mary J. Hedges. One vol., 12mo; pp. 320; cloth. Price, \$1.25. New York: National Temperance Association.

A beautiful story, well adapted to Sunday-school libraries.

A small poster under the following title is issued by the National Temperance Society, New York: "Advertisement of the Honest Rumseller—As it Should Be!" Then comes the Advertisement, as follows: "Friends and Neighbors: Having just opened a commodious shop for the sale of 'Liquid Fire,' I embrace this early opportunity of informing you that, on Saturday next, I shall commence the business of making drunkards, paupers, and beggars for the sober, industrious, and respectable portion of the community to support. I shall deal in 'familiar spirits' which will excite men to deeds of riot, etc. I will cause mothers to forget their offspring, and cruelty take the place of love. I will sometimes even corrupt the ministers of religion, etc. The spirit trade is lucrative, etc. I have a license, and if I do not bring these evils upon you, somebody else will. I live in a land of liberty. I have purchased the right to DEMOLISH the character, shorten lives, etc. I pledge myself to do all I have herein promised." The above extracts from the poster show its character.

ARKANSAS.—The State Legislature did a wise thing when it passed an Act ordering a third edition of 25,000 copies of Mr. James P. Henry's excellent book, in pamphlet form, entitled,

RESOURCES OF THE STATE OF ARKANSAS, with description of counties, railroads, mines, schools, etc., and is sold at 50 cents a copy by James P. Henry, Little Rock, Ark.

Would the reader know all about the soil, climate, rivers, hot springs, fruits, crops, forests, minerals, stock-growing, manufactures, and how to reach that young, rich, and enterprising State, let him secure a copy of this book.

THE DUMB TRAITOR: A Story of "Keeping Alive by Stimulants." By Margaret E. Wilmer. One vol., 12mo; pp. 332; muslin. Price, \$1.35. New York: National Temperance Society.

A capital temperance story, written and published in the excellent taste of this most useful society. The book should be placed in every Sunday-school, district-school, and household library, accessible to all who read.

THE NEW CHURCH ALMANAC FOR 1874. Octavo. Price, 15 cents. Chicago: Weller & Metcalf.

Worth twice the money to those interested in Swedenborgianism.

THE ATLANTIC ALMANAC, 1874. Large octavo; pp. 80. Price, 50 cents. Boston: James R. Osgood & Co.

As usual, this issue of the Atlantic Almanac has a table of most attractive reading matter, intermingled with numerous illustrations of the choicest character.

THE AMERICAN BUILDER. When this journal was started in Chicago a few years ago, we were delighted, supposing we were to have some-

thing like the **LONDON BUILDER**, which is a most worthy publication. But we confess to a sad disappointment. After struggling for a time in Chicago, living mainly on advertisements, it was removed to New York, where it is now published. It has something like sixteen pages of reading matter—including its own business "puffs"—and *fourteen pages of advertisements!* Is not that business smartness? We presume its circulation to be small, and hence must derive its support from those who are willing to contribute, in the way of paying for advertising in its pages. To make a good magazine requires something besides "brass" and a broken-down preacher.

JOHN P. FURNISS, M.D., of Selma, Ala., has written an essay on the Anatomical and Physiological Peculiarities of the Negro, read before the Dallas County Medical Association. We shall look for a copy of this essay with considerable interest.

TEMPERANCE TRACTS.—A High Fence, of Fifteen Bars, which the Rumseller Builds Between Himself and Heaven. By the author of "Lunarius."

THE THRONE OF INIQUITY; or, Sustaining Evil by Law. A Discourse in behalf of a Law Prohibiting the Traffic in Intoxicating Drinks. By Albert Barnes.

SUPPRESSION OF THE LIQUOR TRAFFIC. A Prize Essay. By Rev. H. D. Kitchel, D.D.

DREAM OF THE RUMSELLER'S WIFE. Influence and Effects of Social Drinking Usages Among Women. By Stephen Smith, M.D.

THE CRIMINALITY OF DRUNKENNESS. Judged by the Laws of Nature. By Elisha Harris, M.D.

THE RELATIONS OF DRUNKENNESS TO CRIME. By the same.

WHY WE OPPOSE THE TRAFFIC. By Rev. A. Sutherland.

Published by the National Temperance Association, New York. Send fifty cents or a dollar and secure a quantity to give away.

MR. HENRY CARY BAIRD has recently published, in pamphlet form, the following, at 10 cents each:

LETTERS ON THE CRISIS, the Currency, and the Credit System.

THE PRESENT SITUATION, and How it should be Met; A Temporary Loan the Remedy; Impossibility of Specie Payments; Advantages to the People from Three Sixty-five Convertibles, by Judge Kelly.

THE FINANCES: Views of the Hon. William D. Kelly, M.C., Oct. 30th, 1873 and Nov. 4th, 1873. In letters to the Philadelphia press. Copies sent first post on receipt of price.

MANUAL OF MYTHOLOGY. For the Use of Schools, Art Students, and general readers. Founded on the Works of Petiscus, Preller, and Welcker. By Alexander S. Murray, Department of Greek and Roman Antiquities, British Museum. With 35 plates on toned paper, representing 76 mythological subjects. 12mo; cloth extra. \$3.—Scr.

NEW ENGLAND: a Hand-book for Travelers; with the Western and Northern borders, from New York to Quebec. \$2.—Os.

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[WHOLE No. 425.]



CHARLES SUMNER.

WHAT says Phrenology of Charles Sumner? This: his brain was large, measuring nearly twenty-four inches in circumference, and high in proportion. It was of fine quality, well-formed and well-sustained by a splendid vital system. His tem-

perament comprised the motive, mental and vital elements in nearly equal proportions. He stood six feet high, weighed from 175 to 180 lbs., and was generally temperate in all respects, save in that of almost incessant mental activity. With the exception of the

times when suffering from the consequences of certain physical injuries, he was generally sound and healthy. His constitution was remarkable for flexibility and endurance. Returning to the brain, we find first, a large frontal lobe—which our engraving fails properly to represent—with the reflectives and percepts about equally developed. We find also large Language. The head is high in the crown, showing Self-Esteem, Firmness, Approbation, Conscientiousness, and Hope all large, while Veneration and Spirituality are less strongly marked. The upper side-head, embracing Cautiousness, Sublimity, and Ideality were large. Acquisitiveness, Secretiveness, and Constructiveness were fairly marked, but not so influential as those before mentioned. In the base of the brain we find very large Combaticiveness, moderate Destructiveness, large Adhesiveness, and other social organs fully developed.

In addition to a powerful frame, a strong body, a large brain, and a very active temperament, we have a highly educated and thoroughly disciplined mind. Among all our modern statesmen none surpassed Mr. Sumner in these respects. *His mental powers were always available.* He was clear and quick in perception, broad and far-reaching in intellect, prompt, resolute, and dignified in action. The embodiment of integrity, he was a man of purpose and of power. Was he censorious? He was a clear and critical reasoner, and with large Conscientiousness and Combaticiveness, he did not "sugar-coat his pills." He was honest and uncompromising; he was manly, dignified, aspiring, proud-spirited, and determined. No one would ever approach him with a view to bribery or corruption. Being learned, scholarly, and a fine speaker, he became early in life distinguished as an orator. But he was no less bright as a writer, than capable as a thinker and speaker.

The true character of the man may be seen in all his acts in all his life. He was true to himself, true to the objects he had in view, true to his friends, and all the ends and aims of his life were in the line of a stern sense of duty.

With more French suavity, and more of a compromising spirit, he would have been much more popular. But, he was a statesman, not a mere partisan politician. He was the *maker* of creeds, not their subject. In his statesmanship he did not confine himself to States, or even to a nation, but rather to the races of men, and to the world. His sympathies were broad enough to comprehend mankind, and he would legislate for all. With him the question was, in the sight of Heaven, "WHAT IS RIGHT"?

Charles Sumner was born in Boston on the 6th day of January, 1811. On his father's side one ancestor, Job Sumner, bore a notable part in the early days of the Republic. His father, from 1825 to 1839 high sheriff of Suffolk county, possessed no little ability as a lawyer, and also as a writer of essays and poems. Charles was prepared for college in Phillips' Academy, and in 1830 entered Harvard, where he was graduated the same year. Choosing law as his pursuit, he entered the Law School at Cambridge a year later. There he formed a friendship with Judge Story, which lasted until the latter's death. He was admitted to the bar in Worcester in 1834, but began practice soon after in Boston. Literature having a strong attraction for him, he became the Reporter of the United States Circuit Court for Massachusetts. Besides this he lectured for three years before the Law School, in the absence of Judge Story. He went to Europe in 1837, remaining three years, during which time he traveled in France, Italy, Germany, and England, studying the legal systems of those countries, and making the acquaintance of prominent public men whose names are historical.

On his return to Boston he resumed the practice of his profession, but was little disposed to take part in the conduct of suits, preferring to study the literature and science

of law. In 1843 he again resumed the position of lecturer at the Cambridge Law School, and the following two years issued his edition of *Vesey's Reports*, in twenty volumes, a work conceived and executed in his happiest spirit. He also edited and published two or three light treatises, and the *American Law Jurist*, a quarterly. When Judge Story died in 1845, hoping that the young student he had trained would succeed him in the Professorship of the Law School, Charles Sumner had just chosen another path of life. He delivered his oration on the *True Grandeur of Nations*, before the Boston municipal authorities, on the Fourth of July, 1845, and from that day dates Mr. Sumner's career as one of the leading figures in the history of the anti-slavery struggle.

He threw himself with such enthusiasm into the conflict, and advocated such radical measures, that his utterances alarmed the Whig party, of which he was a member.

The Pro-Slavery Democracy was then all-powerful; the Whigs were, in the mass, timid of going to an extreme length in opposition to it, and Mr. Sumner withdrew from them and joined the "Free-soilers," who favored the election of Mr. Van Buren to the Presidency in 1848. Gen. Taylor, however, was elected, died, and was succeeded by Vice-President Fillmore. The Fugitive Slave Bill was passed, was signed by the President, and the whole North was thrown into a paroxysm of fury. One of the best speeches made against this measure was Mr. Sumner's oration before the Free-soil State Convention at Boston, in October, 1850. It produced the deepest impression on those who heard it, and tended to keep alive the strong resentment with which the Northern people always regarded the odious statute. On the 24th of April, 1851, Daniel Webster having vacated his seat in the Senate to enter Mr. Fillmore's Cabinet, Mr. Sumner was elected United States Senator by a coalition of Free-soilers and Democrats, after a contest of extreme severity. Mr. Sumner took his seat in the national councils firmly pledged "to oppose all *sectionalism*, whether in unconstitutional efforts by the North to force freedom into the slave States, or in like efforts by the South to carry slavery into the free States, or to extend it over the national Government." His

first effort in the Senate was the celebrated speech on the 26th of August, 1852, entitled, "Freedom National, Slavery Sectional." Two years later he made another great speech against the Kansas-Nebraska bill. It was in this speech that he denounced the bill as at once the *best* and the *worst* measure which Congress had ever acted on. On the 26th and the 28th of June of the same year, in the debate on the Boston memorial for the repeal of the Fugitive Slave Law, Mr. Sumner replied in the most scathing eloquence to Messrs. Jones of Tennessee, Butler of South Carolina, and Mason of Virginia. In this way he became the recognized leader of the Anti-Slavery party in the Senate. In May, 1856, occurred the memorable debate on the admission of Kansas as a State. In the course of his speech Mr. Sumner denounced the crime of slavery with such unsparing severity and sarcasm, that the Southern members in Congress became furiously incensed. Two days after its delivery, while Mr. Sumner was seated in his chair in the Senate, after adjournment, busily writing, he was attacked by Preston S. Brooks, Representative from South Carolina. Armed with a heavy cane, Brooks struck his unobservant victim a powerful blow on the head, felling him unconscious to the floor, and then continued his blows. Mr. Keitt and other Southern Congressmen sustained Brooks against immediate interference. The effect of this occurrence on the country was startling. From East to West one universal cry of indignation arose, and the attack probably did more damage to the Democratic party than even the Fugitive Slave bill.

The injuries of Mr. Sumner were of the most dangerous character, and resulted in long-continued disability. He sought quiet and repose in Europe, where at Paris, under the treatment of the best medical skill, he was finally restored to health; but his nervous system had received a shock from which it never wholly recovered. Meanwhile Mr. Sumner had been in 1857 almost unanimously re-elected to the Senate by the Massachusetts Legislature, and on his return from Paris he resumed his seat, and it was soon discovered that he had lost none of his old spirit and energy in his chosen field. In the Presidential canvass which resulted in the

election of Abraham Lincoln, Mr. Sumner took an active part; and in the debates in the Senate which finally led to that last attempt of the South to perpetuate the system which their great opponent had spent his life in destroying, and during the war which followed, Mr. Sumner stood up as the enemy of compromise or concession in any shape or form.

When the war had been closed and Congress turned its attention to measures for the restoration of the Southern States, Mr. Sumner appears to have watched with close interest every plan introduced, and he stood prepared to oppose any and everything which might seem, however remotely, to militate against the perfect freedom and equality of the colored race under the law. His principle was that by investing the negroes in the conquered States with all the rights that the white citizens enjoyed, national authority would be placed on a more secure foundation than by any other method.

In the proceedings of 1866 and 1867, which were chiefly marked by the attempts of Mr. Johnson to force his theory of reconstruction on Congress, and his frequent vetoes of important measures that had obtained legislative sanction, Mr. Sumner was a conspicuous figure, and in the celebrated impeachment trial he also took a leading part. Subsequently to that trial he made but one important speech, that on the Alabama claims, although at all times strictly attentive to his duties as a Senator.

In private life Mr. Sumner was eminently upright and pure. He was a man of abounding industry and wide literary tastes. He married late in life, but the marriage was not a happy one, and his wife separated from him and lived in Europe. The reasons for the separation have never been made known, but Mr. Sumner submitted the case to two or three of his warm friends, among whom was the late Mr. Greeley, who decided that he had acted under the circumstances with all the delicacy and courage of a man of high honor.

A writer in the New York *Herald* thus speaks of the deceased statesman:

"There was a solemnity, a stern beauty about his death in keeping with his character. He died virtually in the Senate Chamber. The day before his death Massachu-

setts, which he loved with the fervent passion of a son, had publicly withdrawn the censure passed upon him for certain opinions expressed in reference to the war. He died also from the effects of the cruel outrage inflicted upon him by a frenzied South Carolinian, and, not unlike Lincoln, was in a certain sense a martyr to Liberty. He was the oldest Senator in point of continuous service; for, although Mr. Cameron and Mr. Hamlin were members of the body before his election, their services have not been continuous. His Senatorial service was of a chivalrous, almost a romantic, character. He entered the Senate accompanied by Chase and Hale, alone, despised, contemned, abused, to fight the battle of freedom. Alone he fought it; for while Chase and Hale were as sincere in their anti-slavery convictions, with him it was an earnest, burning passion, growing into intense anger. We are not far removed from that time, but even now it is hard to comprehend it. The Southern statesmen had commanded the Republic for many years. * * * They had before encountered Northern statesmen, gifted men, too, like Choate and Webster, and Everett and Buchanan, but they had come to serve and not to disobey. No public man from the North had ever entered the Senate Chamber without swearing allegiance to the royal power of slavery, without, we fear, being too willing to take the oath, or any oath, however dishonorable, to "preserve peace." And the South meant that there should be no peace unless slavery was respected as a sacred institution above the Union and the Constitution, as the very corner-stone of the Republic. * * * Sumner held a different tone from that of any Senator who had preceded him. He came as Castelar into the Cortes of Spain—as Gambetta into the Imperial Assembly. In Continental political speech he was an 'irreconcilable;' he would have no compromise, would war upon slavery as a crime, a perfidy, a dishonor to the Union. He never concealed this purpose or moderated it. There is the fervor of the Hebrew prophets of old in the declarations of his early speeches [Here we see the true character of the man, when he said]: 'By the supreme law which commands me to do no injustice; by the comprehensive Christian

law of brotherhood; by the Constitution which I have sworn to support, I am bound to disobey this act! Never, in any capacity, can I render voluntary aid in its execution! Pains and penalties I will endure; but this great wrong I will not do! Better suffer injustice than do it! Better be the victim than the instrument of wrong!

These words were spoken at the outset of Sumner's career, but they give us the temper of his life. In every controversy, and many came to him during his twenty-three years of duty, he took the same tone. When the Kansas-Nebraska question arose, he carried into the debates an acerbity, a scornful anger and plainness of speech which sound strange in these calmer times. It is difficult to imagine the scholarly and accomplished Sumner speaking of another Senator as a skunk. Yet this was the term he applied to no less a man than Stephen A. Douglas. Ah, those were sad, earnest, angry, heart-burning days, fitly preluding the terrible hours of combat and fury that were so soon to come! It was this debate that led to the atrocious assault of Preston S. Brooks, which made Sumner's further life a torture, and finally caused his death. It is well to remember that this anger, and more especially the extraordinary severity of speech which exasperated Brooks, did not originate with Sumner. The violence of the Southern Senators, of Toombs, Davis, Wigfall, Butler, and the others, is inconceivable now. Sumner fought with the weapons of the controversy. Nor did he disdain the manner of the strife; for, like Burke, rhetoric was only pleasing to him when it gave force to his speech. It was the spirit of Cromwell, of Jonathan Edwards, warring upon a crime; and, reading his speeches now, we are struck with their spirit of prophecy. "You have made all future compromises impossible." "There will really be a North, and the slave power will be broken." "The great Northern hammer will descend to smite the wrong." "I penetrate that 'All Hail Hereafter,' when slavery must disappear." "I discern the flag of my country as the flag of freedom, undoubted, pure, and irresistible."

"These were indeed prophecies! Hebrew in their plainness, and they show us the spirit that won Gettysburg. This is the part of

Sumner's life upon which we love to dwell; for here we see its fullness and splendor, its wide, unbending sincerity. He resembles no man so much as Burke, not only in his character, but in his career. Like Burke, Sumner possessed the widest range of knowledge. Like him, he made a furious, implacable war upon tyranny and crime."

Rev. James Freeman Clark said that Charles Sumner was the most unpopular of all our great men. "He was eminently what politicians call 'an impracticable man'—that is, a man who can not be induced to sacrifice his principles to the success of his party. This large, warm heart, longing for sympathy, and prizing friendship so highly, was continually misunderstood, and was very much alone." "His fidelity to principle cost him dearly. Many disliked Sumner because he kept himself on the upper level of principle."

"Once," said Mr. Clarke, after speaking of the cowardly assault of Brooks, "while Mr. Sumner was here in Boston, still suffering from those injuries, I called at his house in Hancock Street. He was resting in an easy chair, and with him were three gentlemen. He introduced them to me, one as Captain John Brown, of Ossawatimie. They were speaking of this assault by Preston Brooks, and Mr. Sumner remarked: 'The coat I had on at that time is in that closet. The collar is stiff with blood. You can see it if you please.' Captain John Brown arose, went to the closet, slowly opened the door, carefully took down the coat and looked at it for a few moments with the reverence with which a Roman Catholic regards the relics of a saint. Perhaps the sight caused him to feel a still deeper horror of slavery, and to take a stronger resolution of attacking it in its strongholds. So the blood of martyrs is the seed of the church."

Mr. Beecher spoke of Mr. Sumner as "the representative man of that reactionary spirit which had saved the nation. God worked largely in him," Mr. Beecher said, "for the benefit of the nation, and he died in the right place."

Dr. Storrs said of the dead Senator: "A minister thinks as other men do, and when he stands over the coffin, the virtues of the dead are ever present with him. Here was a

man of intense convictions, who repelled many, made many enemies, was thought by many to be egotistic and passionate, and who often roused the most intense antagonism. Now he is dead, and the very men who spoke of him with hate speak of him almost with love. He was a man with a grand principle to serve."

From the *Golden Age* we quote:

In all that can make a public character admired, beloved, and revered, Charles Sumner was endowed lavishly; first by the gifts of Nature, then by the advantages of fortune, and last by that more capricious, yet not less powerful, influence which may be called the spirit of destiny, or the genius of a career.

What a rich catalogue of elements go to make the sum total of all that death now consecrates in the name of Charles Sumner! What personal gifts and graces—beginning with the comely tower of his physical frame, which in itself adorned the Senate Chamber like some work of antique art! What a noble mind sat like a chapter on this pillar, crowning it as with a Corinthian scroll! What a library of learning was stored within his capacious brain—a crowded granary of harvests from all tongues and times! What a skill of speech and pen he acquired—showing the cunning workman's most facile touch! What solidity of judgment he evinced! What gravity of behavior he maintained! What majesty of moral force pervaded all his faculties and dictated all his acts! What a position he was enabled to fill as the chief Senator who bore the standard of human rights during a prolonged term of service which a favoring Providence cast for him in just that period of our history in which he was most fitted to shine!

* * * *

Among all contemporary statesmen, not only in this country, but in Europe, he achieved what we regard as the noblest of political reputations; nor has political life in any age of the world ever developed a superior character.

The only danger that now menaces this great fame is the fact that its colossal proportions demand that it shall be judged by colossal tests. There is a divine democracy in human nature by which the majority of

mankind instinctively forbid any one of their number—however great and masterly—to

"Get the start of this majestic world,
And bear the palm alone."

When men tower up into the upper ranks of greatness, we insist that they shall be measured by the heroic mold. It is itself a sufficient fame to be required to submit to this measurement. Charles Sumner must be gauged by this, and by no other. It is idle to judge him by any ordinary standard, for he transcends it.

If one of our many eloquent Senators ends an oration in the Senate and takes his seat amid the applause of the Chamber, he is congratulated on having made what is called a great speech. And yet the judgment which bestows this verdict does not stop to make comparison with Cicero or with Chatham. The award is adjudged by a lower standard. But in Mr. Sumner's speeches there is a towering ambitiousness which—if not in their realization of a perfect eloquence, yet in their aspiration toward it—necessarily puts their author into a forced comparison with the world's brightest lights of rhetoric and literature—with the chief and master spirits who rule ancient and modern tongues. This comparison Mr. Sumner can neither evade nor abide; for though no man has spoken in our time whose words have challenged wider attention than his—so that it might be almost said that Charles Sumner's speeches were historic events; and though no other American orator has bequeathed in choice English so many studious orations to the care or the neglect of the next generation; yet—judging Mr. Sumner by the only standard that we are willing to apply to him—these works do not seem to us to bear evidence of the continuing and immortal fire of

"Thoughts that breathe and words that burn."

So, too, he had his limitations in other directions; for example, in a deficiency of that practical statesmanship which knows how to shape—and, above all, knows how to carry, the fitting measure for the present hour.

We freely admit, therefore, that in these practical, and in some other important respects, Mr. Sumner had his superiors among the many able and few great men who sat about him in the Senate.

Nevertheless, take him for all in all—judg-

ing him by any test, whether the supreme or the common—Charles Sumner now goes into history as the most illustrious man who ever sat in the American Senate. Clay out-charmed him in eloquence; Webster outweighed him in intellect; Calhoun outshone him in brilliancy; but Sumner outranks

them all in the sum-total of his gifts, his learning, his labors, his devotion to liberty, his moral majesty of character, and, consequently, in the historic luster of his name.

It is his peculiar greatness to have been great in those qualities which are of the greatest rank in human nature.

Physiognomy, or Signs of Character.

Of the soul, the body form doth take,
For soul is form, and doth the body make.—Spenser.

CONVERSATIONS ABOUT FACES—NO. 4.

CONTRASTS OF CHARACTER.

AGASSIZ, VANDERBILT, FIELD, DICKENS, BEECHER, EUGENIE, WASHINGTON—FACE AND VOCATION.

BY L. E. L.

"THE photographer is doing a great work for us," said my brother, as he sat looking at two pictures of Agassiz, one taken twenty-five years ago, the other within a year. "In a little while we shall have the history of our great men sun-painted as fast as it is made. In fact, we have it now in many instances, and I want you to look at these faces I have arranged. This photograph of Agassiz, twenty-five years ago, is more a prophecy than a history. True, at thirty he had accomplished much, but the face suggests rather great capabilities than great achievements. Then full of hope, of boundless enthusiasm and devotion to the work of his life, he was at the beginning of his career. In the second face we see how his successes molded him; how he grew in knowledge and in power, and in the consciousness, too, of the strong hold he had upon the heart and intellect of this nation. What a sunny-tempered man he was! This first face is full of June sunshine; the last of autumnal glory."

"But can you see," I asked, "any definite change in the lines of the two faces?"

"Look," said my brother, "at the line of the brow, and you will see that the constant use of the observing faculty has made the brows more prominent in the second picture than in the first, otherwise the lines in the two faces are the same, only deepened and intensified in the second. On neither

face is the slightest trace of \$, that character stamped so deeply into many an otherwise noble physiognomy. If you want to see this for yourself, look on this picture and on this," saying which my brother quietly put the last picture of Agassiz between Vanderbilt on the left and Jim Fisk on the right. "Now what do you read?" said he.

"I read," said I, "in the right and left bower, an intense appreciation of material wealth for its own intrinsic value, and, as I still look, Agassiz's face is full of a severe, sublime, yet mild reproof. He chose the true riches, and will grow evermore in honor as they lapse into forgetfulness. Had they but associated their wealth with his renown, they, too, had been remembered forever."

"Vanderbilt has founded a college, you know," said my brother.

"Yes," I replied, "the wisest thing he ever did."

"These three faces of Cyrus Field are studies. In the first he stands, as you see, by a globe, demonstrating the possibility of the cable. Very grave and earnest is his face, with eyes having the same expression as the eyes in the portraits of Columbus. He believes in his inmost soul that the ocean Columbus crossed he can span. Oh, if he can but make others believe in it as he does!

"In the second picture, that darling cable of his lies in two pieces at the bottom of the

Atlantic ocean. What mighty toils, what splendid achievements, what fervid hopes have ended in disaster, defeat, and rupture! Here he looks like Napoleon at Waterloo, yet with power and resolve to reverse the decision of his Waterloo.

"But what a contrast to the other two is this third picture! His name and his fame the pride of two hemispheres, his fortune vastly more than retrieved, and he a welcome guest at the court of kings, and evermore to be held in lasting and honorable remembrance among men. No wonder the face breaks into a smile, no wonder delight a thousand-fold accrues from all the failure of hopes, the crushing of enterprises, the strokes of disaster that, at the last, have been transformed into abounding joy, splendid success, and crowning victory.

"Here is Dickens as he came to our shores thirty years ago, young, elastic, with the rich consciousness of infinite power to please, and his lips still wet with the first sweet draughts from the chalice of popular applause. In the pictures of him as we saw him last his powers are developed, but care sits on his cheek. He does not look like a happy man, or an amiable man. Something troubles him; what is it? The inlaid ghosts of Quilp, the haunting memory of little Nell, or disappointment in his domestic life?

"Here are several faces of Beecher, this one taken when he first came to Brooklyn; look at it! boyish, confident, aspiring, daring, hoping all things, believing all things. Nothing daunts him, and, regardless of custom or prejudice, he marks out the course that to him seems just and right and sensible. In some of these later pictures he looks jollily defiant as, intrenched in the hearts of his people, and supported by the better sense of community, he laughs at the jeers and hisses and arrows of his enemies. But in the last sun-painting done for him we find traces of many a weary conflict from without and from within, many a heavy hour of watching and prayer, many a weighty burden borne in silence and laid at the Master's feet. His face deep scars of thunder have intrenched, but the light in his eyes is the same, and the words on his lips lift the listener nearer than ever to his Maker.

"Look at these four pictures of Eugénie;

would that we had one of her as she is now! In the first we see her as she was when Napoleon first saw her, a violet with the dew in it, fair and sweet, and unconscious of her powers. In the second picture, that side face so familiar to all collectors of photographs, we see her as she was in the early days of her empire, the acknowledged belle of Europe, infinite in her power of pleasing, and infinitely rejoicing in that power. Never was a woman so beautiful and in so high position freer from hauteur or self-conceit. She aspires only in this picture to reign over the heart of France. The third picture was taken while her husband was in Italy, and she was regent of the Empire. There is a consciousness of regal power in her attitude and bearing, and yet one can see that she is only playing empress. A magnificent figure-head she is, and she claims to be nothing more. In the fourth picture she sits with her right elbow on the table, her cheek resting upon a hand, while her son, the Prince Imperial, leans confidently against her knee, and her left hand is on his shoulder. This picture is all mother. Her sum of hope and all her joy is centered in this bright-eyed, handsome boy. For his sake she wears the diadem, and rejoices in its power. In all human probability he will be Napoleon IV. Sedan is not dreamed of. Chiselhurst is in a foreign land. The sky above is all bright; not a cloud as big as a man's hand can be seen in the horizon. Happy, indeed, is it for us that we do *not* know what a day will bring forth! Could we see into the future, how would all the joys of the present vanish from some of our hearts!"

"Here are some pictures," said I, "that everybody knows about. Only a few favored individuals can get successive photos of distinguished people, but almost everybody can have portraits of Washington at different periods of his life."

"A very good thought on your part," said my brother. "Now arrange these in chronological order. Here is one of the first pictures we have of the great chieftain, his portrait when he took command of the army in 1775. In this face the record is simply that of a pure and noble life. There are great capabilities in the face, chief among which are ability and fidelity in the dis-

charge of important trusts. This man's conviction of duty will keep him evermore vigilant, his sense of responsibility will stimulate every faculty to its highest exercise, his quick and a most infallible judgment of men, for Arnold was the only man in whom he was ever deceived, will enable him to supplement his own want of knowledge and experience with that of the best men around him, and we all know how much Washington took counsel with his associates. In these later pictures we see how the vast responsibilities he bore marked him, and crowned him the chiefest man of modern times."

"It's very pleasant to study picture faces," said I; "but, after all, one learns more from living studies, from eyes that glance and lips that move, from heads that turn and features that continually change their expression, than from all the photographs in the world. I love to study travelers on the cars and on the ferry-boats. It is impossible for a close observer to mistake a railroad official for anybody else; the way the head of a conductor sets on his shoulders is different from the set of any other man's head, and every big railroad marks its man. Of the passengers, one can pick out the heavy business man, the lawyer, the literary man, the adventurer, the man who carries secrets, and the man whose heart is free and open."

"You would say, then," said my brother, "that past and present history is written in each individual face."

"Exactly so," I replied; "some faces remind me of the handsome brown stone fronts we see up town with the placard '*To Let*' fastened in the window, elegantly finished, with all the modern conveniences, gas, water in and out, closets, bath-room, spacious parlors, but all empty, unfurnished, cold, and dark. Such are beautiful women whose lives are devoted to dress and fashion, on the altar of whose hearts the fires of love for knowledge, of art, of beneficence have never been kindled, whose days are frittered away in fashionable follies, and who leave nothing behind them when their lives are gone out to show that they have lived."

"You're rather hard on the butterflies," said my brother, "they make the summer bright with their fluttering, the children love to chase them in the meadows, and our ento-

mologists go into raptures over them, and you know how lovely a case of rare butterflies is."

"Oh yes," I replied, "everything has its use; if all mankind were earnest, thrifty, and self-reliant, sweet charity would be unknown, beneficence lack scope, and the highest stimulus to exertion, the love of doing good, be in a great measure withdrawn from the world."

"It is a common saying," said my brother, "that every man is the architect of his own fortune; it is also true that every man is the architect of his own face and form. He may write, if he pleases, a noble purpose on his forehead, on his gait, on his entire bearing. Nay, if he cherishes in his heart the noble purpose, it will write itself on the entire man. They who dream that meanness, selfishness, double dealing, secret sin, can be concealed in the heart, make a woeful mistake; the first can be detected at a glance in the gait, the second in the flash of the eye and the set of the mouth, the third in the folds of the chin, and the last in the furtive, downcast eye, or the brazen stare. He who keeps chiseling away at his ideal of what man should be, who lets the fine lines grow ever finer and deeper, who chips away here and there an excrescence, and little by little brings out from the marble block his dream of perfectness, who guards it from stain and dishonor, shall see it gradually turn to the soul's essence, till all be made immortal."

WHY WEAR MASKS?—If we could only read each others' hearts we should be kinder to each other. If we knew the woes and bitterness and physical annoyances of our neighbors, we should make allowances for them which we do not now. We go about masked, uttering stereotyped sentiments, hiding our heart-pangs and our headaches as carefully as we can; and yet we wonder that others do not discover them by intuition. We cover our best feelings from the light; we do not so conceal our resentments and our dislikes, of which we are prone to be proud. Often two people sit close together with "I love you" in either heart, and neither knows it. Each thinks "I could be fond, but what is the use of wasting fondness on one who does not care for it?" and so they part and go their ways alone. Life is a masquerade at

which few unmask even to their very dearest. And though there is need of much masking, it would be well if we dared show plainly our real faces from birth to death, for then some few at least would truly love each other. It seems

that in our social life there is an effort, on the part of all, to conceal the true feelings and emotions of the heart; and thus artificial sentiment and affected conduct characterize the matured. Let all be frank and natural.



MILLARD FILLMORE.

IN personal appearance Mr. Fillmore was, when in his prime, "a good-looking man." He stood about six feet high, was well proportioned, and weighed not far from one hundred and eighty pounds; was of fair complexion, having light hair and eyes, and was very gentlemanly in his deportment. His head was large, especially in the upper portions, including Approbateness, Veneration, Benevolence, and Cautiousness, but not so large in Self-Esteem, Firmness, and Combateness. That he had high aspirations and a love for praise, there can be no doubt. But he had not those stronger traits, depending on convictions, which move men to take positions and maintain them

without regard to personal consequences. His nature was more mellow, yielding, and compromising. Compare his life and character with that of the late Charles Sumner, and you will have a fair estimate of the man. The following sketch, condensed from the *Golden Age*, furnishes a very accurate "picture" of the man and of his life:

On the night of March 8th, Millard Fillmore died at his residence in Buffalo, after a brief illness. He had reached the age of seventy-three, and to the time of his last sickness had been a man almost youthful still in bodily strength and mental vigor. This hale old age was doubtless due to his sturdy New England ancestry, and to the

hard but wholesome discipline to which he was inured in youth. For, like most of our public men, Millard Fillmore rose to high place and station from poverty and obscurity. His father and mother, soon after their marriage, left New England in the hope of bettering their lowly fortunes, and settled in what was then the little frontier settlement of Locke, N. Y. There Millard Fillmore, the second son of his parents, was born December 7, 1801. While yet in his infancy, the family plunged still further into the wilderness, and his childhood was spent at Sempronius. The little education which he received was that which a district school afforded, and as these school sessions were not longer than three months of each year, and as text-books were few and poor, it may be easily guessed that young Millard's scholarship was of the most meager sort. He never saw a grammar nor a geography till he was eighteen years of age. The family Bible was one of his chief delights, for he was a great lover of reading; and, as this was almost his only book, he devoured it with infinite relish.

At the age of fourteen he was sent out into the world—though so poorly equipped, to make his way in it—for he was now considered old enough to begin to earn his own living. He was first set at work to learn the fuller's trade, but after a few months returned to Sempronius, where he was apprenticed to a clothier. A village library had just been established here, and young Fillmore became one of its most insatiable readers. When nineteen years of age he made the acquaintance of a lawyer, Judge Wood, who took an interest in the studious boy, and offered him his board and the use of his library in exchange for his services. This offer young Fillmore eagerly accepted. He bought his time of his guardian, and went into the study of law with the same zeal which he had shown in his miscellaneous readings. To help to defray his expenses he taught school in the winter; for though he was not very well educated he could teach others more ignorant than himself, and in teaching them he educated himself.

His father, who was a restless spirit, always moving about in quest of fortune, which he never found, had now gone to Aurora, and

hither Millard followed him, performing the journey on foot. Soon after, the young man pushed on to Buffalo, where he engaged a place in a lawyer's office, and also took charge of a school. Reading law before breakfast, teaching school all day, and reading law again at night, young Fillmore soon prepared himself for admission to the Bar. And with a little library worth \$30, for which he ran in debt, the newly-fledged lawyer opened an office in Aurora, and soon by dint of energy and skill acquired a very tolerable practice in the lower courts. By the time he was twenty-five he ventured to marry Miss Abigail Powers, daughter of a clergyman, and two years later Mr. Fillmore was admitted to practice in the supreme courts.

From this time his course was steadily upward. He was elected to the Legislature of the State, which is the first step in a political career in America. Here he distinguished himself for his talents and probity, and was soon a leader in the House. "When Fillmore says a thing is right," said a Democratic member, "we all vote for it." Mr. Fillmore was one of the active movers in framing the law abolishing imprisonment for debt, and its passage was largely due to his influence. In 1832 he was elected to Congress, to which position he was re-elected for three successive terms. As chairman of the Committee of Ways and Means, and in framing the Tariff of that epoch, he distinguished himself as a hard and faithful worker, though he made no particular impression as a brilliant debater.

In 1848 he was run on the same ticket with Gen. Taylor, for Vice-President, and was carried into office by the tidal wave which bore the popular soldier into the Presidential chair. And on the sudden death of the Chief Magistrate, Mr. Fillmore became the President of the United States. Nothing in his past career, and nothing in his own character would have entitled him to this post. The American people had never regarded the position of Vice-President as of much importance, and in giving it to Millard Fillmore, little dreamed that they were choosing a Chief Magistrate by the act.

Mr. Fillmore, on this unexpected elevation to power, at once inaugurated a new policy

from that which Gen. Taylor had indicated during his brief tenure of office. He chose a new cabinet, of which Daniel Webster was a member—and an influential one. It was during this administration that the Fugitive Slave Bill was passed and signed by President Fillmore, who lent a most vigorous and determined support to its enforcement, and by this act lost all popularity at the North, and won none in exchange from the South, for whose support and favor it was a bid. It was this act of President Fillmore's that re-manded him to private life ever after, and will give him a place in the history of the rule of the slave power in the United States.

The last years of Mr. Fillmore were spent in the quiet obscurity of private life. Once or twice his friends attempted to bring him into prominence again, and he was nominated

for office only to be ignominiously defeated. The last attempt of that sort was his candidacy for President by the Native American or Know Nothing party. After an overwhelming defeat on this occasion, neither he nor his friends sought office again for him.

Mr. Fillmore was twice married, his second wife surviving him. Our portrait represents him as he appeared when President.

No fair judgment of Millard Fillmore's character can be made without separating his public from his private career. In private he was all that was estimable, gentlemanly, cultured, and genial; he was as universally beloved as respected; but he was in no sense a great man, and as a statesman he neither won nor deserved the admiration of the few, nor had he the qualities which can inspire enthusiasm in the masses, or make a man a great popular leader.

HORSE PHYSIOGNOMY;

OR, SIGNS OF CHARACTER IN THE ANIMAL COUNTENANCE.

THE *Prairie Farmer* thus tries its hand on animal expression: Each brute animal has some principal quality by which it is distinguished from all others. As the make of each is distinct from all others, so, likewise, is the character. The principal character is denoted by a peculiar and visible form. Each beast has, certainly, a peculiar character, as it has a peculiar form. May we not, hence,

qualities, nor concealed by art. The essential of the character can as little be changed as the peculiarity of the form. May we not, therefore, with the highest certainty, affirm such a form is only expressive of such a character?

The man who is so much taken up by admiring contemplation of his own face as to afford him no time to contemplate anything



VICIOUS.

by analogy, infer that predominant qualities of the mind are as certainly expressed by predominant forms of the body, as that the peculiar qualities of a species are expressed in the general form of that species?

The principal character of the species in animals remains such as it was given by nature; it neither can be obscured by accessory



KIND.

else, may be perfectly indifferent as to the physiognomy of a horse; but if inattention to this feature in the animal embraced the possession of a refractory or a dangerous one, he might find physiognomy in the horse worthy of notice.

Without previous knowledge of the animal, we candidly confess we should greatly

hesitate in buying a horse with a bad, treacherous-looking countenance. Many worthy men and many well disposed horses are, we grant, unfortunate in this particular. We should not value a friend the less for it, but it would certainly not induce us to form an acquaintance with the man possessing it, without cogent reasons for so doing. Then why should we with a horse?

A good countenance in mankind is, no doubt, often deceptive; a forbidding one is certainly more honest, for on it we see in characters legible—beware! Few men, not from choice, but circumstances, have had a more extended acquaintance with man than ourself, and, perhaps, not one man in a thousand from the same cause has made acquaintance with more horses. We have found rogues with prepossessing countenances in both; but we never, to our recollection, had to do with man or beast of forbidding countenance that proved apostate to the sign nature had put up indicative of what was passing within. Ugly as sin either may be—this has nothing to do with a forbidding, repulsive, disagreeable, offensive, odious, or disgusting aspect. We do not hold a pug dog very handsome as to face, and we knew a girl as like one, excepting in color, as she well could be, but she was the merriest little lass in existence; everybody loved her; she found a very sensible and handsome fellow that not only loved, but succeeded in making her his better half, owing to a lamentable, foolish bashfulness of ours, or, rather, a want of courage or daring.

There are many real or fancied imperfections of horses that might induce our readers, as thousands of others daily do, to reject horses from first appearances, without properly investigating the amount of objection any imperfection may produce, or without consulting others on the subject. Our advice is to give the imperfect horse that chance that is accorded to the criminal, namely, the advantage of being brought before a judge and the fair chance of trial. We can find plenty of books that tell what a perfect horse is, but they do not quite tell us where to find him; as the rogue said, you may "look to me" for payment; but we are not aware that looking to a man and being paid are quite the same thing.

[The horse, the ox, the dog, pig, rat, mouse, reptile, insect, have each a physiognomy peculiar to themselves. No two horses, oxen, dogs, or pigs are *exactly* alike. Each may be distinguished from the other both by external signs and by mental characteristics or dispositions. One horse is *broad* between the eyes and ears, and is fearless, brave, courageous, kind, and intelligent. Another is *narrow* between the eyes and ears, and is timid, scarey, treacherous, vicious, and *not* marked for intelligence. One who knows how, can read the one or the other at a glance. Indeed, professional horsemen are noted for the accuracy of their judgments on horses.

The study of animal physiognomy is exceedingly interesting and useful. We should like to look into the face of that cow that was recently sold near Utica, N. Y., for forty thousand dollars, then to compare it with one of the common herd.]

PAREPA ROSA.

BEAUTIFUL echoes are ringing to-day,
Memory's magic for cheering our way,
Lighting our Now by the torch of the Past,
Sweetest of echoes, too fragile to last;
Breathings of melodies often we've heard,
Ringing out cheerily, free as a bird,
Gliding to cadences tender and low,
Like unto breathings of hearts full of woe.

Bitter, sweet echoes! for never again
Shall our lost song-bird take up the refrain.
Shadows of melodies, wandering lone,
Seeking the singer who wakened the tone;
Whispering voices, your key-note a tear;
Vainly you deem she is wandering near.
Contract with silence Parepa shall keep,
Breaking it not though a nation shall weep.
ROCHESTER, N. Y. M. H. E.

NATURAL LANGUAGE.—Common emotions, no less than tragic passions, have their proofs, although it is not every man to whom these proofs are legible. But it no more follows that these proofs do not exist, because all men are not able to recognize them, than it does that there are not different species in botany or zoology, because all men are not able to distinguish one species from another. The common observer knows only a few different kinds of fishes. But had any

dried bone belonging to any variety in the whole class of mammalia been shown to Cuvier, from the inspection of that bone he

could construct the whole animal to which it belonged, and tell whether it lived upon flesh or grass.—*Mann.*

Department of Our Social Relations.

Domestic happiness, thou only bliss
Of paradise that has survived the fall !
Thou art the nurse of virtue.

THE LESSONS LEARNED IN PLAY-HOURS.

ANYBODY at all conversant with the genus *boy*, is cognizant of the fact that their many and varied games are each and all played at certain specified seasons of the year ; also, that the whole genus are playing the same game at any given annual period. Indeed, your boy would no more think of playing marbles in August than he would of bringing out his sled for coasting, or a lady would of appearing on the street clad in velvets and sables during the same month. Another thing the attentive observer will not be long in discovering, viz., that though boys are mostly noisy, they are not generally quarrelsome over their sport. I say not generally, for there is one season of the year, one annual game over which you shall hear, any day while it lasts, loud, angry voices, and wrangling epithets. I allude to the aforementioned game of marbles. A moment's reflection explains this exception to the general rule. The game of marbles is a gambling one, and it not only requires some skill in execution, but it admits of trickery besides ; hence it comes that angry passions rise. Sitting here, on this bright spring day, with open windows, my ears are offended by tones and terms of indignation and bitterness, the bickerings of incipient gamblers. These altercations bring to my mind with pressing force a thought that has often presented itself ; the thought that the amusements of children are among the most potent agencies of education ; that, if it be possible to teach youth to enjoy aright—to enjoy in consonance with the higher, not the lower, nature—such teachings would be of more benefit to the race than all the lore of all the ages without it. This thought is, at least,

worthy of consideration. We have come to understand that pleasure and sin are not necessarily synonymous terms, as was taught by the creed of our Puritan ancestors and the dogmas of ascetic, recluse-commending Romanists ; but we have not yet learned to half appreciate the power for good that lies in rightful enjoyments, nor the power for evil couched in those that debase. It may be safely asserted, as a broad, universal principle, that human beings crave pleasure ; to seek it is an instinct of all animal life, and when instincts are strong, they are apt to be obeyed. True, among the human family we find, if not a higher, at least a collateral power, that of reason ; but this latter is not designed to extinguish or to extirpate the former, only to guide and lead, or, if need be, to control it. Granted, then, that this instinct of pleasure-seeking can not be suppressed, but in some guise will claim its due, we see how desirable it is that reason, truth, and love—not mere self-love—shall have direction of our earliest tastes and habits, that our pleasures may be of a noble character ; and that through them we may be elevated, not abased. We all know the old adage, “ Show me what company you keep, and I will tell you what you are,” but this might be even better expressed thus : “ Show me in what you find your pleasures, and I will tell you what you are.” There was a time when religious people claimed that the change known as conversion was quite sufficient to correct, rather to make over all the perverted and disordered habits of the most depraved and besotted specimens of humanity ; but we have learned to prefer the Christian character that is made out of more

symmetrical materials, and we pretty generally concede that Solomon was not much astray in his dictum, "Train up a child in the way he should go," etc. Again, we have spent too much effort in trying to depress evil or animal propensities; we should do better to expend the same effort in cultivating the higher part—we seem to have forgotten that nature abhors a vacuum, not less in the mental than in the physical kingdom. There is no mode of exterminating vicious pleasures half so effective as that of teaching humanity to enjoy a nobler grade; and this kind of training can not be begun too early. If you wish to see your infant grow up selfish and resentful, beat its

brothers and sisters, or even the chairs and tables in mimic wrath for its diversion; if you wish to train your child to be a rogue, cheat in fun when you are playing games in the evening circle; and if you choose to have your boy form a taste for gambling, let him play marbles or any other game in which he shall acquire anything, no matter of how little value, for which he has not given a just equivalent. It may be laid down as a rule, which parents and teachers can not too carefully observe, that children should be daily, hourly, *always* taught the divine, eternal majesty and beauty of justice and equity, of perfect fair-dealing, as well as of self-control in all their childish games and pastimes.

MRS. OLIVE STEWART.

LIFE'S SWEETEST MEMORY.

BY BELLA FRENCH.

Oh, darling, as I toss adown
Life's dark and turbid river,
Of all the blessed memories
For which I thank the Giver—
Of all our good and perfect gifts
That which to me is dearest,
Is of the day when our life-barks
Together drifted nearest.

A shadow lay upon the hills,
For day was nearly ended,
And heavy clouds shut out the sky
So no star-beams descended.
Yet all my soul was filled with light;
My heart had wings of gladness;
My poet-harp trilled to your touch
Without a strain of sadness.

Then hand met hand in warm embrace,
And lips, with lovers' token,
And spirit greeted spirit there,
Though scarce a word was spoken.

It was a time of perfect bliss—
A blessed soul reunion,
And had to us the sacredness
Of Heaven's sweet communion.

My life-bark drifts alone to-day—
Above the sky is clearer,
And yet I have a memory
That Heaven once was nearer.
The clover blossoms lift their heads
To catch the sun's sweet kisses;
But oh, my soul sighs for the light
And sweetness that it misses.

It lived to know that such a light
And sweetness had existence,
Then see them pass from it away
And vanish in the distance.
Its sighs are wafted on the winds
That drift across the clover—
Oh, I would give this world of mine
To live that moment over!

ARE TROUBLES BLESSINGS IN DISGUISE?

WE people of the South are in trouble. We see no bright spot in the clouds that hang over our heads; no stars shine through the midnight darkness of our sky. Behind us are the old debts; before us, prospective starvation. Our lands lie uncultivated for want of laborers; our shops are shut for lack of customers; our children must grow up in ignorance, because we have no means to educate them; and we can not even

enjoy sleep at night, being haunted by visions of the midnight robber and incendiary. Verily, troubles thicken around us; like lost travelers, we wander in a strange forest, and know not where to direct our steps.

Shall we try to farm with freedmen? Experience has proved their fickleness of purpose and remissness in labor when left to work alone. Shall we attempt to merchandise? The supply of goods in the country

exceeds the demand. Then it won't do to pause and perish while trying to master a profession, or acquire a trade! To those who treat with contempt or incredulity the doctrine of a general and special Providence, the aspect of the times is really appalling—to them we seem to be driving on a lee-shore, with no beacon-light to warn us off the rocks. But, thank heaven, there are some who have not made shipwreck of faith with loss of property; and to such, whatever happens, taken in all its bearings, is right, and must work for the eventual good of our race, and the glory of Him who made us. Are troubles blessings in disguise? We may make them such. We have known a person, on recovering from a violent spell of illness, enjoy better health than ever before. We have heard of a wicked man, who, on losing his only child, a lovely daughter, became one of the most faithful Christians, making it his study how to do most good. A man's old house is burned down—he goes to work and builds a better, whereas, but for the fire, the old, ugly, dilapidated one would have sheltered him till he died. Another gets in the way of drinking, and some night, on a spree, is thrown from his horse and nearly killed, but he finally recovers, and is henceforth a sober, steady man. Who will not own that in all these cases the troubles were blessings in disguise?

We people of the South found ourselves, at the close of the war, in a pitiable plight. We were a very dependent people—independent enough in our principles, thoughts, and aspirations, but sadly dependent on our slaves for such common necessities as bread and meat; very fond of luxury and ease, and being waited on. We were also great victims of dyspepsia, a national ailment, that stole our ladies' roses, gave them an expression of lassitude, and made our gentlemen sleepy-headed in the daytime and wakeful at night, "Master" came home from town very tired from his little ride, threw the reins to John, almost envying the negro his healthful elasticity, as grinning he mounted and galloped off to the lots; and "mistress" was worried to death with her afternoon spent in making "calls," and, while Bettie undressed her, wondered how that girl could always be so well, and nothing ever disagreed with her?

Master and mistress never thought how they were giving John and Bettie all their vigor, by letting them do all their exercise.

I will not pause here to consider whether such a state of things was calculated to develop the noblest type of nationality (that point has been thoroughly discussed)—certain it is that it had some tendency to foster selfishness and effeminacy.

With the end of the war, the abolition of slavery, and our sudden descent from affluence to poverty, we were somewhat puzzled to adapt ourselves to the new *régime*. We tried to farm a year or two with freedmen, continuing our masterful ways, and found ourselves annually poorer. We waked up, a cold new year's morning, and not a freedman could be started to feed the stock; so there being nobody else to do it, though our hands were tender, and shelling corn hurt them dreadfully, to work we went, and were surprised to find ourselves warmed up by it, and came to breakfast with an appetite keen as a north-east wind. The good wife, meantime, minus a cook, has had to leave her luxurious couch, where she was wont to woo Morpheus till ten o'clock in the day, and set about getting breakfast. What a task for unaccustomed hands! Think of cleaning pots, and kneading dough, and trying to cook in an open fire-place, in a freezing cold kitchen; a kitchen, too, distressfully dirty from the leavings of the colored Dinah that presided heretofore. How different from the light, neat room at the end of the house containing the quick warming-stove of Northern housekeepers! But at last the weighty business is achieved, and breakfast smokes on the table, greatly relished by the family, though the bread may be slightly burned, and the meat fried too brown; but the poor *mater-familias* that cooked it has a painfully red face from cooking over the fire, a scalded hand, and cut finger. But she is hungry, too, and will soon learn to cook, and get things about her in working kelter.

The truth is, we Southern people have got to master the situation by actual *personal exertion*. It won't do to shirk the matter, and keep on hiring large bodies of freedmen to *halve* the crop, hoping that fruitful seasons will make our half a fortune. We may just make our calculations for excessive spring

rains and summer droughts, the effects of which we may counteract by careful cultivation. Let us work ourselves, nor mind hardening our hands with ennobling toil. We will find our example more potent with our employes than even the prospect of half the crop! As for Southern women, they are equally called upon to stoop to drudgery (as we used to think it), in order to show themselves equal to the situation. But with system and diligence, they can work their do-

mestic machinery with greater tidiness and elegance, and, in many cases, with decided improvement to their health, than when they had half-a-dozen servants to do the work of one. We will learn, in time, that manual labor is not incompatible with the highest intellectuality; so far from it, the human being can only reach that degree of excellence of which Nature has rendered him susceptible, by the due exercise of all his faculties, physical, mental, and moral.

VIRGINIA DU RANT COVINGTON.

CHARITY, TRUE AND FALSE.

The truly generous is the truly wise;
And he who loves not others, lives unblest.—*Home*.

DURING the past winter we have been called to consider the subject of charity from many points of view, so severely have want and destitution been felt in the homes of our people. The financial crisis of last fall at once threw out of employment thousands of the industrious and thrifty, and thousands of those who are said "to live from hand to mouth." The latter, especially the many with families looking to them for

and clothing and provisions were made, and new methods for dispensing the bounty of the kind and sympathizing were organized. Cowper's prediction,

"Did charity prevail the press would prove
A vehicle of virtue, truth, and love,"—

seems well confirmed since leading newspapers have made common cause for the relief of the needy. Soup houses have been established for the free distribution of good food to the hungry, and much private effort has been in operation to visit the homes of the destitute and afford the relief required in every worthy case. Probably the most conspicuous feature of our New York life to-day is its charitable enterprise. In nearly every section of the city are headquarters for the supply of the necessities of life to those that want them. The merchant and banker and the property owner, though feeling each in his respective sphere the pinch of the panic, nevertheless find themselves moved to draw upon their "reserve" in obedience to the tearful appeal of charity. The lady of fashion defers the purchase of the new robe and sends the money to the "Guild" her minister has just organized; while the servant in the kitchen, with larger heart and brimming eyes, makes sacrifice of her scant earnings, that little ones may not weep in vain for warmth and bread.

Americans were wont to be termed close, stingy, and hard in their regard for money, and many features in our business customs might well impress the foreigner with something of such a notion; but the great panic



MISPLACED REGARD.—From *The Wayside*.

daily bread, became dependent upon the charities of the public, thus adding greatly to the burden of communities where the almshouse had already been a heavy charge. In the large cities, New York, Philadelphia, Newark, particularly, whose industrial classes form the bulk of the population, the distress was at once apparent, and in response to the call of mercy, large contributions of money

of 1873, whose consequences the people yet suffer, broke through the superficial crust and brought to view the inner, deeper sentiment, the true soul-life of those who give character and tone to American society. All that was needed was one strong "touch of nature" to show the American in his real manhood. Charity came and touched him, and his heart melted.

But even now there are some misguided ones whose love is so much given to certain objects that they have no room in their hearts for the needy among their fellow-mortals. Many cling to their narcotic idol, tobacco, despite the cost and the injury. Many will not let go the stimulating cup, despite the ruin and misery that everywhere mark its effects. And these, in their foolish pride, ridicule the maiden or childless wife whose motherly instinct has taken to her

heart some dumb beast, a curly poodle, perchance, and on it lavishes tender care and caresses. She has chosen a better part than they, for she may find much of comfort in the dumb pet, while they, poor votaries of corrupting habit, find in its persistence only disease and death for themselves, and sorrow and shame for their friends.

However, when the woman permits her fondness for a brute to come between her heart and duty, then she sins. When, as in the illustration, she turns the unfortunate from her door without a crumb of kindness; when kindness to the little snarling cur is exercised in contrast with harshness and denial to the little, hungry, and tired child of poverty, then her incongruous affection is made apparent. She has distorted the fairest element in her woman's nature; she has diverted from its high and holy course that sentiment which is the "bond of all virtues."

THE TRUE ALTAR.

BY MRS. M. F. BUTTS.

(Suggested by an incident in "Les Miserables.")

THE people came to the priest;

"Good father," said they,

"We love the holy altar

Where we kneel to pray.

We would broider a cloth

Of fine silk and wool

To cover the altar,

For our hearts are full."

"Nay, nay," said the priest;

"When the heart is full

Spend not its treasures

In fine silk and wool.

Listen, my brothers:

Do you hear a moan?

'Tis the poor man waiting,

Sick and alone.

"His darlings ask in vain

For a piece of bread;

And what saith the Lord?"

The good priest said.

"The tender-hearted Christ

Will be very wroth

If you leave his poor

For an altar-cloth.

"He blesses the sacred altar,

Where we kneel to pray,

But in the silence

I hear Him say:

'Seek me, my children,

In works of grace—

Where you comfort a heart

Is the holy place.'"

PRETTY, DON'T HURT.

BY ANNA CLEAVES.

"THE front hair is worn in crimps." So says *a-la-mode*, and of course my hair must be crimped; so I twist it in and out, and around the hair-pins, until the roots are nearly twisted out of my head. I know it cuts and ruins the hair, but one might as well have no hair at all as to wear it out of style. There is no telling the number of

false braids and topsys, and chignons, and curls, and combs, and hair-pins, that is piled on the top of one's head now-a-days. I am sure my scalp must be as thick and strong as the lid to a cast-iron stove, or it would have been crushed in long ago.

But "pretty, don't hurt;" I ought to stand it if other people can!

And here are my shoes—they are half a size at least too small for me. I ordered them to be made so. Who wants to go clumping around in shoes large enough for a giantess! A pretty tight fit, it is true; doubtless they will give me a corn fit, too. But these French heels are lovely! nearly two inches in height, and not larger around than a quarter of a dollar. I expect they will trip me up some day and nearly break my neck. But, goodness me! one must run the risk of having one's neck broken for the sake of being fashionable.

And now for the new gloves. Like my shoes, I confess they are very small; but they must go on if every finger is put out of joint in the attempt. If there is anything that I do despise, it is a loose, wrinkly-fitting glove. Then push and pull, and tug and stretch. There is nothing like patience and perseverance in an undertaking of this kind.

There! one glove is on, at least, and now for another tug in order to get it buttoned. It is accomplished at last, and my wrist aches with the pressure; but it will soon be numb, and I shan't feel it. I declare I hardly know my own hand, it looks so small and genteel! No, no; "pretty, don't hurt."

But here come the dressmaker to fit my new dresses. Ah! there is nothing so charming as handsome bonnets and dresses. Talk about the beauties of nature, the bewitching strains of music, or soul-inspiring eloquence; why, they are not to be compared with the pleasure one receives in gazing at a new dress or a tiny shell of a bonnet, although the latter may engender catarrh or invite sunstroke.

Then it is so pleasant to stand hour after hour to be fitted. First resting on one foot, then on the other; now leaning one arm on the top of a bureau, or holding one's self up with both hands grasping the back of a chair. But "pretty, don't hurt." The gossamer muslins and glossy silks and satins lying about at one's feet are an antidote against every attending ache and pain. As to trained dresses, they are more than superb, and too beautiful to be confined within doors. Besides, it is such a healthy and delightful exercise to be dragging on one's hips a piece more or less of rich, rustling silk. Then what a graceful employment it is

to keep it out of the mud. First hitching it up on one side, then on the other, and so keep on hitching until the walk is ended, and one is completely exhausted.

It takes two full hours for a lady to harness up for a walk, one more hour to unharness, and the remainder of the day to recover from the fatigue of the whole undertaking.

But who minds such trifles when a handsome dress is to be shown off?

Next in order comes the jewelry. Who is there that despises gold and diamonds? No matter if a ring is so small around that it cuts one's finger nearly in two, it will not be felt, so long as the ring is of precious stones.

Then what a pleasant sensation it is to have one's ears dragged and stretched out of shape by expensive and weighty ear-drops, to say nothing of a diamond necklace that nearly chokes one. But it won't choke, never fear; "pretty, don't hurt."

Now, is it not astonishing to see how much we poor mortals will endure of fatigue, pain, and even deformity, for the sake of gratifying a deluded fancy? Even health and comfort are sacrificed to Fashion's most frivolous demands. Mothers are bond women to their caprices, and children born slaves, subject to their arbitrary rule.

And so we live and suffer and die in the belief that we must follow in the footsteps of this tyrant, Fashion, at any cost, and that "pretty, don't hurt."

♦♦♦
A LONG BEARD.—"There is a gentleman in this town of the name of Jones," the *Eureka* (Nev.) *Sentinel* says, "whose beard is three feet three inches long. It is of splendid growth, almost as soft and as fine as a lady's hair, and is really a curiosity in its way. Mr. Jones stands six feet and one inch high, and his beard, when allowed its liberty, strikes him about the knees. He seldom, however, makes a display of it. He usually keeps it braided, and confined within his shirt-bosom, so that persons seeing him on the street would not dream that his beard was of more than ordinary length."

[Well, what's the use of it? If we did not cut our toe-nails or our finger-nails, they would in time become some inches in length—as in China—and be quite in our way. So of the hair. We believe in cutting the hair and in trimming the nails, but *not* in shaving, nor in pulling out the beard, as certain tribes of Indians do. Common sense is a good thing.

Department of Ethnology.

True Christianity will gain by every step which is made in the knowledge of man.—Spurzheim.

THE LATIN AND TEUTONIC RACES.

THE HISTORICAL SIGNIFICANCE OF THE LATE EUROPEAN WAR.

BY E. G. HOLLAND.

IN Europe there are three distinct races.

The Slavie is represented by Russia and Poland; the Latin by Italy, France, and Spain; the Teutonic by Germany, Holland, Norway, Sweden, Denmark, Great Britain, the United States, Australia, and the chief population of all the Canadas. Switzerland belongs more to the Teutonic than to any other race. Says Dr. Arnold, in his "Lectures on Modern History": "I say nothing of the prospects and influence of the German race in Africa and India; it is enough to say that half of Europe and all America and Australia are German, more or less completely, in race, in language, or in institutions, or in all."

The Slavonic or Slavie race, so powerful in numbers, so large in territory and natural resources, arrived at civilization late, but under the sure and steady march of improvement, it stands ready to act an important part on the arena of history, and may take its turn, in the ages of the future, in leading the world. The fate which disposes of nations and races does not leave the scepter of command forever in the *same hands*. No people can forever lead and rule. The race that has lain in barbarism for one or two thousand years after another has blossomed in culture, comes forward at the right time to take its place at the head when the other has done its work and exhausted its resources. Nations and races have, like individuals, their particular callings, and no one of them can stay long in power; that is, in full organized force, after its mission of working utility is ended. In this respect the genius of events, or the logic of history, is full of beneficent insight. For emergencies of a cosmic nature the God of nations and races is always rich in resources; is ever educating them for the inevitable crises.

DOMINANT NATIONS IN EUROPE.

In the history of Europe there are three nations who have played leading parts in its education, the Jew, the Roman, and the Greek. Each had a different calling. The calling of each grew naturally out of its inherent genius, aided by the geographical circumstances in which it was placed. The Greeks were the most purely intellectual, and excelled all others in their artistic genius. For philosophical reason, in the perception of the beauty of *form*, in the expression of ideas in language, in statuary, and architecture, the world was unable to produce its equal. No other people did or could produce the equal of Plato in thought, of Homer in song, of Eschylus in tragedy, or of Phidias and Praxiteles in statuary. Egypt was colossal in the arts, and had the prototypes of the Greek mythology and of its artistic representation. Jupiter Ammon stood in central grandeur in the culture of Egypt long before his image graced the Parthenon. But so beautifully original was the genius of Hellas, that everything it touched became new. Gladsome and joyous was the spirit of Hellas. Alexander became the educational benefactor of millions by planting the Greek civilization over the wide area of his conquests, the traces of which were visible for more than a thousand years, and remained in full vigor down to the time of the Mohammedan conquests.

ALEXANDER AND GREEK INFLUENCE.

"In every region of the world that Alexander traveled," said a modern historian, "he planted Greek settlements and founded cities, in the population of which the Greek element at once asserted its *predominance*. Among his successors, the Seleucids and the Ptolomies imitated their great captain in blending schemes of civilization, of commercial intercourse, and of literary and

scientific research with all their enterprises of military aggrandizement, and with all their systems of civil administration. Such was the ascendancy of the Greek genius, so wonderfully comprehensive and assimilating was the cultivation it introduced, that, within thirty years after Alexander crossed the Hellespont, the Greek language was spoken in every country from the shores of the Aegean to the Indus, and also throughout Egypt, not, indeed, wholly to the extirpation of the native dialects, but it became the language of every court, of all literature, of every judicial and political function, and formed a medium of communication among the many myriads of mankind inhabiting these large portions of the Old World."

Speaking of this impartation of the Greek character throughout Asia Minor, Syria, and Egypt, he adds:

"The infinite value of this to humanity in the highest and holiest point of view has often been pointed out, and the workings of the finger of Providence have been gratefully recognized by those who have observed how the early growth and progress of Christianity were aided by that diffusion of the Greek language and civilization throughout Asia Minor, Syria, and Egypt, which had been caused by the Macedonian conquest of the East."

Not only did the records of Christianity have to be written in the language of the Greeks, but the Greek intellect, whose chief seat of learning was at Alexandria, so impressed itself on its *form*, that it adapted it to the acceptance of the Pagan millions in the fourth century.

The learning and culture of the middle ages, which Europe derived so largely from Arabian authors, were found on examination to be derived from Greek sources. In all civilized nations the culture of scholars derives directly from Hellas, as in elegant architecture and in sculpture the debt of Hellenic genius has to be acknowledged. The intellectual influence of Greece was by Alexander's victories poured on the Eastern world; it was from thence brought to bear on mediæval Europe by the spread of the Saracenic powers a thousand years later. Its action on modern civilization through this channel alone was great, and the remnants

of the classic civilization which survived in Italy, Gaul, Britain, and Spain, after the irruption of the Germanic nations, were not without their influence in making the better culture of the west. Indeed, the debt which civilization owes to the Greeks is so great in amount, and so plain in its proofs, that no monuments are needed to perpetuate the memory of it. The world's history is its eternal monument.

HONOR TO WHOM HONOR.

The Hebrew race of Asiatic origin must be remembered so long as Religion has a history; the Greeks, so long as Art and Philosophy shall be seen in their connection with the past. But it is the Latin and Teutonic races I would now examine; nor would I condemn one race for not having the same kind of merits as the other. It would be just as wise to declare the pear tree deficient because it does not bear plums, or the apple tree as wanting because it does not bear peaches. Let each tree be judged by its fruit, and let us be satisfied when it produces good fruit of the kind which answers to its natural calling. The Roman tree bears differently from the Greek tree; the Israelitish tree very differently from either; and the Latin tree has ever borne different fruit from the Teutonic. Yet in the forest of nations these were all noble trees, the genuine planting of divine Providence, not one of them by any possibility being able to fulfill the purposes of the other.

THE PRESENT DEBTOR TO THE PAST.

The highest wisdom is magnanimous in the appreciation of all races. Present civilization, under no just analysis, can fail to acknowledge its debt to India, to Persia, and Egypt. The Greeks, Romans, and Jews could not have been what they were but for the *antecedents* found in these older countries. Even the aborigines of all countries, the rude savages whose pointed arrow-heads and flint axes speak of the more ignorant periods of man's existence on the planet, were indispensable workers for civilization, like the Baptist of old, crying in the wilderness, and waiting by order of Law till greater light shall arrive, the light of the civilized man, in whose rays the man of the wilderness must always decrease and pass away. The savages of the primitive forest learned their share of

wisdom; knew valuable secrets of the healing art; held a certain dominion over nature which the combined cunning of the animal kingdom could not approach; and often left traces of heroic fortitude and temperance of life which shames the luxuriant sons and daughters of better educated peoples. Let civilization magnanimously acknowledge every contribution. Humanity is the unit of many parts, and the law of progress has graded its pathway from the lowest to the highest conditions, by steps as regularly successive as those which lead from the base to the apex of Egypt's pyramids.

Under this liberal interpretation of the mission of distinct races and peoples, I would ask the reader to follow me in a candid inquiry into the

HISTORICAL MISSION OF THE LATIN OR ROMAN RACE.

Fortunately for the inquiry, no race of its antiquity ever left plainer records of its past, or had so conspicuous a place in the historical works of contemporaneous peoples. If, as some writers aver, the date of authentic history can be safely placed at about eight hundred years before the Christian era, the earliest appearance of this people on the arena of history lies within the limit; nor do the few mythological clouds that rest over its genesis prevent the essential truths of its career from being known. It is certain that before Christianity was born the manliness of this race had so impressed itself on the world that it was deemed a proud prerogative for a man to say, "I am a Roman citizen." Foreign rulers were awed by its utterance before the chief apostle of Christianity interposed it as a shield against the fierce fanaticism of his countrymen. A deep root of manliness communicated life and power to the ancient Roman, and every conquest was based on this superior merit. It was when they deserved the mastery of the world that they won it, and it was when they had forfeited this high claim that they lost it. This is the lesson and upshot of history on this case of leadership. History in this regard is the record of justice in awarding medals to nations and races.

Younger than the Greeks, composed of coarser but stronger stuff than they, dating the foundation of their "Eternal City" seven

hundred and fifty-six years before the Christian era, this race, whose ancient seat was Rome, not Paris or Madrid, has had full two thousand five hundred years in which to fill up its lines of Destiny; and this much must be acceded to the genius that has led it on thus far, that no European race of men since time began ever held on to the scepter of power so long, and, all in all, so ably as it has done. Now that the scepter is about to fall from its hands in Europe, now that its career of leadership is about to close in favor of a High call of Providence to the Teutonic race to take the world's leadership for the next one thousand years at least, let us make conspicuous the merits of this Latin section of mankind which has done so much for itself and so much for humanity. The end is not yet; but to my mind, for the last twenty years, it has been apparent that God's best reserves were the Teutons, and that, in due time, the full mastery of Europe and of the civilized world would be in their hands. For it has more daylight in its face, more azure sky in its eyes, more depth in its Reason, more rectitude in its conscience, and far more inherent love of individual liberty in its aspirations. In God's plan the better does not give place to the worse, but the reverse.

ROMAN GOVERNMENT.

The civilizations which clustered about the Mediterranean were destined to be for the world at large the fountains of culture in the three departments of human interest, Religion, Art, and Government. To these the three peoples heretofore named, Jews, Greeks, and Romans, were inherently and divinely called. The Romans, above all others, had the genius of *command*, which necessarily implies the clear perception and the proper expression in form, of Law. No nation of antiquity ever had such comprehensive power of adaptation to conquered peoples, leaving free play to local religions, customs, and prejudices, so long as the bond which bound them to Rome was consistently regarded. Geographically and historically, there can never be another sea like the Mediterranean, on whose borders the three great divisions of the globe met and found a boundary, and on whose shores Asiatic ideas passed through original alembics and became modified by the more definite and practical genius of the

West. The Mediterranean was, in its union of sea and land, the mother of civilizations, the arena for developments which looked forward, in reproductive results of the future, to indefinite ages. The Romans, far below the Greeks in intellectual culture, and far beneath the Hebrews in religious intuition and depth of feeling, were able to govern them all, and in turn had them all at their feet. The Hellas that put to flight the hordes of Darius and Xerxes, that produced Homer, Miltiades, Socrates, Plato, Pericles; the race that gave the world Alexander the Great; that unfolded the most beautiful mythology the world ever knew; that had no competitor in poesy and scientific thought; could not resist the genius of command which was the soul of the Latin race. The State from whose genius Moses, David, Solomon, Isaiah, John, and Jesus were born, had received its yoke more than sixty years before the era of Christ had opened. The same of territories far remote from the Mediterranean, save the barbaric Teutons, whom several hundred years of invasion, renewed at various intervals, failed to humble or to subject. This stubborn fact, which projects like a cliff of rock in Roman history, has a deep meaning. The other fact is known to all, namely, that when the Teutons took hold of Rome in the way of invasion, they extinguished the Empire so effectually that Imperial Rome never after had any chief political part to play. Toward the close of the fifth century this was read and known of all men. The battle of Chalons, in France, in A.D. 451, the last and expiring effort of the arms of Imperial Rome, under the Roman General Ætius, saved the Empire from being trodden to pieces under the hoofs and hobnails of Atilla and his ruthless Huns; but the German (Gothic) allies of Ætius, commanded by Theodoric, were essential to the victory there won, and reserved the rich patrimony of Rome to be divided among the Teutons, who took Christianity from her, and became its most learned expounders and defenders. The Latin race could never manage and control the Teutonic. Said Tacitus, "May dissension ever prevail among the Germans, and thus prevent the danger with which they threaten Rome." The Cæsars had to acknowledge this unconquered rival.

Bonaparte the First held but a brief sway over it, and from it received his Waterloo downfall in 1815. The old fight has recently stood in a new phase, the ablest branch of the Latin race pitted against the Germanic, but with a greater supremacy of the latter than was ever won hitherto by immediate force of arms. The Teutons have been deemed heavy and slow; but with what lightning-like rapidity have they outwitted and outdone the French, the nation of the quickest wits, and proverbial for rapidity of performance! By this time, too, it is probably confessed far and wide that Germany contains something more than reverie and moonbeam; that its famous idealism, or transcendentalism, a Teutonic product without doubt, makes no contradiction of the practical energy and courage which conducts victorious battles and achieves colossal results.

THE ROMAN AS A CIVILIZER.

The Latin race, in all ages distinguished for patriotism—in its better days for the genius of organization, of military tactics, of liberal statesmanship, of loyal adhesion in immense masses to great commanding centers, whether in the department of State or Church—has always had popular ideas. In facts, not in speculation, the Roman power found its chosen field. The old Romans took hold of things with their naked hands, and enshrined glory in deeds. The services of this race to humanity up to this date may, I think, be briefly stated as in the following summary:

1. Among the earlier achievements of this race, it broke up the barriers of narrow nationalities among the various States and tribes that dwelt around the coasts of the Mediterranean. Into one Empire, ably organized, Rome fused these and many other peoples whom she held together by a community of laws, of government, and institutions. These peoples were comparatively enlightened and liberalized by this new relation.

2. Rome, conquering Greece at the one point of her superiority, that of military organization and masterly power of command, and being conquered in turn by the superior culture of Greece (each race, in turn, conquers at the point of its palpable supe-

riority), had received into her admiration and possession the civilization of Greece. This she transmitted. This one event is a jewel of rare luster in the crown of her ancient glory. What better service could she have rendered to mankind? The chief compensation of Alexander's bloody marches over the world was the diffusion of the Greek civilization; it was reserved for Rome to do the same thing through her ample dominion.

3. The Latin race (and none other could have done it), distributed the Christian religion over the broad area of the world, covered by its imperial authority. The *cross* and the *eagle* had an equal omnipresence in the Roman system. This race gave up the grand mythology under which its most heroic deeds had been done, and took up under its protection the Christian Faith, no farther paganized in doctrine and form than was necessary to adapt it to the acceptance of the motled millions who had acknowledged the Roman sway. The catholicity of the Roman State and of the Roman Church were equal. When the genius of command had forsaken the Roman State it mounted into the Latin Church, and from a centralization ever characteristic of its inherent tendencies, governs its millions on territories not subject to the Roman crown. The historical value of the Christian idea which the Latin race has conserved, and for which it exchanged a noble, but, in moral power, an effete mythology, must be judged by the fruits produced, remembering also that the value of Protestantism had been unknown but for the older system from which it grew.

APPLICATION OF CHRISTIANITY.

In paganizing Christianity into ethnical notions, forms, and tastes, the superior metaphysical acumen of the Greek intellect was brought into requisition; but the Latin genius held command, ruled councils, and always was at hand with its great executive ability. The highest idea in the Latinized Christianity was this, that God, the Infinite God, had poured Himself out anew in His fullness in the person of Jesus, in all His disinterestedness, for the salvation of the world; that the supreme Divinity was concentrated in one grand sacrifice for the redemption of humanity.

The pagan system it displaced or largely

absorbed had in it no reproductive moral power. Julian, who tried to supply this element in the fourth century, utterly failed. It is certain that the nations out of whom the influences of progress have proceeded for the last one thousand years and over, have been Christian, either in the way of the Latin or the Protestant Church. Christianity, from the beginning, had reproductive moral power. Paganism had also its merits; and in this way its better elements were conserved, were permitted to take the form of a higher idolatry, till further culture should discharge them from duty. It is safe to assume that among religions Christianity is morally the highest; and it should be conceded that the Latin race created a church which, if it has not hitherto brought its millions up to the level of Christianity, it has brought them within the range of its teachings. As a missionary church among the heathen, it has wonderful adaptation and success, illustrating on a new plane, the motto, "*Similia similibus curantur.*"

THE ROMAN LAW SYSTEM.

4. In governing so much and so long, the Latin race has left the world a large legacy in the science of government or jurisprudence, so that no law school of the old world or the new can refuse to own this debt of obligation to the old Roman race. The Semitic mind, whose highest representatives are Jews and Arabs, had no such ability for large political combinations, and, indeed, knew not how to reconcile liberty and law in any clearly defined juridical science. The world has been largely enriched by Roman law, and to some extent by Roman literature. Seneca, as a moral teacher—a real protestant—became, from the most catholic stand-point, the property of humanity, the blood of the Latin race coursing in his veins. No race ever had such grand centers of power. The centripetal, more than the centrifugal, has marked the career of this people. Though disintegration and liberty are the greater needs of the hour and age, the time will come in the cycle of events that the world will need, most of all, the Latin tendency of union on a grand scale, a United States, it may be, of Europe first, and of the world finally, as cosmical bonds shall obtain place. Then it may be that this very race, which by

no means is to be blotted out, shall come forward with its cohesive, centripetal forces, and play a sublimer part than ever in the future construction of a cosmical commonwealth. Whether it does or not, the tendency and the lesson will be creatively present, and never entirely independent of what Rome has taught.

SELF-ANTAGONISM.

But the Latin church has been, through an excessive longevity of prerogative, the destroyer of the Latin race to a fearful extent, as witnessed in the case of Italy and Spain. The effects produced on the character of Austria, Portugal, Ireland, Mexico, and the States of South America, prove how fatal this politico-ecclesiastical despotism is to the growth of vigorous manhood, and of the inherent genius which mankind bring with them into the world. A sorry contrast between the old Roman under Jupiter, and the modern one under Jesus! or Peter! or, rather, under a hierarchy of priestly usurpations, with the like of which the Man of Nazareth had no atom of sympathy. More centrifugal forces, more democratic upheavals and disintegrations are what the invisible field marshal is asking for and is sure to get, till ample space is opened for *natural development*.

Goethe said, "Nothing is good for a nation which does not grow from its own kernel." The theologies of antiquity, the religions *forced* on the nations, do not grow from their own kernel.

THE TEUTONIC RACE.

I pass from such a review as I have been able to make of the Latin race to the Teutonic, whose history, from the remotest times, evinces individualism, and a positive dislike of such massive and despotic unities as Asia has ever gloried in, as the Latin race even, inherently tend to. The reason why Germany has hitherto found it so very difficult to realize anything like a *national* unity, is owing to this one cause. No part of Europe, or of the world, has had for a hundred years so much divergent thought in it, among its scholars and writers, as Germany. I read of the *Teutones* first of all as barbarians in the German forests, living as tribes, each independent of the rest, warlike, worshipping as honest heathen in sacred tem-

ples on the shores of consecrated lakes. I read that the love of nature distinguished this worship, and glowed in its adoring hymns to the Elements. How stood individualism then? So strong that in times of peace no man, however gifted, or born, outranked his fellows, or had any foothold for claims of superiority. Those ancient woods were *democratic*. Only in time of war, and under the pressure of military necessity, did those sturdy democrats brook a leader. They chose him, and conferred his distinction by raising him on a shield. When the war ceased his superiority ended. Here was disclosed the *root* that has borne, in later ages, about all the real freedom Europe has ever had, the root out of which all the Democracy and Protestantism now on earth has grown. In the world balance it is exactly from this quarter that the great *centrifugal* force comes in. The Romans did not fail to see the truth of this matter. Lucanus knew it well, and said,

"LIBERTY IS THE GERMAN'S BIRTHRIGHT."

Not his utopia, but his birthright. Florus saw how it was, and, when speaking of liberty, said, "It is a privilege which Nature has granted the Germans, and which the Greeks, with all their art, know not how to obtain."

Though the Teutons permitted conquered Rome to give them civilization, and in it a new religion; though from the Latin race they learned the lesson of imperialism, and had it in full triumph in certain periods of their history, the inherent genius of stock here described has never changed. *The genius of race never changes.*

England may sometimes, in her insular consciousness, forget her derivation from the old Teutonic fatherland; but minds like David Hume remember the rock whence they were hewn. "If our part of the world," said he, "maintain liberty, honor, equity and valor superior to the rest of mankind, it owes these advantages to those generous barbarians, the Germans." In the history of political ideas, in the characteristics of nations, the eagle eye of Montesquieu left few things unobserved. His verdict on this matter stands on record thus: "Liberty, that lovely thing, was *discovered* in the wild forests of Germany."

THE PROTESTANT REFORMATION

could not have appeared in any other race at the time it did, if at all. Luther had been as impossible at Rome or Madrid as oranges at the North Pole. The fathers of our own Republic, Franklin, Washington, Adams, Jefferson, with their associates, could have sprung from no other stock. Their ideas were Teutonic, the sacredness of the individual underlying all their reasonings. The dignity of human nature can not be sustained on any other postulate. In France, the only country in which the Latin race, for the last century, has really been alive, a paroxysm for liberty and equality has occasionally seized the masses, and hitherto only to end, as by fatality, in a new crown.

AUSTRIA'S SLOW PROGRESS.

Austria, a country of great resources, and numbering 36,000,000, produces no man of genius, and seems to incline, as by instinct, to the despotic side. Why is this? In fact not one-third of the population of this Empire is of Teutonic blood,* and the Latin Church, taken to the nation's heart and soul, has had the molding of its intellect and conscience for many ages. Is it to be wondered at that imperialism, in this case, should so persistently overshadow all democratic tendency? The natural and ancient character of the Teuton found its strongest contradiction in Austria; but the inconsistency is chiefly removed by the two considerations that the Empire is not, in any sense, predominantly German, and that the Latin race has, through a long past, had the charge of its education.

THE TEUTONIC PECULIARITY.

Perhaps I ought not to close the argument in favor of the leading merits of the *Teutones*, as respects essential liberty, without quoting the words of Guizot, who said, "The ancient Germans gave us the idea of *personal liberty*, which was theirs above all other nations."

Goethe, speaking of this individual tendency, said, "It caused the woeful variety of our literature; it leads poets on to *originality*, for every one believes he must have a fresh road for others to walk on; it causes the seclusion and isolation of our men of science, each of whom stands alone and con-

strues the world from his isolated position. The French and English stick close together and follow one another. They harmonize in a certain way, in their dress and behavior. But among the Germans every man follows the leanings of his own mind; every one seeks to satisfy himself rather than others." This tendency is generic, not accidental, and therefore must be endured.

The traits herein announced are closely allied to successful inquiry into Truth, and give to the researches of German scholars a fearless independence. For sincerity and love of Truth, it may not be too much to say, the Germanic peoples surpass their neighboring nations. The genius of a race is sure to culminate in a few highest examples. In poetry it may be claimed that no poet has arisen in the Latin race who can be called the equal of Shakspeare; and in heroism, no one example can be found of so high an order as Washington; and, probably, in theology it has no one author of the quality and comprehensiveness of Channing or Parker. It was said many years ago that the *roots* of the Tree of Knowledge were in Germany, its leaves and flowers in France, and its fruits in England. I know not that this will be esteemed just as regards France, whose scientists and thinkers have won high position in the republic of letters. But on close examination it would disclose the cause of great astonishment among the uninformed to find the extent to which the best books on science and philosophy in France and England are derived from the labors and researches of German scholars. Hegel most truthfully said that in philosophy the Germans had no occasion to borrow from their neighbors; in science, they borrow less, and suffer more through plagiarism than any other people in the world.

In Pritchard's researches into the Physical History of Man, Vol. III. p. 423, he expresses the following opinions of this race: "In two remarkable traits the Germans differed from the Sarmatic as well as from the Slavonic nations, and indeed from *all those other races* to whom the Greeks and Romans gave the name of barbarians. I allude to their *personal freedom* and regard for the rights of men; secondly, to the respect paid by them to the female sex, and the chastity for which

* There are in the Austrian Empire 9,180,000 Germans.

the latter were celebrated among the people of the North. These were the foundations of that probity of character, self-respect, and purity of manners which may be traced among the Germans and Goths even during pagan times, and which, when their sentiments were enlightened by Christianity, brought out those splendid traits of character which distinguish the age of chivalry and romance."

These opinions, pronounced by Pritchard, are authenticated fully by the concessions of the ancient Romans.

ROMAN GRAFTS UPON THE TEUTONIC.

The intermixture of the German stock with the Classic at the fall of the Western Empire, made a wide diffusion of the Teutonic element. On this point, Dr. Arnold said: "It affects, more or less, the whole West of Europe, from the head of the Gulf of Bothnia to the most southern promontory of Sicily; from the Oder and the Adriatic to the Hebrides and to Lisbon. It is true that the language spoken over a large portion of this space is not predominantly German; but even in France, and Italy, and Spain, the influence of the Franks, Burgundians, Visigoths, Ostrogoths, and Lombards, while it has colored even the language, has, in blood and institutions, left its mark legibly and indelibly."

It was, I have said, from the statesmanship of the Latin race that the Teutons learned how to form states and kingdoms. No kingdoms of Hanover, Bavaria, Saxony, or Prussia were possible to the Germany of those periods of which Hume spoke. Tribe conditions are preliminary and provisional in Nature's logic at forming nationalities; and the acquaintance of the two races began at the right time to enable the Germanic stock to receive the benefits of Roman statesmanship when these were most needed. *Now*, the best law schools in the world are Teutonic; in Germany, alone, there is far more law-science than the Latin race ever possessed. The great authors are of this stock, especially on the widest range of law, in the intercourse of nations, as the names of Grotius, Vattel, Puffendorf, Henneccius, and Welcker suggest. Though the Teutonic has sat at the feet of the Latin race as learner in the science of government, it has enriched this science by additions which could have come from no

other quarter; the Magna Charta, Trial by Jury, the Act of Habeas Corpus, and the Declaration of American Independence—additions which have a strong Teutonic outlook, a jealous regard for personal liberty.

THE LANGUAGE.

The character of a people is always embodied in its Language; and the student of the Germanic tongue can not fail to see the solid strength and beauty that lie embedded in it. It is the *exact* language, truthfully fitted to the expression of definite conceptions, and the very last medium one would choose for the purpose of making words conceal thoughts. Its growth has been impossible from any other than a sincere and truthful race, in normal relations with nature. If the predominance of consonantal sounds in a language indicates predominance of *thought*, which is closely allied to solidity of character; if the predominance of vowel sounds in the use of spoken or written language betokens a corresponding fullness of emotion in the temperament of a people—positions which facts seem to verify—the Teutonic race must be judged, in regard to all solid elements, superior to the French, the Spanish, and the modern Italians, while it is clear that the ancient Latin language had all the dignity, vigor, and clearness which the intellect of the ancient Romans was known to possess. The Teutonic group of languages do not omit or evade consonantal sounds, nor find reason for sliding consonants at the end of words on to the vowels which begin the following syllables. Not mere euphony, but the truth governs Teutonic expression.

POPULATION—GROWTH.

In numbers it will be remembered that the Teutonic race exceeds the Latin by many millions, and the centuries will make the difference far greater. The Teutons are good colonists, the best; the Latins are not as good colonists, and can not so well diffuse their civilization on a grand scale. South America and Mexico make the decisive proof in the case of Spain; Louisiana, which never began to be a success till it was ceded to the United States by Napoleon, is sufficient evidence in the case of France; and Italy, with the petrified chair of St. Peter at its center, long since ceased to think about making colonies. The long and glorious career of the

Latin race is, so far as leadership goes, drawing to a close. The crown is being placed, by the hand of Providence, on the head of the Teutons, that the free development of humanity for the coming centuries may be guided by the best rule. Neither of these races have, as yet, thrown off the feudalism of the old times; but it is plain to see how these things will be merged, after a little, and from what quarter the emancipative influences will chiefly proceed. France will aid in the effort.

TEUTONIC CONSERVATISM.

Destiny, from the first, has united the Teutonic stock with the progress and conservation of *Liberty*. The saving of Rome from being divided up and devoured by Atilla and his Asiatic barbarians, through the battle of Chalons, a victory impossible without the aid of the Germanic allies, meant the conservation of civilization, and the extension of Christendom. This threatening deluge of Asiatic barbarism was thus stayed. But in our era, seven hundred and thirty-two, a terrible despotism from a fierce branch of the Semites threatened all Europe, in the Saracenic invasions. Having already subdued Persia, Syria, Egypt, and Africa; having crossed the Straits of Gibraltar and conquered Spain, it threatened to destroy all the Christian nations of the West. Whence came the check? A youthful prince of Germanic race, Karl Martel, headed the opposition, and, at the battle of Tours, in France, arrayed the nations of the North against the Moslems; "They, standing firm as a wall, and impenetrable as a zone of ice, utterly slew the Arabs with the edge of the sword." But for this victory, Gibbon thinks that the interpretation of the Koran might be taught *now* in the schools of Oxford, and that her pulpits would have been eloquent in demonstrating to a circumcised people the sanctity and truth of the revelation of Mohammed. Under Charlemagne, Charles IV., and Charles V., the Teutonic race received great lessons in imperialism—learned what massive unities are—a lesson necessary to its further civilization and statesmanship; but its radical genius, democratic as the stones and brooks, shall merge out of the old imperialism, both of church and state, and bravely lead the world's true culture.

MODERN DEVELOPMENTS OF TEUTONIC STOCK.

In speaking of the destiny which is committing the leadership of the world, for a long and indefinite period, into Teutonic hands, I would ask your attention to the two great divisions of this race, viz., those who still speak the Teutonic dialects, and continue to dwell in the lands of the original Teuton, and those descendants of theirs who speak the English tongue. These great divisions have been approximating toward an equality of numbers, the balance, however, being still, according to recent estimates, in favor of the primitive stock; but its majority, whatever it may be, is overshadowed by the certain accumulation of an increasing majority on the other side. The United States, and its ample Territories, as the new seat of the Teutonic race, will continue to draw from the old Fatherlands, till, from this source alone, the English language shall be spoken by the far larger part of it. History records the results that came of the Anglicization of the Teutons in Great Britain; results that, should Great Britain die to-morrow, the world would eternally remember and admire. The Teuton, on this island, became a different man without losing his identity. The genius of the race was there intensified and modified; blossomed in poesy and in philosophy before the Germanic fountains began to flow; in practical combinations of means and ends, in material enterprise, the English became the Romans of the West, and eclipsed all that lay in the range of their ancestral memories. Goethe said, "The English are grounded in the majesty of material interests." This is so, and it is the strength and glory of John that it is so.

THE TEUTON IN AMERICA.

As history has recorded the Anglicization of the primitive Teuton in Britain, so will it report to future times the Americanization of this stock, under modifying circumstances, more marked and manifold than those which wrought its changes in England. On this I need not dwell. It is enough to see that the Teutonic genius which has found development in its own Fatherlands, which has effloresced so grandly on the British Isle, is, in the New World, to make its greatest achievements, under an Americanization which uni-

fies the varied nationalities, and extracts power from each foreign contribution. The far greater resources of nature in the New World, the constantly improving system of popular education, and the greater liberty of the new situation, liberty being always the *organic law*, make this prediction nearly as certain as the astronomical forecastings of the return of certain cosmical orbs.

THE LATIN AND GERMAN POPULATIONS.

The total of the populations of Continental Europe, coming under the Ethnological classification of Teutonic, comprising Holland, Belgium, Switzerland, Denmark, Norway, Sweden, Iceland, North and South Germany, with the 9,180,000 Germans in the Austrian Empire, is, according to latest statistical reports, 66,407,887. Could we add to this number the Germans living in parts of the Russian Empire, in Alsace and Lorraine, the number would not fall under 70,000,000. The Teutonic populations speaking the English language in Europe, America, Asia, and the isles of the sea, numbers about 62,720,260, an estimate which deducts from Great Britain the 5,850,309 of inhabitants in Ireland, and adds to the result 1,000,000 for the population of Teutonic origin on that island, an estimate, it may be, entirely too small. The sum total of the two divisions of the Teutonic family, without making any account of the Teutons residing in the Russian Empire, or in Alsace and Lorraine, is 129,128,147. This report can not be far from the truth, though an exact census of races is a difficult acquisition, so commingled are the populations of the World. The populations of Spain, Italy, and France, allowing France 40,000,000, taking in Algeria and Corsica, and for Italy counting in the 5,007,472 over whom the Austrian scepter has been extended, amount to 78,669,603.

TENDENCY OF THE AGE.

The reason why one race, in preference to another, is called into position at the front, is, that the work to be done, demands its labor and leadership. The work most required by this and by coming generations, is the development of Science and of Liberty, the elevation and coronation of the masses of mankind on the basis of their natural rights, so that they shall cease to be the instruments of em-

perors, kings, and princes; in short, the work already begun shall reverse the lesson of history by making governments the instruments of the people. Hitherto, man has been cheap, and a stranger to the proper consciousness of his sovereignty. He never can know self-respect till the *magic* of thrones and scepters is utterly broken. The ambition of princes has summoned, at pleasure, the millions of subjects, naturally disposed to peace, into deadly conflict of horrid butcheries; and, but recently, Europe's noblest races were in all the miseries of a bloody war, not because the people on either side wanted it, but because the mad ambition of a single emperor declared it, and the people had not learned that the true seat of sovereignty was not in the Tuilleries but in themselves. No proclamation of war should, on any part of the globe, be valid, till voted on and ratified by the PEOPLE. The work to be done involves the establishment, in the universal mind, of the scientific basis of government, the demonstration of the respect due to the natural cosmical ties which make the human race a complex unit, an infinite individuality; the elucidation of the lesson that local patriotism is less than humanity; that as tribe conditions are preliminary to the formation of nationalities, so nationalities are preliminary to greater unities and wider relations, which shall obtain place, in proportion to the advances of the true political and social science; and especially must it so reconcile liberty and law, or the centripetal and centrifugal tendencies of man, as to balance the freedom of the individual with the authority of the state, as perfectly as these are balanced in the harmonies of the solar system.

The variety in unity, displayed in all nature, makes natural classifications of the inhabitants of the earth; and hatreds and dislikes are as unphilosophical as if the plants and animals of the different zones were the objects of these unhappy affections. The unity of the human race, it will be remembered, is more strongly marked than any other. Its variety is the natural display of its many-sidedness and manifold resources. New races will be produced, and old national likes will be lost, in the changes of the future.

All superior races have been mixed races,

that is to say, several tributaries have united in one river of life. Hence, the traditions of preceding peoples in all the old seats of civilization, Egypt, Cashmere, Greece, and Rome. In Great Britain the illustration is clear, the tributaries to the national life being the Germanic tribes who migrated thither in the fifth century and after—the Normans (who conquered Britain in the eleventh century), originally from (Teutonic) Scandinavia, and modified by residence in Normandy—a rill of Roman blood, and a stream of the Celtic also coming in the Teutonic character of the English, always proceeding from these two great sources, Saxon and Norman. The Germans themselves were also a mixed race, at least a fusion of some conquering Asiatic people (it may be the Persians), with a strong type of aboriginal tribes in the German forests. Some derive the name *German* from the Persian word *Irman*, signifying a soldier. The number of Persian and Sanscrit words in the Teutonic dialects prove a very remote commingling of different peoples in the composition of the Germanic race. If there are parts of the earth that have never been successively overrun and settled by conquering peoples of foreign blood, as it may be in Africa and elsewhere, those parts are certainly the least illumined by the rays of civiliza-

tion. France, in whose life-veins the quick and passionate blood of the ancient Celt still rolls, with a fair tributary from the Roman stock, has in her national life a larger Teutonic element than any other member of the Latin fraternity, since the Franks, originally a confederation of Teutonic tribes dwelling on the territory lying between the Rhine, the Main, and the Weser, overran Gaul victoriously, and forced upon it the name of France, the land of the Franks. While this fact may not be entirely unrelated to the periodical recurrence of Gallia's exhilarating dream of liberty and self-government, each revolution proves that beneath the clear demand for greater political freedom, the boiling blood of the Celt, still strong in the arteries of his descendents, is sure to interfere fatally with any method for gaining it.

The civilization of the West, according to the old tradition of the Semites, that "God shall enlarge Japheth," must doubtless be the center and source of the world's rejuvenation and regenerative influences; and as the work of each people lives on in reproductive results after its nationality is lost, it is unwise to mourn over any changes that may occur in the department of cosmical leadership, the Dice of the God of nations being always loaded.

HUMAN SACRIFICES AND FANTEE SUPERSTITIONS.

THE difference between the heathen and our Christian religion may be seen as well in our lives and actions as in our different customs and creeds. The annexed engraving represents a devotee willingly going to her death. She dreads not to cross the dark valley, for a vivid faith pictures to her a "happy home in the summer land beyond."

The tide is out. A post is set deep and strong in the ground. Voluntarily the victim, comeliest of her kind, is bound to the stake, heroically welcomes the inevitable. The tide rises, slowly but surely, and in a few hours she sinks beneath the flood, if she have not much sooner become food for the prowling crocodile or the ferocious shark. Such is one of the fatal errors of the heathen "in his blindness," who bows down to wood and stone.

Turn again to the stalwart figure of the poor, ignorant, superstitious martyr, who, in the dawn of life, and in perfect health, throws life away through a foolish delusion.

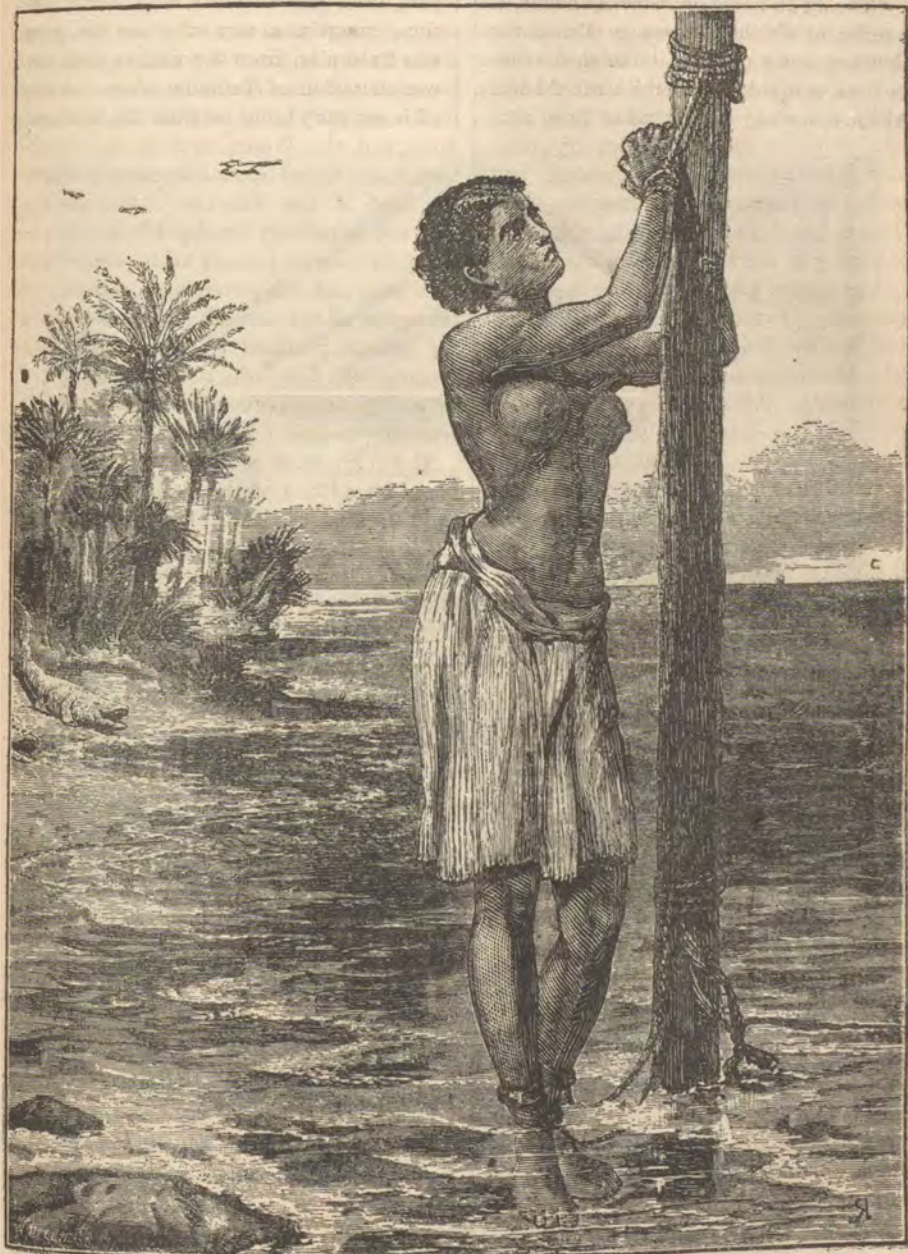
What think you, reader, as to our duty in the way of assisting, through missionaries, in opening the eyes of these spiritually blind people? Have we not good reason to be thankful for the privilege of living under the more enlightened Christian religion? And should we not assist in extending its blessed enlightenment to others?

Here is a statement from the narrative of the traveler who contributed these sketches for publication:

"Human sacrifices are still frequent in Western Africa, especially in the neighborhood of the Bonny River. The Ju-Ju religion is to the tribes somewhat south of

Ashantee what fetich is to the natives of the Gold Coast. The victim, generally a girl, is selected from the best and come-

eat, or if in the river for the crocodiles to devour. No modern Perseus has yet been heard of to rescue these dusky Andromedas of



A GIRL SACRIFICED TO JU-JU.

liest—we can not say fairest, though they have shades of color among them. The unfortunate creature is tied to a stake at low water, if on the seashore for the sharks to

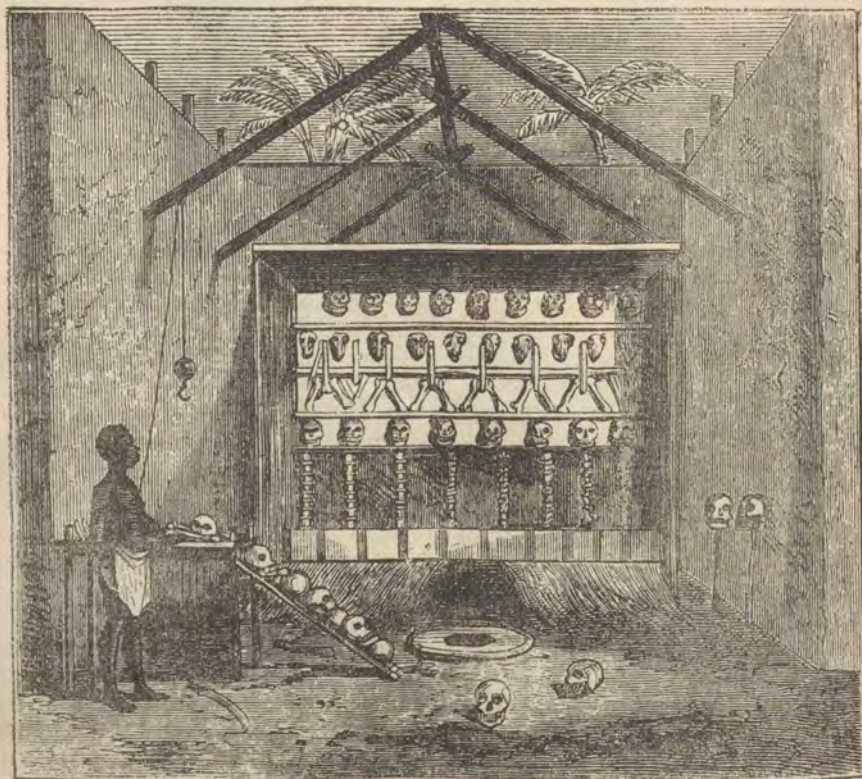
the nineteenth century. Some culprits, such as incorrigible thieves, are said to be punished with death in a similar manner; but the more general mode of execution is by

crucifixion on land, this awful death being accelerated by the wild dogs.

A JU-JU HOUSE.

"The Ju-Ju house or chapel at Bonny, the interior of which is shown in Mr. Harries' sketches, was a wattle-and-dab shed, oblong in form, and thirty or forty feet in length. At the upper end was a kind of altar, with a

from life. Between the two rows of human skulls was a line of goats' heads, also streaked with red and white. An old bar shot, used probably as a club to fell the victims, hung in a corner. Near the ground was fixed a horizontal board, or shelf, which was striped like the relics above. A sweep of loose thatch below this, like a fringe or



JU-JU HOUSE AT BONNY.

canopy or eaves of matting, and with a concave recess at the back. Across the front, underneath the roof, were arranged in two rows, impaled together, a number of fleshless human skulls. Some of these were painted, or otherwise decorated; one had a black imitation beard, which was doubtless a copy

valance, covered the base of the altar, but left an open space in the middle, where a round hole or basin, with a raised rim of clay, was made to receive libations and the blood of victims. There were spare rows of skulls, and others separate, upon stakes planted against the walls about the room."

EFFECTS OF CLIMATE ON COLOR OF BIRDS.
—The London *Graphic* tells us that a Parisian naturalist has been studying the influence of climate in producing a black hue in the plumage of birds. He observes that the quantity of black in their feathers is regu-

lated by the regions in which they live, and this is chiefly noticeable in the southern hemisphere, and particularly in New Zealand, Madagascar, and New Guinea. The white plumage of the swan of the northern hemisphere becomes of a pure raven hue in Aus-

tralia, while in Terra del Fuego and the adjacent portions of South America some of the wing feathers only are black, and in Chili the head and neck are like jet, the remainder of the body remaining snow-white. This is again visible in the parroquets in New Zealand, their plumage showing only small portions of bright red and yellow, and the rest being of a dingy green, deepening into black, while the same species in those islands of

the Pacific near Africa display similar signs. In Madagascar and the Mauritius, the Seychelles and the Comoro islands, black parrots are frequently met with.

[Blue-eyed people from temperate zones, moving into tropical countries, become the parents of dark or black eyed children, and, in the course of a few generations, the temperament undergoes marked changes. As it is with the plumage of birds, so it is with the complexions of human beings.]

A VISIT TO POMPEII.

ON the 24th of last April, almost a month from the time we left New York, at about eight o'clock in the morning, the Isle of Capri, the present home of Garibaldi, hove in sight. Three hours later we were at our moorings. Six thousand miles of sailing separated us from home, and when once within the streets of Naples we found ourselves in the midst of a people as impulsive and emotional as the volcanic soil on which they live.

In Rome the mind becomes a vast canvas, in which for months is painted the successive scenes of each day, until at last the picture is complete. But Naples flashes upon the mind, and, like a sun-picture, is taken in an instant. Narrow streets, with sidewalks little needed and less used; thousands of cabs awaiting hire; donkeys, horses, mules, cows, or oxen hitched indifferently to the same cart; women, with their peculiar costumes, carrying huge burdens on their heads; lazy men basking in the sunshine; ragged boys and deformed beggars—such is Naples.

On the morning of our second day, preparations were hastily made, and soon we were off for Pompeii. Three ladies and four gentlemen constituted our party; two carriages sent the sound of rolling wheels to join that of hundreds of others, whose echo was lost in the bustle and noise of narrow streets. Pompeii is thirteen miles distant, and seven or eight miles of our ride along the bay appeared one unending street. Portici, with its successive quarters, each overlapping the other, seemed but a supplement to the strange sights of Naples. The noisy groups of *lazzaroni*, the discordant cries of the women at the fish-market; the jingling

bells of horses, resplendent with a profusion of brass; the startling discord of some donkey asserting his independence; the clamor of beggars, whose plaintive tones and dreadful deformities excite a reluctant compassion—such sights, such sounds, at the same instant addressing themselves to the senses of a stranger, quite distract and overpower him.



STREET IN POMPEII.

To our left lay Vesuvius, quiet and sublime. Clouds veiled the crater, and down the venerable sides hung the black drapery of its lava floods, sloping and lost in the verdure of fields and vineyards. Farm-houses and villas skirted the base, while others, creeping far up the mountain, seemed almost to mock the slumbering monster. Herculaneum tells of former

convulsions; Pompeii disintombed rears its funeral monuments in full view; but the inhabitants, possessed of careless security, live, and many die, unconscious of the fearful fury that slumbers beneath their feet.

Eleven o'clock found us at the office, where we paid two francs each, which secured both tickets and a guard, whose business it is to prevent travelers from exporting the city from Italy to America. After some refreshments at the hotel by the wayside, we crossed the road by an ascending path, entered a field waving with wheat, and we were within the walls of Pompeii. The mind hurries back to the 24th of August, in the year 79, when, not long after mid-day, Vesuvius broke the repose of untold ages, and with fearful energy resumed his ancient reign of fire. The long slumbering echoes of his power again thundered in the heavens amid lightnings and earthquakes and the profoundest gloom, rushing torrents rolled down the mountain, earth and ashes rose from the crater and then fell a fearful fall, burying temples, theaters, and the habitations of men. The darkness that then settled upon Pompeii has lasted almost eighteen centuries, and beneath our feet slumbered no small part of the ruined city.

A short walk brought us to the great Amphitheater, located in a remote portion of the city. Here twenty thousand spectators were accustomed to sit, gazing upon the fierce encounters of gladiators. In this arena the blood of men mingled with that of beasts; the discordant hisses of the multitude strove to shame the last gasping struggles of the conquered, while words of cheer and deafening applause greeted the conqueror. At either hand an entrance; through one the gladiators entered, and through the other was borne those fallen in combat. The thirty-five tiers of seats that rise one above the other, are divided into three sections, separating the different classes of citizens; and above all a grand gallery for the ladies. The elevation that separated the spectators from the beasts in the arena is so insignificant that I feel confident I should not have cared for a front seat, nor would the ninety-six vomitoria, or doors, seem too many should a lion overstep the arena and leap into an American audience.

On account of the various notices found in the city, it has been supposed that on the day of the fatal eruption a gladiatorial contest was in progress, yet only five skeletons were found in the Amphitheater.

In all about five or six hundred bodies have

been disintombed. Of some only the skeletons remain, while others are imprisoned by much of the same stony lava that burned them to death.

A short walk brought us past the "Tragic Theater," and then we were really in the streets of Pompeii. There was much of pleasure attending the realization of long-cherished hopes, and when we walked into the city something of surprise to find ourselves not descending by dark passages with lighted tapers, as at Herculaneum, but entering streets entirely freed from the ruin in which they had been buried. To an inhabitant of a country so new as our own, the antiquity of Pompeii, and the thought of walking on the pavements and in the very streets trod by the Romans long before the birth of Christ, add not a little of interest. The deep ruts worn in the hard lava of the streets; the cavities that, by the continual stepping of horses had been ground into the stones of the elevated crossings; the thick paving of the sidewalks, in places almost scoured through by hurrying feet; these and many other things give evidence of the life that once inhabited the dwellings and shops and stores that crowd every avenue.

In the year 63, of our own era, an earthquake ruined many of the public buildings, some of which were not wholly restored when on the 24th of August, 79, a more terrible pall spread over Pompeii. At this time the lightnings and earthquakes were followed by a shower of ashes that soon fell to the depth of three feet. During this time most of the inhabitants fled; some took refuge in cellars, others collected their treasures, and when about to flee were overtaken by a shower of scalding mud and red-hot pumice-stone, that buried them by the side of their treasures, and covered the town to a depth of seven or eight feet. The terrors of that fearful day were not passed. Again ashes and red-hot stones fell like hail, and when it ceased Pompeii was buried in the ruin that spread in all directions. Buried and lost, the city was consigned to oblivious forgetfulness, until in 1748 the discovery of statues and bronze utensils attracted the attention of Charles III., or rather of the world, and the excavations were begun. Now the superincumbent mass, about twenty feet thick, has been removed from what is supposed to be about one-third of the town, leaving the walls of some of the houses and public buildings almost perfectly preserved. The houses, closely joined, and the city compactly built, appear to have been three-fourths of a mile long, and

a half mile broad, with from twenty-five to thirty thousand inhabitants.

To describe the architecture, the public buildings, and places of interest, would be a recital of details, with such painful minuteness that the ideas would seem as confused as those of the traveler after a hurried visit among houses and theaters and temples and basilicas and forums, until "the mind becomes an architectural chaos, in which columns, pilasters, pediments, mosaics, statues, and pictures whirl and dance, like the broken images of a feverish dream."

For the most part the buildings are of brick, covered with stucco, and as the excavations have progressed names have been suggested by the discovery of some statuary or painting. The floors are of marble mosaics, and at the threshold is often some pleasing device or word of "welcome." At the house of the "Tragic Poet" was formerly represented a dog, with the warning, "Care Canem"—beware of the dog. Perhaps the most comfortable and most used part was the outside of the inner portion of the house, or, in other words, the houses of Pompeii, like those of Bible times, were built around an open court. Mosaics, paintings, statuary, and fountains rendered them attractive, and here the family sought both light and air; for at these early times in Italy a window was merely a hole in the wall. The decorations and embellishments of the various apartments still remain. We hang pictures and engravings against the walls; they painted the pictures upon the walls themselves. We spread costly carpets; they trod upon marble slabs and inwrought mosaics. We shade and adorn our windows with rich curtains; they, for want of glass, dispensed with both windows and curtains.

As the people of southern Italy are, to-day, a people of out-of-door habits, so were the inhabitants of Pompeii. "Their time was spent in places of public amusement, at the baths, in courts of justice, at the temples, in lounging about the forum and basking in the sunshine." Home was a place to eat and sleep. They knew not the might that makes the English and American governments durable and lasting, so long as the homes of the people shall continue the impregnable Gibaltars of the nations.

Their city had accommodations for all of its inhabitants at places of public amusement. The Amphitheater would seat twenty thousand, the "Great Theater" five thousand, and still fifteen hundred in the smaller theater.

These three places alone would accommodate all, and some think more than the inhabitants of the entire city. To my mind, this is a stronger proof of the social depravity of the Pompeinians than all the lewd statues and vulgar paintings combined.

When the excavations were begun, and the ponderous pall of death was lifted, wonders long veiled thrilled the beholder. In what was doubtless the Exchange building, lay a flight of steps unfinished, but the marble slabs are at hand; on one a black mark to direct the chisel of the sculptor. In the apartments of the priests, near the temple of Isis, a table spread, as the remains show, with chicken, and fish, and eggs, bread, wine, and a garland of flowers. Here also the body of a man, near which lay a sacrificial axe, with which he had cut his way through two walls, and perished in his struggles to cut through the third. The body of another priest lay near, seeming to have perished in his attempts to save the treasures of the temple. At his side, wrapt in a cloth, lay three hundred and sixty silver coins, together with some of gold and bronze. In the bakery, the flour-mills still standing; the stables for the donkeys which turned them. Here the vases for water, and there the jars which contained the flour; while heaps of grain await the return of the miller. In the sculptor's shop, tools with which the work was to be executed. Pieces of sculpture in various stages of perfection; blocks of marble, one partly sawed, with the saw still sticking in it, doubtless as relieved from the grip of the workman when startled by the first shock of terror. In the cells sat the skeletons of three prisoners, with their bony legs still fastened in the stocks.

Soon we were in what by many is thought the most beautiful portion of Pompeii—"The street of the Tombs." Here, just without the gates of the city, the Appian Way is bordered with tombs, for seventeen centuries protected from the weather and mutilation. The monuments are of marble, perpetuating by Latin inscription the memory of those to whom they were erected. The platform of masonry, in which was burned the bodies of the dead; tombs of strange devices; the Columbarium, or vaults for the reception of the ashes of the dead; these all in a fine state of preservation.

Wearied and hungry, the last place we visited was through a narrow passage, descending into a vaulted cellar. This is a beautiful villa, known as the house of Diomede, so called from the fact of the family of Arrius

Diomedes having been entombed just opposite. Here were found the bodies of seventeen women and children, who had provided themselves with food, and sought, in this cellar, to protect themselves from the long pent-up fury of the volcano. The ashes penetrated the openings designed only for the admission of light, and too late the terror-stricken party sought to escape. This was the wine-cellar, but when these silent vaults were excavated, here stood the skeletons of seventeen of the unfortunate victims of death. The mistress, with her head and back to the wall, stood with out-stretched arms; around her stand what once were her slaves, but now her companions in death. Near her stood her daughter, upon whose bracelet was engraved the name "Julia," and close at hand the bony frame of one holding an infant in her arms. Oh, what images of terror; what fearful monuments of that sad night of woe! What must have been the horror and alarm of this group of human be-

ings, with devastation and destruction folding in upon them!

Beyond the wine-cellar, at the gate in the garden, death overtakes the fleeing master and his servant. One hand grasps a key, while the other holds a bag of coins and jewels. Near lay vessels of silver and bronze, probably borne by the slave, who also carried a considerable quantity of gold and silver coin.

Near this villa is the niche, or sentry-box, in which was found the helmeted soldier clasping his lance. The first symptoms of reviving terrors must have awakened the remembrance of those convulsions that had almost laid the city in ruins sixteen years earlier. The long pent-up furies of Vesuvius broke forth, but there, amid the ruin, stood the Roman sentry, nobly dying at his post.

After three hours of deepest interest among the monuments of antiquity, the carriages were entered at the Herculaneum gate, and our party sped away toward Resina.

SYLVANUS STALL.

Department of Physiology—Our Sanitarium.

Cultivate the physical man exclusively, and you have an athlete or a savage; the moral only, and you have an enthusiast or a fanatic; the intellectual only, and you have a diseased oddity—it may be a monster. It is only by training all together—the physical, intellectual, and spiritual—that the complete man can be formed.

DOES NATURE CURE?

SOME twenty years ago, we published, in this journal, a portrait and sketch of a physician by the name of Burdick, who conceived the idea that he could effect cures without the use of drugs of any sort. His practice in Western New York was considerable. He was a healthy, jovial, and happy man, with strong, practical common sense, and became known as the "Laughing Doctor." His method was, on visiting a patient, to divert his or her thoughts from *themselves*, by relating funny stories, and getting the patient into a hearty laugh. His antidotes were anecdotes, to be taken so as to be shaken, once in "so many minutes precisely." The absurdity of the whole thing is said to have proved remedial in many instances; not that laughing cured, but that it put the patient into a state of mind or a condition of body favorable for *nature* to operate and restore the patient. Here comes in the *Oneida Circular*, which publishes the following:

"Professor Tyndall, while in this country last year, visited the Falls of Niagara, when, reaching the Cave of the Winds by descending Biddle's stairs, he conceived the idea of attempting to pass under the blue waters of Horse Shoe Falls from that point. He found a guide who was willing to make the attempt with him, and together, the next day, they passed through the mist and foam of the roaring cataract, reached the desired point, and returned in safety. In describing his emotions at one point in his perilous journey, he remarks as follows:

"Here my guide sheltered me again, and desired me to look up; I did so, and could see as before, the green gleam of the mighty curve sweeping over the upper ledge, and the fitful plunge of the water as the spray between us and it alternately gathered and disappeared. An eminent friend of mine often speaks to me of the mistake of those physicians who regard man's ailments as purely chemical, to be met by chemical

remedies only. He contends for the psychological element or cure. By agreeable emotions, he says, nervous currents are liberated which stimulate blood, brain, and viscera. The influence rained from ladies' eyes enables my friend to thrive on dishes which would kill him if eaten alone. A sanative effect of the same order I experienced amid the spray and thunder of Niagara. Quickened by the emotions there aroused, the blood sped healthily through the arteries, abolishing introspection, clearing the heart of all bitterness, and enabling one to think with tolerance, if not with tenderness, of the most relentless and unreasonable foe. Apart from its scientific value, and purely as a moral agent, the play, I submit, is worth the candle. My companion knew no more of me than that I enjoyed the wildness; but as I bent in the shelter of his large frame he said, I 'should like to see you attempting to describe all this.' He rightly thought it indescribable. The name of this gallant fellow was Thomas Conroy."

To which the *Boston Journal of Chemistry* adds:

"There is in this graphic statement of the eminent *savant*, a hint at some truths which, physiologically considered, may be of supreme importance. 'By agreeable emotions, nervous currents are liberated which stimulate blood, brain, and viscera.' The 'emotions' of every living person are unquestionably of more importance to his health, happiness, and well-being than most physicians suppose. Agreeable emotions are

curative in their influence, when coming to the relief of suffering invalids. Disagreeable emotions produce disease in individuals who, uninfluenced by them, would be in sound health. A dyspeptic who, at his own table, under the influence of depressing emotions, is unable to partake of an ounce of food without subsequent distress and pain, is able at the table of a friend, under different circumstances, to eat a hearty meal without discomfort. It is a mistake to regard most diseases as resulting from chemical derangements of the system, and it is a mistake to meet a majority of diseases with chemical remedies. We have known physicians who exerted a moral influence over their patients, which gave them a success more gratifying and positive than ever resulted from the administration of any drug. The mind, in its connection with the body, exerts a controlling influence; and one of the great secrets in regard to securing health and longevity is to train the emotions so as to keep them outside of the cloud which hangs ever ready to darken our mental and moral horizon."

[All this is entirely reasonable and hygienic. Thus it is given to man to control his emotions and his thoughts, as his actions. If his senses be not blunted or weakened by stimulants, narcotics, or poisons; if he be what God intended him to be, he will rise superior to fear, hate, passion, malice, despondence, and live in the perpetual sunshine of health, bright hope and gratitude to God for the privilege of existence.]

THE NEW PHRENOLOGY.

[The *Scotsman* newspaper bears about the same relation to Edinburgh and Scotland as the *Times* to London and England. Each within its sphere is regarded as authority on questions political or otherwise. The following reflections will have weight with many who hold to established facts, no matter how many new speculations or theories be announced. We take pleasure in placing this Scottish testimony on record for the encouragement of the wavering, believing that the old Phrenology will stand firmly against all assaults, especially those of assumed friends.—Ed.]

THE whirligig of time brings about many a strange turn, and among the most strange is the new *furor* for establishing "centers" in the brain for the manifestation of voluntary motor action, which has cropped up among

medical men. The time is not far gone when teachers of anatomy and physiology maintained that the hemispheres of the brain performed their functions, whatever these might be, as simple organs, and when, as a rule, the medical mind scouted the idea proclaimed by Gall and Spurzheim, that the brain is not a single but a compound organ, the different portions of which subserve different functions. Slowly, however, the belief has established itself that the doctrines of the phrenologists have this foundation in fact, that the brain is not a homogeneous organ, but that the different mental powers are linked with different

portions of the cerebral substance. With this admission, the main doctrine of Phrenology takes its place as a recognized truth, and when Dr. Carpenter still takes credit to himself for having given the *coup de grâce* to the doctrines of Gall, Spurzheim, and the Combes, he merely shows that he totally misapprehends his own position and influence, and the importance and vitality of the views which he imagines he has extinguished.

At the recent meeting of the British Association at Bradford, Prof. Rutherford, of King's College, London, when alluding to the recent physiological researches of Dr. Hughlings Jackson, Messrs. Fritsch and Hilzig, and Prof. Ferrier, also of King's College, declared there could be few so important studies as the mapping out of the brain to show the various centers of cerebral functions. Upon these studies, he maintained, will be founded a new and true system of Phrenology. "The various mental faculties will be assigned to definite territories of the brain, as Gall and Spurzheim long ago maintained, although their geography of the brain was absurdly erroneous, and their notions regarding the indications afforded by the configuration of the skull ridiculous." Dr. Rutherford does not tell us how he has come to the conclusion that Gall and Spurzheim's geography of the brain was absurdly erroneous, nor why the indications afforded by the configuration of the skull are ridiculous. Many able observers have come to the conclusion that a well-developed forehead is a sign of high mental power, and it is not easy to see anything ridiculous in this assumption. That Gall and Spurzheim's cerebral geography was in various ways defective, is highly probable; but still it may be doubted whether it will, in the long run, be found more absurdly erroneous or even as absurdly erroneous, as the new and true Phrenology which Dr. Rutherford advocates. What is this new Phrenology? It is founded on experiments on living animals, and its most recent and also its chief exponent is Prof. Ferrier. The animal is narcotised by chloroform or ether, and a portion of the skull-cap is removed, and the brain exposed. The functions of the different parts are then determined by stimulating the surface by electricity, and in this way an action, supposed to be analogous to the natural spontaneous action of the brain, is produced. According to this doctrine, therefore, whatever phenomena may be observed will indicate the function of the part that has been stimulated. Prof. Ferrier imagines he has succeeded in proving that "the an-

terior portions of the cerebral hemispheres are the chief centers of voluntary motion and the active outward manifestation of intelligence, and that the individual convolutions are separate and distinct centers." But the experiments on which these conclusions are founded appear to us to be open to a thousand different sources of error; while the conclusions themselves are in many respects far more open to ridicule than the views of Gall and Spurzheim. The old phrenologists drew their deductions from the mental manifestations of uninjured and healthy brains. They sought to connect function with development, and if they failed, which we are far from admitting they did, we still could not agree with Dr. Rutherford in seeing anything ridiculous in the failure. But how is it that Dr. Rutherford, with his aptitude to discover the ridiculous, sees nothing to excite his wonder in the doctrines of the new and true school of Phrenology, which undertakes to show that there is a special convolution for wagging the tail, another for cocking the ears, another for closing the eyes, another for extending the paws, and so on? In fact, if we accept their experiments as indicating the true functions of the brain, we must admit that by far the greater portion of the cerebral hemispheres is used up in constituting centers of motion, and that scarcely any portion is left over for the manifestation of the intellectual and moral faculties. Dr. Ferrier's idea is, that the stimulation of the brain by electricity excites the capillary circulation, and thus rouses the portion of the cerebral substance which is stimulated to its natural action. Accordingly, when the electrodes are placed upon this portion of the brain, and the eye is closed, or upon that portion and the tail is wagged, we are supposed to have discovered the functions of these portions of the brain. It seems to us that this conclusion is eminently unsatisfactory, if not eminently ridiculous. In the first place, how can we tell that the phenomena consequent on the condition which the electrical stimulation produces are really analogous to the natural function of the cerebral substance? Again, how would other stimulants act? Would the application of heat, for instance, be followed by similar results? If not, why not? Again, what would be the result if the stimulus were applied, not to the surface, but to deeper portions of the cerebral substance? Surely, cerebral action is not merely skin-deep. And, lastly, what modification in the configuration of the brain should we expect in Manx cats, which are without tails, to respond to the tail-

moving convolution? We are far from calling in question the accuracy of Prof. Ferrier's observations, but the more the whole subject is considered, the more unsatisfactory and doubtful will his conclusions, it seems to us, appear. Man's pre-eminence in the scale of creation does not depend upon the pre-eminent development of his muscular aptitudes, but upon his high moral and intellectual attributes. Living things so small that the naked eye fails to recognize their existence, are endowed with the faculty of motion in a wonderful degree, and the complicated movements of the dragon-fly and other insects, are associated with various centers which are comprised in a bit of matter less than a pin's head. What need, then, to have in the higher animals distinct centers for every paltry motion they have to perform? When Dr. Ferrier finds that by stimulating a certain convolution of the brain the dog wags its tail, is the conclusion at once to be adopted that he has thus discovered the motor and intellectual center of the tail? Is it not just as possible that the movement of the tail which follows the stimulus is the result of a moral

feeling which has thus been excited? The wagging of the tail indicates pleasure in the dog. You speak to him and pat him, and he responds by wagging his tail. The old phrenologists would have said that you addressed his love of approbation, and that the stimulus of this organ in its turn stimulated the motor centers of the tail to action. Again, when you scold him, he puts his tail between his legs, and sneaks away. The old phrenologists would have referred this different manifestation to the action of Cautiousness upon the motor centers; but Dr. Ferrier will, we fancy, have to look out for a special tail-retracting convolution. It does seem to us that these modern views of mental action rest on a narrow mechanical basis, which will assuredly break down under investigations conducted in a broader and more philosophical spirit. At the same time, we thoroughly recognize their value as confirming the doctrines that the brain is a congeries of distinct nervous centers, and we give Prof. Ferrier all due credit for the new path of investigation to which he has directed our attention.

HOW TO GOVERN AND TRAIN CHILDREN.

HENRY WARD BEECHER once said in a sermon: "The woman who has brought up and properly governed and trained seven sons, is fit to be President of the United States." There certainly is no service one can render the world more useful and lasting than that of guiding young human beings in a virtuous course, and training them to perform properly the duties they owe to society and to God.

The wisest selfishness is that which remembers and respects the rights and interests of others. If a child be so influenced by his early surroundings that his own wants and pleasures only are considered, when he enters upon the rivalries of life he will become the tyrant of others if he be strong, or their despicable victim if he be weak. He who is just and kind toward others will secure their friendly co-operation, will be invited to profitable and pleasant employment, and to prosperous and agreeable partnerships; while he who is hard, selfish, and unkind, will be elbowed out of places and his presence dreaded and detested; and want and disgust will make him an Ish-

mael; and, if lacking in talent, he will be dependent upon chance or dishonesty for a meager support.

PARENTAL SELF-CONTROL.

SELF-CONTROL is one of the first and most useful lessons for the child to learn, and one requiring as much wisdom and patience on the part of the parent and teacher to impart as any other. Indeed, parents and teachers, unfortunately, often find it difficult to practice the virtue they seek to inculcate in the little folks. Those who have not been trained to self-control are not likely to train their own children in that virtue. A story is told of a very profane man whose boy had learned to swear. But the father knew it was a bad and wicked habit, and wished to break his son of it, though he continued to set the example. He took the boy out to a thicket, where he could get a plenty of sticks to whip the bad habit out of him. As it happened, the thicket was only a hundred yards from the houses of several of the neighbors, who could hear the blows and hear the father swear at his boy for swearing, and then whip some more and stop and

swear again to impress the boy with the turpitude of his misdoings. This was about as ridiculous as was the noisy speech of the man at the peace society's meeting, in which he stated that he was for peace, and he "was determined to have peace if he had to fight for it."

Self-control, however, does not relate merely to the curbing of the passion of anger. One may be sensitive as to place, position, preferment, praise, property. To subject one's pride or pleasure to the pride or pleasure of another, in a conciliatory and kindly spirit, may be, in some, so easy and natural as not to rise to the dignity of a Christian grace; but in the average of us, such self-abnegation as would lead us to so high a virtue might well be reckoned as a Christian grace. The more effort one has to make to subdue and rectify natural infelicities of disposition, the higher the grade of virtue should be esteemed. If one rises from ignorance, poverty, and other unfavorable associations to education, wisdom, wealth, and honor, the world accords to him special respect for the marvel of successful effort exhibited.

PARENTAL CULTURE—GRACE.

To most of us, graces come like crops to an ungenerous soil—by much culture, work, and waiting. No one knows better than the good mother how much prayer, patience, and perseverance are required to guide, regulate, and develop to noble manhood or womanhood a child of ordinary capacity and disposition.

Self-control presupposes wrong tendencies—something to be avoided without, and something to be restrained and regulated within. If we were born with sound constitutions and with mental tendencies in harmonious and right relations, our life might glide spontaneously toward the true and the good, and self-control would not be required. But we are all, more or less, out of balance, and it is the office of training and education to find out these excesses and weaknesses, and modify them.

How can a child be taught to regulate its impulses and avoid boiling over through its strong feelings, or breaking down through its weak ones?

Is a child tender, timid, and meek? It must be soothed, encouraged, and strengthened by kind and hopeful treatment. But how often do we see the strong and selfish overbear the weak, and grasp all the rights and conveniences! The cow that has no horns is gored by every pair of horns in the drove, though age and weight are on the side of the defenceless.

An intellectual child may be found in a group of headstrong, combative brothers and sisters, and it has to go to the wall whenever muscle and might are the arbiters. Such a child should be trained to assume and protect its rights—not to fight, necessarily, but speak and act in his own defense, and in protection of his rights and interests. Horace Greeley, as a child, would not fight, but he would stand his ground and hold on to his own to the last; and, on the whole, probably obtained respect for his rights and interests about as thoroughly as he could have done by the usual belligerent methods. His course would awaken all the good qualities of his rivals, and tend to depress and shame down their baser dispositions; and when it was understood that he would not give up a point, but would not fight, brave but selfish natures would not invade him or ruthlessly use might against right. Let the timid and meek be trained thus to do, and let the sensitive be trained by exercise and by assuming responsibilities to take stronger positions and rise above their dread of contact with the strong and rough.

A man who never drives anything but a well-trained horse, will be sadly put back if he undertakes to drive an untamed, headstrong young team—but six months of such work would toughen his tender hands, strengthen his flabby muscles, and fortify his mellow spirit, and call out his manliness and powers; so a child that has a tender nature should not be brooded too much, but be pushed out of the nest and taught to work its way, and thereby learn to meet the difficulties and infelicities of life as bravely as possible, and every new effort will show increased strength and confidence. A hasty temper is the besetment of many. Patient, gentle treatment of such persons will, in the first place, avoid exasperating them, and, in the second place, awaken the kindly qualities. In this manner the better nature is made stronger by use, and the irascible temper is kept cool, and thereby weakened. Faculties, like muscles, are made strong by use, or reduced in strength by disuse.

[To meet the wishes of many parents and teachers who find it difficult to manage certain ones of their children, we shall keep this department of the JOURNAL open for a more complete discussion of the whole question of GOVERNING AND TRAINING CHILDREN. We invite brief questions from our readers on the subject, to be replied to in following numbers. PHRENOLOGY will always prove eminently useful in this important interest.]

YALE METAPHYSICS—PORTER ON PHRENOLOGY.

WE quote from page fifty-five of Dr. Porter's "Human Intellect," published in 1868, the following objectionable remarks on phrenologists and their belief:

"§ 42. *The Phrenological Theory.* The so-called phrenologists constitute a distinct branch of the cerebral school, if, indeed, their doctrines have not been superseded by the more exact and comprehensive knowledge of the brain, on which the cerebralists build. To the claim of the phrenologists to have established a science of the soul, the following objections may be urged: 1. They have not proved that the protuberances of the brain, or the cranium, on which their science is founded, correspond to the psychical powers or functions which it is claimed they decisively indicate. 2. The classification of these very psychical powers which they adopt is illogical, inasmuch as it is chargeable with not a few cross divisions. 3. The classifications and arrangements of the whole science rest for their verification on the knowledge of the soul which is given by consciousness. It requires this knowledge to supplement its observations of the cranium. It is this knowledge which furnishes all the facts which are to be explained, and is the test of the correctness of the classifications. Were Phrenology established, it would not be a science of its own facts; it would serve only as a guide in the use of certain external indications or explaining the psychical characteristics of individuals."

This is all that the so-called President of Yale College knows about Phrenology. And it is a discreditable statement, both in matter and manner. We hasten to add that Dr. Porter has a perfect right to be called the President of Yale College, and that we said "so-called President," not because we supposed him an impostor, but to show him how his innuendo sounds.

But his statement is a shallow and ignorant one; shallow, because it is mostly mere contradiction; ignorant, because Dr. Porter would not venture on such gross misstatements if he knew what he was about. We may neglect the contradictions, the denials that we "have proved," etc., the imputations of illogicality, cross-classification, and so on.

But some of the more reasoned statements are too wrong not to be exposed. These statements, as will be seen on carefully reading the last three sentences of our extract, imply the following assertions: "Phrenology, if true, is not 'a science of its own facts.' The reason is, that it verifies by an analysis of the mind depending on the consciousness, the results of its observations on the brain and skull; but this analysis is no part of Phrenology; therefore, Phrenology is not," etc.—*Q. E. D.*

Evidently, President Porter does not know that the very strength of Phrenology is precisely what he says it has not! No science is a clearer instance of correct method than Phrenology, which observes both brain and mind, which alternately judges of the brain by the mind, and of the mind by the brain; which, moreover, corrects the result of their mutual correction by observing the influence on both mind and brain of the rest of the body, and of the world around it, too,—and *vice versa*. In other words, Phrenology is and always has been both a psychology and a craniology, and President Porter ought to have known it.

But only think of finding fault with Phrenology because it must rest for verification "on the knowledge of the soul which is given by consciousness!" Pray, on what else than consciousness does any knowledge or verification whatever rest?

President Porter's own theory of the mind is of the Scotch school. His book contains an introduction on psychology (which includes the extract above commented on); but it is mainly occupied with a discussion of the nature and operations of the intellect alone. To discuss all the matters alleged in a closely-printed, large octavo volume, of 673 pages, would be tedious. What we intend chiefly now is, to say a few words on his classification of the mental powers, which is that used by a great many other writers on mental science. He says: "To know, to feel, and to choose are the most obviously distinguishable states of the soul. These are referred to three powers or faculties, which are designated as the intellect, the sensibility, and the will" (p. 49). And Dr. Porter goes

on to assert: "This three-fold division of the powers of the conscious *ego* is now universally adopted by those who adopt any division or doctrine of faculties."

Not to observe that the phrenologists do adopt a division of the faculties which is not this, one single short sentence will show the worthlessness of such a description of the soul as that, viz.: It omits *action*. And action is all that proves the existence or explains the powers of the mind. Phrenology observes the action of the soul, and thus examines the mind by studying its effects on the legitimate subject matter of its activities. This is the way in which Newton studied gravitation; in which Le Verrier discovered Neptune; in which the spectroscopists of the last twenty-five years have developed the revelations of the sunbeam. In short, it is the only way in which we can obtain sound and safe and real knowledge about anything whatever. To know is not what Dr. Porter says it is, "a state of the soul"—it is a characteristic action of one part of the soul's faculties. Precisely similar is his error about feeling, which is not "a state of the soul," but the natural activity of one part of the soul's faculties. "To choose," his third "state" is, perhaps, a state; it is the condition of prepared resolve which, if the occasion comes, issues in action. And if it may properly be imputed to the whole of the soul—which Dr. Porter's term, "state of the soul," implies—this shows that it is improperly classed with knowing and feeling, which are not states of the whole soul, but activities of parts of it.

Another aspect of the doctor's erroneous analysis is, his assertion that the soul is one, in the sense that no part of it is or can be active while another is at rest; but that whatever the mind does, the whole of it does altogether, like Wordsworth's cloud,

"Which moveth altogether if it move at all."

Dr. Porter says (p. 41):

"We do not find that the soul is divided into separate parts or organs, of which one may be active while the others are at rest. * * * The whole soul, so far as we are conscious of its operations, acts in each of its functions. The identical and undivided *ego* is present, and wholly present, in every one of its conscious acts and states. We can find

no part, we can infer no part, which is not called into activity whenever the soul acts at all. We can discover and conjecture no organs, of which some are at rest while others are in activity."

Elsewhere Dr. Porter says that the soul can be knowing and feeling at the same time. He is thus left in the absurd attitude of maintaining that the soul can be at one and the same time wholly engaged in knowing and wholly engaged in feeling.

Any one who has ever rested his mind by change of its occupations will need no other contradiction of this doctrine of complete action. If the whole of the mind deals with each occupation, the change can not rest it. But if the mind works through a machine of brain fiber, capable of fatigue, and if the machine has one part devoted to one sort of mental activity and another to another, how clear and natural does the process of rest to the mind become by change of mental occupation!

To show the unsound and unsafe quality of President Porter's assertions, it is only necessary to examine his assumptions of such knowledge as is in the nature of things impossible to human beings. A well known and convenient test can be used to catch him in this conduct; it is only to remember the limit between essential and phenomenal knowledge. This limit is one of the primary conditions of sound psychological investigation, but it is one which Dr. Porter uses but little. No wonder; it can be satisfactorily set forth only by an exposition that constantly recognizes the brain as well as the mind, the body as well as the soul—in short, man as he really exists, instead of as a mere unintelligible ghost. Such a method will refute all the *skio-psychologists*—the ghost-mind-students, and President Porter among them, and will drive them to the phrenological method of investigating mental philosophy. President Porter's exposition of the operations of the mind, however, does not need the brain at all. The method is just as correct and useful as a chemistry without matter; as a political economy without esthetics or morals; as a morality that does not recognize temptation.

But no wonder (again) he is afraid of the facts he is to deal with. He is afraid of the

very words—the very instruments—which he is to use upon them. He says (p. 29): “The student of psychology should place himself ever on his guard against the influence of the ‘images and associations which are continually put into his mouth by the language which the necessities of his being force him to use.’ As soon expect good work from an artisan who takes pains to be all the time frightened lest he cut his fingers with his own tools. The images and associations which the necessities of our being force us to use are our only instruments for knowing and learning. What we need is to understand them and their use, and then not to be on our guard against them, but to be perfectly familiar and easy in our use of them. Dr. Porter’s advice is just as absurd as to recommend a man to be always on his guard against his wife and children and all his particular friends, with whom, of all men, ‘the necessities of his being’ call him to be on the most unguarded terms.

Such recommendations, however, while in themselves erroneous, have to a real mental philosopher a critical and individual value as indications. They indicate what also appears from the whole texture of this big book on the Intellect—to wit, that President Porter’s mind, while no doubt it has abundant excellences, is one which manages such abstract thoughts and speculations with very great difficulty, under unusual natural disqualifications; and that it had better be employed about something else.

But as to our limitations of knowledge. What we call knowledge consists in observing appearances, arranging names for them, and becoming able to occasion their production. We never reach an absolute knowledge of the essence of any of the things whose appearances we observe. For instance, take our knowledge of bones. They are stiff, articulated at the joints, moved by muscles; they form a frame for the rest of the body; they are cellular in substance; sometimes with a marrow inside, and so on. This is form and function. Go a step further and inquire what is their substance. It is about two-thirds a tribasic calcium phosphate and about one-third gelatin. Go a step further: what are these made of? Gelatin is a proteid substance. It is resolvable into carbon,

hydrogen, oxygen, and nitrogen, with which there may also, perhaps, be a little sulphur and phosphorus. The phosphate is resolvable into calcium phosphate (fifty-seven parts out of sixty-seven), calcium carbonate, calcium fluoride, and magnesium phosphate. These are resolvable into calcium, oxygen, phosphorus, carbon, fluorine, and magnesium. From eight to ten substances, then, go to make up bone. Go a step further still: what are these substances? Here we are at the end of our possibilities, unless it shall turn out some time that they are, in turn, resolvable. Take carbon, for instance, and ask, What is it? *Ans.* It is a solid. *Ques.* So are many other things; but what is carbon in particular? *Ans.* It is an allotropic solid; that is, it exists in three different forms, etc. *Ques.* But that only tells how it appears. What is it? *Ans.* It is universally found combining with other substances wherever there is life; with oxygen, for instance, with calcium, etc. It is found in fat and in bone; in plants, etc. *Ques.* But this only tells what it does. What is it?

In vain we beat our heads against this limiting wall. Whether carbon itself, or silicon, or oxygen, or phosphorus, or any other so-called element, be an ultimate element, or whether, hereafter, chemists even analyze to the knowledge of one single ultimate universal substance, of which they all consist, there we are or shall be. Forms, properties, appearances of various kinds, we know; but what the substance itself is, we do not, and are no nearer than we were a million ages ago. Close to us, it is frightfully inaccessible to us. A bit of rock-crystal in one’s hand becomes terrible when we apprehend intently enough the immense mystery of its substance. God is there close behind it! If we could really *know* the crystal, we could know God. It is the power of God, steady and visible—a miracle, if ever there was one.

So much for gas and earth. How much more is the essential nature of the soul inaccessible! How infinitely more impossible for us to reach that essence than the essence of a pebble! How infinitely more obligatory to deal exclusively as with appearances, to avoid the assertion or assumption of essential knowledge, if the discussion to follow is to be safe and instructive! The first proposi-

tion of correct mental philosophy must ever be: Of the essence of the mind itself, and of its actual action, human beings are and ever must be perfectly ignorant. And the second proposition is: We can know and examine only the appearances which result from the operations of the mind by means of a material machine, viz., the body, and particularly the brain. Thus clearly distinguishing the sort of research which is not possible and that which is, we can go forward and do whatever can be done.

Keeping this distinction in mind, let us examine a few of President Porter's statements. He says (p. 23): "Psychical phenomena have a definite relation to an agent which is not known to have a single material attribute; which, even when it controls matter, is known by consciousness to be totally unlike any known material agent." The first mentioned "agent" here is the soul. This, he says, controls matter in ways totally unlike those of any known material agent. Now, if we *know* this unlikeness, we *know* those ways of material agents which thus differ. But take, for instance, magnetism. Does President Porter *know* how it "controls matter?" If he does he should not delay to inform the world. But he does not know either how magnetism controls matter or how the soul controls matter. There is, indeed, a very striking similarity, as far as can at present be traced, between the power which magnetism exerts over matter, and that which the soul exerts over matter in moving an arm, for instance. But the two powers are both, in their essence, perfectly inaccessible to us, and President Porter, in asserting either a similarity or a difference, claims a knowledge that no human mind thus far possesses. And in choosing to assert a difference, moreover, he contradicts the facts so far as they are known; for they tend to indicate a similarity.

Again (p. 23): "Matter of itself is inert." On the contrary, all known matter is in motion. We know nothing of the essential nature of matter; but so far as we can judge from phenomena, motion is inseparable from matter, and, therefore, no "inert" matter exists. President Porter's assumption that motion is applied to matter from without may be either untrue or true, but he does not and can not know.

Again (p. 24): "The impression on the eye or the ear has no affinity with or likeness to the perception which follows." In order to make this out, President Porter must know what a perception is. This is impossible. His assertion may not be or may be true, but how is he to observe a perception? As it exists in the soul itself, a "perception" is as inaccessible to our investigations as God is. All we know about it is, that it is a result which so corresponds or answers to the impression on the organ of sense, that the impression is recognizable. This being the case, it is certainly more probable that there is such an "affinity" or "likeness" than not. As before, President Porter is here asserting what, in the nature of the case, can not be certainly known either way, and is selecting that alternative to assert, with which the facts are least in harmony.

Again: the like baseless assumption underlies President Porter's answer to "the inquiry which comes first in order" (p. 40) about the faculties of the soul, viz., "Do we find by consciousness that the soul is endowed with separate faculties or powers?" He answers, No; and on this answer he expressly bases his classification and terminology—that is, his system of the intellect. But neither do we "find by consciousness" that the soul is *not* so endowed. We can not either by "consciousness" or in any way whatever so much as examine the actual structure of the soul. Like the essential substance of the crystal, it is as inaccessible to us as God. And to take for granted one alternative of a question incapable of being determined either way, is thoroughly unsafe, unphilosophical, and misleading.

The appearances which we can observe of the soul's activity, however, contradict President Porter's assertion with a multiplicity and vastness of evidences which it would take a volume to set forth competently. But the exposition would come within something like the following statement:

While the essential nature and structure of the human soul and of its activity are utterly beyond the reach of our investigations, we can observe the means by which it manifests the results of this inscrutable activity. Those means are an organism adapted to the circumstances around it; that is, which af-

fords the soul a vehicle for knowing and acting (but acting, it will be remembered, is no part of President Porter's scheme) toward its fellow-souls, and also toward the unintelligent creation on one hand, and toward the realm of superhuman existences on the other. Now, whether the soul itself be of one kind or another, analogy indicates rather that its vehicle shall afford different instrumentalities for communicating with these three realms of existence and the parts thereof than that it shall afford only one and the same for them all. And facts support the indication.

That paragraph is the outline—the mere mode—of an argument within whose form, however, can be orderly arrayed the whole vast range of discussions to show what man is, what he does, to whom and to what and why he does it. An investigation so conducted, considering man as he actually is, might amount to something. But to attempt what President Porter attempts is to jump down one's own throat to investigate one's inside; it is more impossible, and even if possible would be more useless, than the Asiatic practice of seeking wisdom by the exclusive contemplation of one's own navel. And not only is the whole line of proceeding wrong from the very start, but his method of conducting it, by assuming, whenever convenient, propositions whose affirmative or negative is equally impossible of determination, would vitiate the results of the most correct general plan.

AGASSIZ.

Up in the lofty halls where science dwells,
God hung a lamp whose light shone far and clear
Into those cells, silent and dim, where men
Of common mold are blind as bats; but this
lamp,

This shining lamp, made daylight there to them;
And plainly now they read the fine, sweet thoughts
Of God Himself, printed o'er the deep-sea
Depths. Too soon 'twas taken hence to light up
Other realms, with its pure rays so heav'nly bright.
'Tis twilight now in those hushed rooms, where
Science,

Weeping her lost glory, sits downcast and sad.

AMELIE V. PETIT.

It is the highest duty, privilege, and pleasure for great men to earn what they possess, and work their own way through life.



NEW YORK,

MAY, 1874.

A REAL GENTLEMAN.

THIS term means one thing in an old country monarchy and something different in the American Democratic Republic. There, where exists a titled aristocracy, a *gentleman* is something less than a lord or a nobleman. Indeed, he becomes "a gentleman usher" to his master, his Royal Highness, or other high personage. But in these United States, where we have no titled Dunderberies, a GENTLEMAN, no matter what his occupation, inheritance, or wealth may be, occupies the top round on our social ladder. With us, he is a gentleman who is intelligent, polite, temperate, well behaved, and a good citizen. It does not matter who was his grandfather or his grandmother. If he conducts himself as worthily, he is as good as the best.

It would be claimed, we presume, that there are degrees of excellence among those called gentlemen. One may not have had a liberal education; he may not speak more languages than his own; he may be a farmer, a merchant, an artisan, a mechanic, a preacher, a lawyer, a physician, a teacher, or even an *editor*, and be a gentleman; so may a city alderman, a legislator, or even a member of Congress! In these latter cases his right to the appellation of gentleman would depend on his integrity and what degree of temptation to corruption he can withstand.

One may have the outward semblance of a gentleman, while at heart he may be a vile counterfeit. We meet with persons who have been well educated, and who dress in a becoming manner who, by perversion and bad habits, have lost all claim to the title of gentleman. For example, Mr. A. comes of a

good family, is a graduate of Harvard or of Yale; speaks three or four languages; married the daughter of an ex-governor; has held office under several different administrations; is quite a politician, a fluent speaker, a racy writer, and has all the elements of a gentleman save one—he lacks sobriety; has become a drunkard, and, therefore, is not a gentleman. Still, he claims this honored title, and tries to keep up appearances. But how self-deceived he is! He does not realize that, being saturated with whisky and tobacco, he smells worse than a skunk. His breath, his clothing, his whole personal atmosphere, are enough to sicken a dog. But, nevertheless, he struts around in his shabby-genteel attire, entertaining bar-room loafers, telling bawdy stories, singing smutty or bacchanalian songs; or he patronizes the gaming table, seeking to pluck unsophisticated young men who may fall in his way, or are entrapped, as the spider entraps the fly. Is he not a gentleman? Go East, go West, go North, go South, and you will meet this sort of creature at every turn. Such live by their wits, not by honest industry, and they go down, down, down, beyond the hope of social or moral resurrection.

Our idea of a real gentleman is this: He is intelligent, courteous, polite, temperate, kindly, just, charitable, respectful, mindful of others, self-controlling, and self-denying. He is clean in his personal habits, uses no obscene, profane, or vulgar language; dresses, not like a dandy or a fop, but according to good taste and common sense; neither chews, nor snuffs, nor smokes tobacco, and does not drink alcoholic liquors of any sort." He is above a mean thing. He can not stoop to a mean fraud. He invades no secret in the keeping of another. He betrays no secret confided to his keeping. He never boasts nor struts about in borrowed plumage. He never takes selfish advantages of our mistakes. He uses no ignoble weapons in controversy. He never stabs in the dark. He is ashamed of innuendoes. He is not one thing to a man's face and another behind his back. If by accident he comes in possession of his neighbor's councils, he passes upon them an act of instant oblivion. He bears sealed packages without tampering with the wax. Papers not meant for his eyes, whether they flutter

at the windows or lie open before them in unguarded exposure, are sacred to him. He invades no privacy of others, however the sentry sleeps. Bolts and bars, locks and keys, hedges and pickets, bonds and securities, police and prisons, notices to trespassers, are none of them for him. He may be trusted alone out of sight, near the thinnest partition—anywhere. He buys no offices, he sells none, he intrigues for none. He would rather fail of his rights than win them through dishonor. He will eat honest bread. He tramples on no one's feelings carelessly. He insults no man. If he have rebuke for another, he is straightforward, open, manly; he can not descend to scurrility." In short, whatever he judges honorable he practices toward every man.

Ambition and emulation have a selfish root. Aspiration for improvement and usefulness is laudable. He is the best gentleman who is the least selfish, and who has the fewest faults and the most graces. As a rule, though a gentleman can not be pretty, he may be noble, and in its best sense handsome or beautiful and grand. His actions will be gentle; his expression attractive, and the whole aspect of the person will be impressive. He who is clean, temperate, healthy, intelligent, manly, and strives to "DO AS HE WOULD BE DONE BY," will not come far short of realizing our idea of a REAL GENTLEMAN.

A NATIONAL TEMPERANCE COMMISSION.

THE friends of temperance have petitioned the United States Senate and House of Representatives to organize a Commission of Inquiry, to inquire and take testimony as to the results of the traffic in alcoholic liquors in its connection with crime, pauperism, the public health, the moral, social, and intellectual well-being of the people, and as to the prohibitory legislation of certain States—and which shall also recommend what additional legislation, if any, should be inaugurated by Congress for the suppression of the traffic in alcoholic liquors as beverages. In response to this petition, a bill has been introduced into Congress providing for the appointment of five commissioners taken from civil life, to hold office for one year or until their duties shall have

been accomplished, and to serve without salary, who shall investigate the alcoholic liquor traffic in its economic, criminal, moral, and scientific aspects, in connection with pauperism, crime, social vice, the public health, and the general welfare of the people; and who shall also inquire and take testimony as to the practical results of licensing, and of restrictive and prohibitory legislation for the prevention of intemperance in the several States. The bill further provides for the employment of a secretary by the commission, at a reasonable compensation, and that the necessary expenses incidental to the investigation shall be defrayed by Congress.

While there may be doubts in the minds of many as to the constitutional power of Congress to interfere by legislation for the regulation or suppression of the traffic in intoxicating liquors in the several States, there can be no doubt that great good would result from an exhaustive investigation of the various subjects proposed in this bill by a competent and inexpensive commission. By no other method could so large an amount of valuable information be collected, in a reasonably brief space of time, as by such a commission, if empowered to take, and, if need be, to compel, testimony upon the physiological, social, economic, sanitary, criminal, and other particulars involved in the inquiry. The results of such an investigation, as embodying a large fund of precise and otherwise inaccessible statistics and facts, would be a most useful contribution to an important branch of knowledge.

That no unfriendliness may be excited on the part of those who deny the power of Congress to interfere with the traffic in liquors within the several States, the friends of temperance explicitly declare that they do not ask any special or technical legislation. Their principal aim is to make a thorough, impartial, and comprehensive collection of facts, and to suggest only such legislation as these may show to be desirable, necessary, and strictly within the ascertained powers of the national legislature. They do not conceal, however, that they shall strive to induce Congress to take immediate action on the subject in the District of Columbia, in the territories, with the Indians, and wherever else the authority of Congress extends.

When all the facts are in, legislators will have something on which to act, and if it shall appear, on the best evidence, that whiskey-drinking is a good thing, then let us all share in its benefits. On the other hand, if it shall be made to appear that it is an unmitigated curse to the race, then let us put a stop to its use. What, by legislation? can you legislate on what we may eat and drink? Aye, verily. We *do* so legislate, and it is unlawful for a butcher or marketman to sell stinking or diseased flesh for human food. A druggist may not sell certain kinds of poisons without labelling them, nor except on certain specified conditions. These and other things are regulated by law—why not alcoholic liquors? We shall come to this ere long, and ultimately drive alcohol, opium, and tobacco out of general use, to the great gain of human health, human life, and human happiness. We ask, nay, demand, the proposed Commission.

THE RIGHT MAN FOR THE PLACE.

THE N. Y. *Sun* says: "It is not very long since the news of the shipwreck of the Atlantic in mid-winter, on the rock-bound coast of Nova Scotia, startled the public heart. All were moved at the thought of the enormous sacrifice of human life—several hundred perished;—and quite as much, though differently, in view of the modest heroism of two relatively humble men, the mate who carried the line ashore and saved so many, and the poor clergyman, the Rev. Mr. Ancient, whose parish was in that harsh neighborhood, who manned a boat, and, in the height of the tempest, at the risk of his own life, went to successful rescue.

"There was something so striking in this clerical exploit, so unlike the professional demeanor we are accustomed to, that a good deal of rather spasmodic sympathy was aroused, and an effort was made here in New York and elsewhere to tender to this poor and heroic clergyman an adequate testimonial. Something was done; but it did not amount to much, and the Rev. Mr. Ancient—unlike Grace Darling, who is embalmed in poetry and visible in print-shops—passed away into the dim region of forgotten heroes. So with the mate, except that he was forgotten sooner. No one thought of doing anything for the poor

sailor. He was only a third mate, and his name was Brady!

"We do not know if the owners of the line ever recognized his services. We should infer not, from the fact that we find him now returning to America a steerage passenger, cooking his own food, on board one of the Philadelphia steamers. There is no doubt about this, for we are told that, as we regret to say is often the case, there was but one cabin passenger, and he was not Brady. Then, in mid-ocean, came the mid-winter hurricane, and in the darkest hour of a February night the great surf swept the decks, and away to a wild death, the captain and his two chief officers, leaving the command to a third, who skulked below [a timid, white-livered coward]. But there was one brave and competent man on board that apparently doomed craft. Brady, the Atlantic's mate, crept from his steerage bunk, and, with the acquiescence of all, took the command, saved the ship, and brought her safely to Philadelphia.

"It was a deed worthy of all praise everywhere. It calls for a special acknowledgment from the City of Brotherly Love. What form, if any, it will take, it is not for us to conjecture." [It has since taken the form of a vote of thanks, and a cheque for \$1,000.]

We refer to this case for the purpose of calling attention to the difference in the character in persons. This man, Brady, though poor—and probably uneducated, save in navigation, which is his calling—has real bravery, together with a quick and practical intellect, while the one whose duty it was to take charge of the ship, in that emergency, was, in character, courage, and capacity, what the North American Indian calls—the term of utmost reproach for a man who lacks bravery—a miserable "squaw." Think of the third officer in command, when captain and mate had been swept into the sea, slinking off into his bunk, leaving the ship a prey to the waves. The miserable poltroon! He is useless to himself, and a nuisance to the world.

[Since the above was written, the owners of the steamer offered Brady the captaincy of the ship, which he declined, and, we presume, under advice of attorneys, who seek "fees," has commenced a suit against the company for salvage, succeeding in which will give him a large sum of money. In the eye of civil law, this may be his due, but is it according to that higher law which teaches us to "do as we would be done by?" Lawyers, and not Brady, should be credited with this proceeding.]

PHRENOLOGY AND OLD STYLE METAPHYSICS.

IN another part of the JOURNAL the reader will find a criticism of an eminent thinker's published views of Phrenology and the nature of mind. In this place it is not inopportune to state briefly that the difference between the phrenological method of investigation and that of the old metaphysicians is precisely this: that the latter followed consciousness as a guide to mental investigation, while the former observed facts in the character of men and studied organization afterward. The following pertinent extract from "Combe's System of Phrenology" will show how Dr. Gall discovered faculties first and organs afterward:

"Dr. Gall was acquainted in Vienna with a prelate, a man of excellent sense and considerable intellect. Some persons had an aversion toward him because, through fear of compromising himself, he infused into his discourses interminable reflections, and delivered them with unsupportable slowness. When any one began a conversation with him, it was very difficult to bring it to a conclusion. He paused continually in the middle of his sentences and repeated the beginning of them two or three times before proceeding farther. A thousand times he pushed the patience of Dr. Gall to extremity. He never happened by any accident to give way to the natural flow of his ideas, but recurred a hundred times to what he had already said, consulting with himself whether he could not amend it in some point. His manner of acting was in conformity with his manner of speaking. He prepared with infinite precautions for the most insignificant undertakings. He subjected every connection to the most rigorous examination and calculation before forming it."

"This case, however, was not by itself sufficient to arrest the attention of Dr. Gall; but this prelate happened to be connected in public affairs with a counselor of the regency, whose eternal irresolution had procured for him the nickname of *Cacadubio*. At the examination of the public schools these two individuals were placed side by side, and Dr. Gall sat in the seat immediately behind them. This arrangement afforded him an excellent opportunity of observing their heads. That which most forcibly arrested his attention was, that both their heads were very broad at the upper, lateral, and hind parts, the situation of the organ since called Cautiousness. The dispositions and intellectual qualities of these two

men were, in other respects, very different; but they resembled each other in circumspection, and also in this particular development of head. The coincidence between them in this point suggested the idea to Dr. Gall that irresolution, indecision, and circumspection might be connected with certain parts of the brain. Subsequent reflections on this disposition, and observation of additional facts, converted the presumption into certainty.

"It is a principle of Phrenology, that absence of one quality never confers another. Every feeling is something positive in itself, and is not a mere negation of a different emotion. Fear, then, is a positive sentiment, and not the mere want of courage; and it appears to me that the faculty now under consideration produces that feeling. The tendency of the sentiment is to make the individual apprehend danger; and this leads him to hesitate before he acts, and to look to consequences that he may be assured of his safety. Dr. Spurzheim names it 'Cautiousness,' which appellation I retain as sufficiently expressive, although the primitive feeling appears, on a rigid analysis, to be simply fear."

It would seem as if writers who criticise Phrenology had not read any of the standard works. Presidents and professors in colleges should at least be tolerably well informed on subjects before they volunteer statements which are so easily refuted.

HOW IT IS DONE.

THE following extracts from a letter recently received, and the reply annexed, will carry their own explanation:

"Editor PHRENOLOGICAL JOURNAL—*Dear Sir*: I wrote you two or three months ago in regard to the study of Phrenology, and am obliged for the satisfactory answer which you sent me. I have just received from you a pamphlet, entitled, 'Professional Instruction in Practical Phrenology,' which has revived the subject in my mind; consequently this letter. I desire to know something further in regard to your course of instruction, for I should like very much to be a member of your next class. I am particularly anxious to become a first-rate examiner and lecturer, and do not wish to be one at all if I can not be a good one—don't want any 'alf-and-alf.' The circular says that 'seventy-five, or more, private lessons will be given, at the rate of two per day.' Does this constitute your whole

course, and what are your modes of procedure in giving instruction? I should be pleased to hear from you at your convenience.

"H. J. H."

REPLY.—"H. J. H.": You ask for further information respecting our course of instruction. We had supposed the circular would make that very plain, though the topics therein referred to are very much condensed, and not extendedly explained, designed to show rather the essence than to indicate the minute extensiveness of the teaching. Imagine yourself one of a class, say of twenty-five persons, seated in a semi-circle, with a large table before you covered with skulls and casts of heads of men and animals; around the room portraits of the most noted personages, ranging all the way from the best of men to the worst of criminals, together with anatomical and physiological specimens, including plates and drawings illustrating the whole human economy, bodily and mentally, and you will have an idea of the exterior facilities for acquiring a knowledge of the subjects which have called the class together. The teacher occupies the space between the table and the class, and for an hour and a half, or two hours, treats the specific topic before the students in a conversational and familiar style. The pupils have books, in which they take copious notes, and in which they indicate any topic in respect to which they wish to ask questions. During the recess the students can in another book write up carefully and extend their notes so as to have before them a complete skeleton of all that has been done or explained during the session. At eleven o'clock in the morning the class adjourns until two, and at the close of that session adjourns until half-past six. The first week or so one lecture during each evening is as much as the students can well bear, till they get their brains working in harmony with the subject, and their change from home to city life has been easily effected; the second week we give two lectures a day, the third week three, and sometimes interject a lesson on elocution, or a discussion by the class, so as to vary the topics as much as may be, and thereby bring into use the various mental faculties, and thus relaxing the strain, the students have sessions of their own, at which various points are talked up. If, on some points, some are in the dark, others will be able to explain, and thus they live over their instruction in their own sessions. Some meetings of the class are devoted to reviews, each student being requested to tell what he can

about some topic which has been the subject of a previous lesson; he is allowed five minutes to recall and express what he can. The next student, perhaps sitting the fourth from the first, is invited to take up the subject, and add what the other neglected to say; and so it passes around. If anything remains unsaid, or was stated wrongly, the teacher adds or corrects it, as may be required. Other sessions are devoted to the asking of questions by the pupils, and all doubtful or knotty points are thus canvassed and discussed.

Another session is devoted to the practical examination of the heads of persons invited to attend the class for that purpose, and thus, by practice, under careful direction, the pupil becomes familiar with the subject, both in a theoretical and practical way. Another session will be devoted to physiology, illustrated by skeletons and plates the size of life, showing all the parts of the human system in position, and by special parts magnified. These are minutely explained to the class by experts in anatomy and physiology. The brains of men and animals are dissected and explained to the students, and all its parts and peculiar structure compared with plates which are hung up in the room for constant inspection. The skulls of animals, ranging from the great polar bear to that of the weasel, and from the eagle to the humming-bird, are exhibited and described to the class. The specimens, of whatever kind, are passed around and carefully explained to each student while holding the article in his own hand.

The objections which are sometimes raised against Phrenology are carefully examined, and, as we think, properly explained, and thoroughly set aside, thus preparing the student to vindicate his subject anywhere and always. A series of lessons are given on elocution, by those who make it their profession, in which the right use of the voice and its proper method of training are brought out distinctly. Extended instructions are also given as to personal health, and most students lay aside whatever bad habits they may have before the course of instruction is over; and the true way how to teach mankind to cultivate and train the young to health, usefulness, morality, and happiness, is fully and plainly set forth. The class of 1873 received eighty-seven lessons in addition to all the training and practice which they acquired in their own meetings with the apparatus before them for careful inspection and examination. Any student who has paid the tuition and attended

one entire course, can take a second course (if at any time he may choose to do so) on the payment of the small sum of ten dollars. This course of instruction is designed to be very thorough in respect to theoretical and practical Phrenology. The more a student may know of general physiology, and the more he may have read upon the subjects of Phrenology, Physiognomy, and Psychology, before he comes, the better. We bring under contribution every bust and skull, every cast and portrait in our large collection, and aim to make each student as thoroughly acquainted with all that we have learned during the last thirty-five years as plain language and practical illustration, inspired by earnestness of purpose, can possibly communicate.

FREE CHURCHES.

THERE are a few reformatory clergymen in New York who are engaged in agitating the question of FREE CHURCHES—or Churches with FREE SEATS—churches in which rich and poor may meet on equal footing, and worship God. This new movement contemplates more frequent services than is customary at present, furnishing accommodations to all who care to attend. These clerical gentlemen are opposed to what are called mission chapels, which rich churches establish for the poor; and, instead, would have the poorest as well provided with religious privileges as the richest.

We like the plan. Should it be adopted and become general, each may contribute little or much, as he pleases, and each feel "at home" in any and every church where he may happen to be. At present, where the seats are owned, the best by the richest, and the poorest by those less fortunate, class distinctions are made which seem contrary to the spirit of true Christianity. Good men may be found on both sides of the question, and it may be some time before we shall have free churches; but, if the right spirit prevails, they must, sooner or later, take the places of churches which are not free.

The ball has been set in motion, and we shall be glad to see it roll through the length and breadth of the nation. Let the cry be a free church for a free people in a free country. Let there be no attempted union between church and state, but at all times a proper recognition of the Divine in legislation. Are we not a Democratic Republic? Are we not Christian? Then why not free churches?

Department of Literature, Science, Education.

LIFE IN THE DEEP SEA.

WHO loves not the sea? Who is so dull that, as he stands on the shore, and looks out over the broad expanse, is not filled with feelings of wonder and admiration, with deep and stirring emotions? Great ocean, thou emblem of eternity, symbol of the Infinite, with a reverential awe we contemplate thy mysteries, and delight to behold thy beauty. Ever restless, never tiring, thou hast rolled and tossed since time began, and over thy deep bosom—before the morning stars sang their first song—came the low, distant wail of the wind, and down through the ages ever and anon thy tides have ebbcd and flowed. Thou art the mother of the continents, and the islands thy children.

Yet amid all these reflections, reader, have you ever sought to break the seal that binds this casket of mystery? To wend your way into this labyrinth of God? And longed to behold the beauties of the depths of this world of wonders, a thousand fathoms below? Has it ever occurred to you that beneath these waves is a world like ours, with an atmosphere in which swim strange fishes—the birds of the ocean—and over whose beds crawl strange monsters? Until recently, the sea, beyond a few fathoms in depth, was enveloped in obscurity. It was a *terra incognita*, supposed by naturalists to be barren of life-forms. In it they fixed a zero of existence beyond which was utter lifelessness. For, reasoned they, the pressure of the great mass of waters toward the center, must be too great to admit of the presence of animate beings; but we should not be too quick to establish the limits of life-possibilities, for we are unable to say at what extremes of condition living forms in some shape may not exist. It is to this we ask your attention.

Go with us, in imagination, to the ocean's bed, and there, by the aid of the results of recent researches, traverse this rich and delightful field—so full of mysteries, so pregnant with the unknown—and glean what of truth we may. But before we enter upon our

subject proper, let us take a cursory glimpse at the physical geography of the ocean.

Nearly three-fourths, or, more accurately, eight-elevenths of the earth's surface is depressed and submerged in salt water, and more than three-fourths of this oceanic basin is situated in the Southern hemisphere. Around the North Pole are clustered the continents which stretch southward in two great areas, the Oriental and the Occidental; the former including Europe, Asia, Africa, and Australasia; the latter North and South America. Around the South Pole cluster the waters which extend northward in two masses, the Atlantic and Pacific oceans separating the Orient from the Occident, and the Indian, which separates the southern prolongations of the Orient (Africa and Australasia). The depth of the ocean in some parts may reach 8,000 fathoms, but the mean depth falls far below this. That area extending from Newfoundland to the coast of Ireland, called the telegraphic plateau, is from 10,000 to 15,000 feet below the surface. Farther south, the Atlantic is much deeper. Often, for a considerable distance, the continents extend into the sea with but a slight incline, after which they take a sudden slope to the bed of the ocean. Thus the sea is fringed by a shallow border off the east coast of the United States. South of New England this is the case. Off New Jersey this plain extends about 80 miles from the shore, and off Virginia, from 50 to 60. The fall of the bottom for 80 miles off the New Jersey shore is only one foot in 700 feet. Thus we fix the true oceanic boundary, and the line of the continents at the abrupt slope. The continental plateaus are separated from the ocean by an elevated border, which is always great in proportion to the extent of the ocean; for example, the Pacific exceeds the Atlantic, hence, the western border has the Rocky Mountains, while the Atlantic is separated from the continent by the Appalachian range; and, as the South Pacific exceeds the North

Pacific, so do the Andes of South America exceed the Rocky Mountains. With this we will not occupy more time, for the reader can readily learn the truth of the statement by a glimpse at the geography of the earth.

SEA LIFE.

One of the strong arguments used to establish the theory of a zero of existence, was that animal life depends solely upon the vegetable for its subsistence, the latter alone being able to extract and assimilate the elements of nutrition, and adapt them to the wants of life; hence, at depths beyond which vegetation could not exist for want of light, etc., we could not look for the existence of the other kingdom. That this conclusion was false has been proven. The question arose: "How do these deep-sea beings exist amid the absence of vegetable growth?" To this, various solutions have been advanced; but the one which we deem most tenable is as follows: The waters of the ocean are surcharged with vegetable matter, and hold in solution the remains of animals which require the exercise of no chemical or assimilative power, but may be readily absorbed as food by the denizens of the deep, as they separate the carbonate of lime from the water, and apply it to the wants of their economy. This we deem ample to cover the ground, and answer the question of the source of food for the creatures in deep waters.

'Tis an inspiring thought to the ambition of the naturalist, that by the researches of recent marine explorers, a comparatively new field, the bed of the sea, with area of 140,000,000 of square miles, has been opened to his observation. A field, too, not sparsely inhabited, but rich in variety and beauty of animal organisms. Over it are strewn beings beautiful and delicate, radiant in rainbow hues, shining in phosphorescent light, huge monsters, strange and voracious, stalk abroad. And no doubt there is a busy scene of life amid and beneath that watery atmosphere, undreamed of by the most sanguine.

The late Professor Forbes—who was the pioneer of marine zoology—tells us that every species has three maxima of development: in depth, in geographic space, in time. In depth we find a species, at first represented by few individuals, which become more and more numerous, until they reach a certain

point, after which they gradually diminish, and, at length, totally disappear. So, also, in the geographic and geologic distribution of animals. He noted around the sea-coast four zones of life, each characterized by a distinct group. The first is the littoral, the space between the tide marks characterized by sea-weeds. The number of animal species is not great, but the individuals are numerous. Many of the former may be said to be cosmopolitan, so wide is their distribution. They are chiefly vegetable feeders. The laminarian zone extends from low tide to a depth of fifteen fathoms. In this the vegetable are chiefly tangles, and animals are abundant, both in species and individuals, among which are many specimens of great beauty, remarkable for the brightness of their hues.

Next comes the coralline zone, which reaches downward about fifty fathoms. To this belongs the fishing banks, frequented by the cod, halibut, and turbot. This is also the home of the prominent marine invertebrates, mostly the carnivora. The last zone discovered by Forbes is that of the deep-sea corals, which extends from the border of the preceding down into the unknown depths, and he erroneously says: "As we descend deeper and deeper in this region, its inhabitants become more and more modified, and fewer and fewer, indicating our approach toward an abyss where life is either extinguished, or exhibits but a few sparks to mark its lingering presence." Huxley gives us the result of more recent research, and informs us that there are five zones, characterized each by peculiar vegetable and animal forms. They are: First, the littoral, comprising the interval between high and low water-marks; second, the circumlittoral, which extends to the lowest limit of the coral-like plant (the nullipora), that being in our latitude at a depth of fifteen or twenty fathoms; third, the median, characterized by the abundance of polyzoa and sertulariæ, and by the prominent molluscus carnivora. It extends in our seas about fifty fathoms; fourth, the inframedian; and fifth, the abyssal, comprise the regions below, of which we can not definitely speak, although to the dredging expeditions of the last few years we owe many new and striking facts concerning this interesting and, heretofore, obscure subject. Be-

fore we advance, it may be well to notice some of the data which led naturalists to a change of views concerning the existence of animals at a great depth. Gen. Sabine, who accompanied Sir John Ross, in 1818, on an expedition of discovery in Baffin's Bay, gives the following particulars: "The ship sounded in 1,000 fathoms mud, between one and two miles off shore (lat. $73^{\circ} 37' N.$ long. $77^{\circ} 25' W.$) A magnificent asterias—*caput medusæ*—was entangled by the line, and brought up with very little damage. The mud was soft and greenish, and contained specimens of *lumbricus tubicola*." In 1839-43, Captain Sir James Clark Ross dredged in 270 fathoms, and in 1875, Henry Goodsir, in Davis Strait, in 300 fathoms, and brought up many specimens mixed with green mud. But these were uncertain lights, and the question was still asked: "Do these organisms exist at the depths to which the soundings reached? or did these specimens come from a shallower region, they adhering to the dredge on its passage upward? At last these doubts are dispelled, and the glowing truth, that living organisms do exist, even at extreme depths, has become apparent through the efforts of Mr. Fleming Jenkins, who, when in the employ of the Mediterranean Telegraph Company, discovered the caryophyllia—a true coral—clinging to the cable, by a natural attachment, at the depth of 1,200 fathoms. Milne Edwards gives a list of animals amounting to eight or ten species, which he found on this cable at 1,100 fathoms.

Thus the vexed question of a zero of life is solved, the longings and doubts of naturalists vanish, and a new world of life and beauty is opened, a field rich in wonders is made accessible to the student. We now proceed to notice, first, the conditions that regulate life in the deep-sea. These are pressure, temperature, and the absence of light, which would preclude vegetable growth. The average depth of the sea is 2,000 fathoms—about two miles—a distance below the surface equal to the elevation of the average summits of the Alps of Switzerland. Many depressions exist which extend far below 2,000 fathoms, but these are merely local. At first sight, the effects of pressure which must follow at so great a depth would seem to be a barrier to the possibilities of life, but

when we consider that while a man at 200 fathoms would sustain a pressure equal to that of many tons, water is almost incompressible, and, at great depth, the increase of density is well-nigh inappreciable. According to Jamin, at the depth of one mile, sea water under 159 atmospheres of pressure is compressed by 1-144 of its bulk, and at twenty miles, supposing the ratio to continue the same, by only 1-7 of its volume, or, in other words, at that depth the water is 6-7 of the volume of that at the surface. The fact that the animals of the sea have in their tissues fluids well-nigh incompressible, and the principle that the body of a man will bear great atmospheric pressure on its area, afford evidence of the possible existence of life at extreme depths. Professor Sars gives a list of animals of the invertebrata, living at 300 or 400 fathoms, hence subjected to 1,120 pounds pressure to the square inch. Shark fisheries are carried on beyond that depth, in which we have an example of an animal, high in the scale of organization, not only existing, but flourishing in great swarms where the pressure is over one-half a ton to the square inch. It is not probable that high organizations would exist in such extreme conditions if suddenly brought under them, and it is only by gradual adaptation to them that they cease to be a barrier to life of this class. Nor, on the other hand, could they survive a sudden removal of the pressure when this adaptation is complete; in illustration of which fact we observe that many of the molluscs and sharks brought up from great depths are dead, or sluggish and inactive, when they arrive at the surface.

TEMPERATURE.

The researches of the ship *Lightning* have exploded the old idea of a permanent deep layer of water, whose temperature is $4^{\circ}C$, and render it evident that the average temperature of the deep-sea bed in temperate and tropical regions is about $0^{\circ}C$, the freezing point of fresh water. It also established the existence of a general surface movement of warm water from the equator toward the poles, the result of a combination of causes, also a slow under-current of cold water from the poles. Owing to the conformation of the continents, these regular currents are in some places disturbed, and we find in certain local-

ities circumscribed cold and warm currents producing the phenomenon of a mass of cold and warm water meeting and uniting in a definite line. Along the coast of Massachusetts is an example of this, the "cold wall," which forms the western boundary of the Gulf Stream. Doubtless temperature is the great regulator of the geographical distribution of the animals of the sea, little if any influence being exerted by the nature or conformation of the bed, for we find in the shallow zones species living in all kinds of sediment, and coasts of various physical aspects. Living in an element which favors transportation, and many of the species so delicate of structure as to be carried along by a slight current, yet we find their geographical limits are well defined. Forbes pointed out an inverted analogy existing between sea and land faunæ and flora. For example, the land at the level of the sea has a prolific faunæ and a corresponding flora, but as we ascend the side of a mountain, we find both to grow sparse, according as the conditions grow extreme; one after another the species of the plain disappear, and those that we behold approach nearer and nearer, as we rise, to those belonging in the northern regions. Likewise in the ocean, there is a general shore line of luxurious vegetation and animal forms, deriving their character from the climate in which they live, but as we descend, a gradual change is perceptible, the type of the faunæ and flora being modified with the increase of the rigor of the conditions, until they reach a zone where alterations of temperature are unfelt, where inferiority of type becomes marked, and the species are distributed over a wider area, resembling the shallow water growths of northern regions.

As yet, our knowledge of the distribution of the abyssal species is imperfect, but from known facts, and reasoning from analogy, we are unable to arrive at the general laws which regulate it. The third condition, the absence of light, does not appear so formidable an obstacle to animal development since the solution of the problem of their existence in regions where vegetation does not grow. We are unable to say to what depth the sun's rays penetrate the water of the sea; however, from experiments we learn that they cease to act upon a photographic surface at a few fathoms. We can freely assert that below fifty fathoms there is an absence of vegetation from want of light, hence, as we intimated before, the faunæ of the deeper zones derive the vegetable matter necessary to their subsistence from that held in suspension by the waters in which they move. Of the deep-sea animals it may be said, that while they bear upon them the marks of the extreme conditions under which they exist, while they are fewer and more uniform in type, they are not more degraded in organization.

One conclusion to which we are led by observations of submarine life is, that the variety of species is not due to specific creations, but the result of departures from a single center, the legitimate consequence of the operation of physical causes. Of this new and unknown land, upon the borders of which we have but just arrived, we can say but little, and that we as yet should have attained to anything approximating a correct knowledge of the subject could not be expected; but in view of the vastness of the field, we are encouraged by what has been accomplished to continue to seek for more light upon this obscure subject. ULYSSES L. HUYETTE, M.D.

SIR BARTLE FRERE.

THE activity of interest in African affairs shown by Great Britain during the past two or three years, has drawn the attention of the scientist, the political economist, and of the philanthropist to that most benighted of the world's great continents. A few months back we had occasion to mention the worthy part undertaken by the British government for the suppression of the slave trade on the East coast of Africa. Now it is convenient for us

to consider particularly the gentleman who was selected to negotiate with the African government, under whose protection or tolerance the nefarious traffic was carried on.

Sir Henry Bartle Frere, a descendant of an old Norfolk family, was born at Llanelly, in the county of Brecon, on the 29th March, 1815. At the age of twelve he was sent to a grammar-school at Bath, and thence to Haileybury College. As a scholar, young Frere exhibited

much diligence and proficiency, securing honorable premiums in several departments of study at both places. From Haileybury he went into the Indian Civil Service, obtaining an appointment to the Bombay presidency in 1834. He made the then difficult journey to India, partly by steamer and partly by land, experiencing much hardship on the way from Cairo to Surat, which he accomplished overland. Within three months after his arrival he passed successfully an examination in Hindustani, and afterward acquired a practical knowledge of the Mahratta and Guzerat lan-

the second daughter of the governor, and a year later made a visit to his native land. On returning to India he was appointed to the important post of resident at Sattara, and subsequently commissioner. There he improved the revenue system, and built the first tunnel in India. On the conquest of Scinde, by General Napier, that distinguished soldier was made its governor, and Mr. Frere became the commissioner in 1850. During Mr. Frere's administration, about 6,000 miles of roads were opened, and the "Supply channel" was constructed to furnish water to a network of canals



guages. The governor of Bombay gave him a post in Poona, the ancient capital of the Peshwas. There he found much in the customs of the people to interest his thoughtful mind. In fine, he made himself so familiar with the habits of the natives that in most of the government measures for the inspection and assessment of the Bombay presidency, Mr. Frere was employed as an assistant.

In 1842 Sir George Arthur was appointed governor of Bombay. His private secretary having died on the passage out, Mr. Frere was appointed to the vacancy. In 1844 he married

extending 300 miles from the point where it leaves the Indus. The construction of the Scinde railway, and the improvement of the harbor of Kurrachee, were mainly due to his efforts.

In 1856 he again visited England to restore his broken health, and returned to the post of duty the following year. He was scarcely in his place when the revolt at Meerut began, and without waiting for instructions from Bombay, Mr. Frere sent one, the best, of the only two regiments to Mooltan, the key of the Punjab; for he saw that the fate of India de-

pended on the attitude of the Punjaub, and dispatched a steamer to divert to Calcutta some troops that were returning to Scinde from the Persian Gulf. During the worst days of the celebrated mutiny, Mooltan and Feroz-pore were held by the troops sent by Mr. Frere. For his prompt, unselfish action in a great and terrible emergency, he received the thanks of both Houses of Parliament in 1858, and again in 1859, when he was nominated a K.C.B., and appointed a member of Lord Canning's council at Calcutta.

In this new position, Sir Bartle Frere exhibited his admirable administrative ability. He proved the friend and right-hand man of Lord Canning, and when that gentleman retired from the government, in 1862, he acted as President of the council until the arrival of Lord Elgin. Shortly afterward Sir Bartle was appointed governor of Bombay, and for five years performed the arduous duties of that high office, besides originating and earnestly promoting many enterprises for the improvement of the city of Bombay and of the native people. He accomplished much for the cause of female education, in which he was warmly aided by his wife.

In 1867 he retired from Indian service, and returned to England. He has not been idle since that time, being a member of the Indian

Council, and an active member of the Royal Geographical Society. He has published a volume of essays, entitled, "The Church and the Age," a work devoted to Indian missions. Last year, as is well known, he was appointed special commissioner to Africa, to negotiate a treaty with the Sultan of Zanzibar for the suppression of the slave trade. His Bombay experiences had well fitted him for the work, and the manner of its execution confirms the wisdom of the appointment.

As a man, Sir Bartle Frere possesses a fine development of the mental temperament. That large and symmetrical cerebrum indicates high culture and native refinement. He is a rapid thinker and a quick organizer. The broad range of the forehead shows clear and comprehensive discernment—he takes in the "situation" at a glance—and the full side-head shows superior capacity in arranging, planning, and applying materials and instrumentalities to secure certain ends. He is a natural engineer. His moral organs are well developed, particularly Benevolence and Faith—so that he is at once considerate for the happiness of others, and possessed of strong religious convictions. While evidently a methodical and precise man, he can not be deemed exacting or severe, although disposed to expect others to meet their obligations fully.

"ITS," AND SOMEWHAT ABOUT IT.

THE modern possessive form of the impersonal pronoun, as it stands in our heading, has played an important rôle in literary and philological circles. A modern Englishman would find himself at almost a conversational stand-still if deprived of its use; while one of the Elizabethan era would find himself as much at a dead-center in its conversational employment.

The first marked attention given to this form of the word was in the time of Chatterton (1752-70). Here it served on detective duty, and in this way exposed the literary frauds of that lamented genius. To recall the circumstances briefly: Chatterton, for the sake of what notoriety they might bring, had been writing odes in the olden English dialect, and had fathered them upon an old monk named Rowley. So nicely were his manuscripts executed that they deceived the brilliant Walpole, to whom they had been submitted; but when he (Sir Horace) presented them to the critical

Gray and Mason, their fraudulency was detected, the frequent use of this little word "*its*," being one of the strongest points developed against the authenticity of the manuscripts.

To show with what rarity the word, in this form, occurs, I need but mention that it is found but *once* in the Bible, and even here it is a mistake of the printer or proof-reader. This passage is found in Lev. xxv. 5, and reads: "That which groweth of *its* own accord;" the original and authentic copies reading, the same passage, "That which groweth of *it* own accord." In Shakspeare we find this same undeveloped form of a possessive (without the proper possessive ending) quite frequently; and it is also in frequent use among most of the older writers. For instance, Shakspeare says: "Go to *it* grandam, child, and *it* grandam will give *it* a plum." And again: "The innocent milk in *it* most innocent mouth." At the present day the yeomanry of the midland and

northern counties of England still make use of this non-inflected form in their provincial conversations.

Although this is the more common form in many of our older English authors, the translators of the Bible have used "his" in the places where "its" would sound smoother to our ears. For instance, in speaking of the altar, we find (Ex. xxvii. 3) this passage: "And thou shalt make *his* pans to receive *his* ashes, and *his* shovels, and *his* basins, and *his* flesh-hooks, and *his* fire-pans: all the vessels thereof thou shalt make of brass."

In Shakspeare I have found "its" to occur but twice—save when compounded with the reflexive "self." The first place is in "Hamlet," Act I., Scene 2, where Horatio is telling Hamlet of the Ghost. I wish to call special attention to the Italics, as there is a transfer of gender (from neuter to masculine) in the mouth of Horatio, and upon which a false theory of the origin of our "its" has been promulgated. The passage reads:

Hor.—Thrice he walk'd
By their oppress'd and fear-surprised eyes,
Within *his* truncheon's length.

* * * * *

Ham.—Did you speak to it?

Hor.—My lord, I did,
But answer made it none; yet once, methought,
It lifted up *its* head and did address
Itself to motion, like as it would speak.

The second time I find it in "King Henry IV.," Part II., Scene 2, the passage reading:

Ch. Justice—There is not a white hair on your face but should have *its* effect of gravity.

Falstaff—*His* effect of gravity, gravity, gravity.

This form of the word occurs but once in "Paradise Lost;" yet a contemporary writer with Milton, John Bunyan, has made frequent use of the modern possessive form. For instance, Christian, when speaking of a picture seen at the house of Interpreter, uses this language:

It was the picture of a very grave person; it had eyes lifted up to heaven, and the best of books in *its* hand; the law of truth was written upon *its* forehead, the world was behind *its* back, and it stood as if it pleaded with men, and a crown of gold did hang over *its* head.

It is a noteworthy fact that a half-page farther on, Interpreter, in describing the same picture, uses the same words, save that he substitutes "his" for "its" wherever it occurs in the passage just quoted.

Now, from what and when did this word take its origin? Recently there has been con-

siderable discussion on this point. A writer in a late number of the *Independent* attempted to answer both, only to answer both wrongly. He puts it in this superficial way: "The modern form [its] was introduced by some printer about 1717." Well, the printers are chargeable with a great many blunders, but the introduction to the English-speaking public, in 1717, of a possessive case ending that has had an existence since the Aryans first cultivated the arable lands that bordered on the Oxus, is hardly to be classed as a blunder of the eighteenth century, or to be laid at an erring printer's door. Further than this, his date is a good many years out of the way. Shakspeare (1564-1616), as I have just shown, had employed it, and with John Bunyan (1628-88) and his contemporaries, it was a common piece of property. Had he put the date a good round century back of the one he had given us, he would have been nearer *its* natal day.

The late Dean Alford, in discussing this question and endeavoring to account for the frequent use of "his" for "its" in the older writers, says: "Possession, indicated by the possessive 'its,' seemed to imply a certain life, which things neuter could hardly be thought of as having"—which is all very fine in theory, but wholly contrary to fact. It is true that the first passage I have given from Shakspeare would, at first sight, seem to favor this view; yet, when we analyze the thought a little closer, this seeming ambiguity is entirely done away. It was the cooler and incredulous Hamlet who suggested to the hyper-excited mind of Horatio the impropriety of considering the apparition as having anything in common with life, and as nothing of his personal father, when he asked him if he had spoken to *it*. This changed the current of Horatio's thoughts and so led him to talk, thereafterward, of the Ghost as a ghost, not as if it was endowed with the attributes of a man. The Dean, though marvelously erudite in certain departments of literary matters, shows himself somewhat ignorant of the Anglo-Saxon literature, else he would have at once recognized the folly of such an explanation as he has given us.

Carrying our researches back to the time of the "Paston Letters" (certain literary productions of the fifteenth century), we find a key to our puzzle. Here we find the nominative and accusative forms of the impersonal pronoun occurring as *h y t*, which is, with the interchangeable vowel *i*, instead of *y*, the exact form of the nominative and accusative of the Anglo-Saxon third person singular, impersonal

pronoun; the full paradigm for the three genders being, in the singular, as follows:

	HE	SHE	IT
N.	he	heo	hit
G.	his	hire	his
D.	him	hire	him
A.	hive	hie-heo	hit

This ought to be proof enough to the most incredulous that neither upon the mistake of a printer (as the *Independent* would have us think) nor the incongruity of giving neuter objects a possessive case (as Dean Alford teaches) hangs the origin of our possessive *its*. "*His*," then, is no more or no less than "*its*," and "*its*" but "*his*" in a modern style of orthographic dress; both are one and the same thing in meaning, sense, and etymology, "*his*" being the purer Anglo-Saxon, that is all. The times change, and words may change in them, yet the sense of all will remain essentially the same as long as that language is spoken or written.

C. HENRI LEONARD.

GROWTH AND DECAY OF MIND.

"LEGAL Responsibility in Old Age, Based on Researches into the Relation of Age to Work. By George M. Beard, A.M., M.D. A Paper read before the Medico-Legal Society of the City of New York, republished with Notes and Additions. New York, 1874."—is the title of a pamphlet before us.

The Relation of Age to Work, is, or should be, the true title of this very interesting pamphlet. The examples cited, and the entire view of the subject shows the relation of the mind to physical conditions, and the value and importance to a fine mind of a sound and healthy body—the medium through which it must act—the brain being considered a part of the structure of the body, and affected directly or indirectly by the condition of the entire physical organization.

The subject is not a new one with physiologists, although popular thought may regard it as new, particularly as applied by the author of this pamphlet. It is shown that the best and most powerful condition of the mind is at a time when the physical condition—"the basis of life"—is the strongest, and ripened by discipline and experience—a knowledge of facts and how to apply them to the best advantage. This he terms the golden decade, and is between the ages of thirty and forty; the silver is between forty

and fifty: the brazen, twenty and thirty; the iron, fifty and sixty; the tin, sixty and seventy; the wooden, seventy and eighty. The same relative rule is true of the production of plants and animals in proportion to the length of their life.

The author says, "Seventy per cent. of the work of the world is done before forty-five, and eighty per cent. before fifty. The golden decade represents about twenty-five per cent. more dates than the silver. The difference between the first and second half of the golden decade is but slight. The golden decade alone represents nearly one-third of the work of the world. The best period of fifteen years is between thirty and forty-five years. There is considerably more work done between thirty-five and forty than between forty and forty-five."

The method by which the author arrived at his conclusions was in studying in detail the biographies of distinguished men and women of every age in all departments of intellectual life, and noting the age at which they did the original work by which their fame was gained. A large number of these names are cited, showing the age at which their greatest work was done.

Among those mentioned we are disappointed in not finding discoverers in astronomy and celebrated civil engineers. In all the departments of intellectual life there are none which will show and test the power of physical endurance and mental strain, and upon which both are necessarily dependent, as in the solving of long and complicated mathematical problems. They require great discipline and power of attention, and, like memory, which is also mainly dependent upon the same capacity, a decline of physical strength will be felt soonest in those occupations. It has long been recognized by writers on mental philosophy that the chief difference in the success of men consists in the power of attention, other things being equal. A head without the organs of Continuity and Firmness will never carry the possessor to fame and eminence, while one with those organs large will persevere and overcome many obstacles, and by constant discipline may outstrip one in a particular branch who has a better natural aptitude but lacks perseverance.

In the *Popular Science Monthly* for January, 1874, is a very excellent essay on the "Growth and Decay of Mind," written by the eminent astronomer, Richard A. Proctor. It appeared first in the *Cornhill Magazine* for

November, 1873, and was founded upon a very condensed report of this paper of Dr. Beard's. They should both be read by all persons, and will command the attention of thinkers.

AGRICULTURAL HINTS.

The Origin of the "Duchess"

BREED OF CATTLE.—A writer in the *Mark Lane Express* gives the following history of one of the most fashionable and valuable strains of short-horned cattle. He says: "As the Duchess tribe has become so famous, and sells at such enormous prices, I may here give a few particulars regarding it. The first of the family we hear anything of was bought by Charles Colling from the Duke of Northumberland's agent at Stanwix, a massive, short-legged cow, of a yellowish-red color, with the breast near the ground. She had a wide back and was a great grower. Colling called her Duchess, and had often described her to Bates as a very superior animal, particularly in her handling; and told him he considered her the best cow he had ever seen, but that he could never breed so good a one from her. She was descended from the old stock of Sir Henry Smitson, of Stanwix. Thomas Bates bought from Colling one of the descendants of this cow in 1804 for \$500, being the same I have mentioned as being such a fine dairy animal; and he bought another at Colling's sale in 1810. For the latter he paid \$915, and styled her Duchess First, and from her all the present family have descended. Bates tells us he was induced to select this tribe from having found that they were great growers and quick feeders, with fine quality of meat, consuming little food in proportion to their growth, and also from finding that they were great milkers."

Economy of Seed.—Experiments have recently tended to prove that roots and grains, by being planted much farther apart than is usual, will actually yield larger crops than are now obtained. This has been shown to be the case with potatoes, and more recently with wheat. It has been found that the wheat plant increases above the ground in proportion as the roots develop without interference with those of its neighbors. In one experiment wheat thus treated furnished ears containing one hundred and twenty grains. It was found in the course of the same experi-

ments that on every fully developed cereal plant there is one ear superior to the rest; and that each ear has one grain which, when planted, will be more productive than any other. By selecting, therefore, the best grains of the best ear, and continuing this experiment through several generations, a point will be reached beyond which further improvement is impossible, and a fixed and permanent type remains as the final result.

Colonial Farmers.—Few of us of the present generation can realize the hardships and privations which the early farmers had to endure. They were strangers to the climate as well as to the country. They could have had little experience of pioneer life. They knew little or nothing of the natural products of the soil at the time of their arrival. All these they had first to learn the value of and then how to grow them to meet their necessities.

One of the chief obstacles the early colonists had to encounter, to add to the hardships of their lot in the cultivation of the soil, was the difficulty of procuring suitable implements. A few, no doubt, were brought with them, but all could not obtain them in this way, and the only metal they had was made of bog-ore, and that was so brittle as to break easily and put a stop to their day's work. Most of their tools were made of wood, rude enough in construction and heavy of necessity, and little fit for the purpose for which they were made. The process of casting steel was then unknown. It was discovered in Sheffield, England, but not till the middle of the last century, and then kept a secret there for some years. The few rude farming tools they had were, for the most part, of home manufacture, or made by the neighboring blacksmith as a part of his multifarious business, their being little idea of the division of labor, and no machinery by which any particular implement could be exactly duplicated. It is wonderful that they got on so well as they did. They were heroes in their way, and we ought to hold them in lasting honor.

[Contrast the present with the past! Look

at our mowers, reapers, thrashers, cultivators, steel plows, and the hundred and one new and convenient implements now in use among farmers! Do we not progress? Who says the world is not growing better? Let those whose mouths draw down at the outer corners consider how much more amiable they would look did they incline up instead. We believe in progress and improvement.]

A FARMER'S SONG.

We envy not the princely man,
In city or in town,
Who wonders whether pumpkin vines
Run up the hill or down;
We care not for his marble halls,
Nor yet his heaps of gold,
We would not own his sordid heart
For all his wealth thrice told.

We are the favored ones of earth,
We breathe pure air each morn,
We sow—we reap the golden grain—
We gather in the corn;
We toil—we live on what we earn,
And more than this we do—
We hear of starving millions round,
And gladly feed them, too.

The lawyer lives on princely fees,
Yet drags a weary life,
He never knows a peaceful hour—
His atmosphere is strife.
The merchant thumbs his yardstick o'er,
Grows ragged at his toil—
He's not the man God meant him for—
Why don't you till the soil?

The doctor plods through storm and cold,
Plods at his patient's will,
When dead and gone he plods again,
To get his lengthy bill.
The printer (bless his noble soul!)
He grasps the mighty earth,
And stamps it on our daily sheet,
To cheer the farmer's hearth.

We sing the honor of the plow,
And honor to the press,
Two noble instruments of toil,
With each a power to bless,
The bone—the nerve of this fast age—
True wealth of human kind—
One tills the ever-generous earth,
The other tills the mind.

Spring Plowing.—It is certain that land plowed in the autumn will, all other things being equal, yield better than that broken in spring. This is partly because thorough aeration of the soil is essential to its fertility; partly because the frost has freer action to break up the minute minerals and hasten their disintegration and the consequent

liberation of mineral elements of fertility, and partly because, in the loosened earth, the surplus water drains quicker away, and the warmth of the sun penetrates sooner and deeper. But many fall-plowed fields are so situated that surface-water collects in hollows, and these nullify all the rest; carefully drawn open furrows for such places should be the subject of the first work in spring. In newly plowing land run the furrows in such a direction as to facilitate drainage, and run the shovel as deep (and no deeper) as it can go without turning up the cold, unfertilized and lumpy subsoil. It will pay.

Bees in the United States.—There are two million bee-hives in the United States. Every hive yields, on an average, a little over twenty-two pounds of honey. The average price at which honey is sold is twenty-five cents a pound; so that, after paying their own board, the bees present us with a revenue of \$8,800,000. To reckon it another way, they make a clear gift of over a pound of pure honey to every man, woman, and child in the vast domain of the United States. Over twenty-three and one-third million pounds of wax are made and given to us by these industrious workers. The keeping of bees is one of the most profitable investments that our people can make of their money. The profits arising from the sale of surplus honey averages from fifty to two hundred per cent. on the capital invested.

WISDOM.

TRUTH sometimes tastes like medicine, but that is an evidence that we are ill.

NEVER talk to a man when he is reading, nor read to a man when he is talking.

If you would not have affliction visit you twice, listen at once to what it teaches.

LONGEVITY.—Labor, in general, instead of shortening the term of life, increases it. It is the lack of occupation that destroys so many of the wealthy.

SOME people have softening of the brain, but the world suffers more from those who have hardening of the heart.

INFLUENCE, good or bad, comes not from the opinions a man possesses, but from the character he has formed and the life he leads.

AN honest reputation is within the reach of all men. They can obtain it by social virtues and by doing their duty. This kind of reputation, it is true, is neither brilliant nor startling, but it is the most productive of true happiness.

He that gives good advice builds with one hand; he that gives good counsel and example builds with both; but he that gives good admonition and bad example, builds with one hand and pulls down with the other.

Six days filled with selfishness, and Sunday stuffed full of religious exercises, will make a good Pharisee, but a poor Christian. There are many persons who think Sunday is a sponge with which they can wipe out the sins of the week.

MIRTH.

"A little nonsense now and then
Is relished by the wisest men."

"It's really very odd, my dear," said an old lady one very hot day to a friend, "I can't bear the heat in summer, and in winter I love it."

THE LAST TRIUMPH OF ADVERTISING.—A sufferer writes to the celebrated Dr. Pikemoff to express his gratitude, in these words, "I saw your advertisement—and am a well man."

THERE are two reasons why some people don't mind their own business. One is that they haven't any business, and the other is that they haven't any mind.

A WATCHMAN who lodged in the boiler-room of a factory at Flushing, was asked if he was not afraid of being blown up, and answered with a

sickly smile, "No, I'm a married man." The brute!

"JULIUS, can you tell how Adam got out of Eden?" "Well, I s'pose he clum de fence." "No, dat ain't it." "Well, den, he borrowed a wheel-barrow and walked out." "No." "I gubs it up, den." "He got snaked out."

A FEW days ago a very handsome lady entered a dry goods house and inquired for a "bow." The polite clerk threw himself back and remarked that he was at her service. "Yes, but I want a buff, not a green one!" was the reply. The young man immediately found that he was wanted in another part of the store.

IRASCIBLE OLD PARTY.—"Conductor, why didn't you wake me, as I asked you? Here I am miles beyond my station!" Conductor.—"I did try, sir, but all I could get you to say was, 'All right, Maria; get the children their breakfast; I'll be down in a minute!'"

A DETROIT policeman heard that a citizen of Twelfth street had been badly injured, and he called at the house to obtain particulars. He found the man lying on the lounge, his head bound up, and his face very badly scratched, and he asked, "What's the matter; did you get run over, or fall down the stairs?" "No, not exactly," replied the wife; "but he wanted to run the house his way, and I wanted to run it my way, and there he is."

Our Mentorship Bureau.

[In this Department will be noticed such matters as are of interest to correspondents and to the general reader. Contributions for "What They Say" should be brief, pointed, and creamy, to secure publication.]

To Our Correspondents.

THE PRESSURE OF OUR BUSINESS IS SUCH that we can not undertake to return unavailable contributions unless the necessary postage is provided by the writers. In all cases, persons who communicate with us through the post-office should, if they expect a reply, inclose the return postage—stamps being preferred. Anonymous letters will not be considered.

QUESTIONS OF "GENERAL INTEREST" ONLY will be answered in this department. But one question at a time, and that clearly stated, must be propounded. If a correspondent shall expect us to give him the benefit of an early consideration.

WATER-BRAIN.—A child, two years of age, recently died, having a head measuring about thirty inches in circumference, which was increasing in size very fast. What effect would such fast growth of brain have upon the skull? It is considered a great curiosity here, and any information which will reveal the cause of this strange phenomenon will be gratefully received. The parents were first cousins. "OBSERVER."

Ans. Hydrocephalus, or water-brain, is a disease similar to dropsy of the body. It consists of an

accumulation of a watery fluid in the ventricles or convolutions of the brain, or between the membranes, or between the skull and the membrane, called *dura mater*, which lines the skull. The causes of this disease are numerous—the more common are scrofula, sometimes induced by intermarriage of blood relations, sometimes induced by the marriage of persons of extreme yet similar temperament, especially the blonde, or sanguine, lymphatic; sometimes by bad ventilation, or the use of coffee by the mother and tobacco by the father. Other taints, such as scorbutic, or syphilitic, repelled eruptions; bad dietetic habits of the mother during pregnancy, or injuries of the skull and brain at birth.

The skull grows fast enough, generally, to nearly cover the brain in these cases, but it is usually very thin, as to make it thick would require more bone material than the little patient could afford. Most children seriously affected by this disease die before the fifth year; some are bright, but generally there is a lassitude, which becomes dull-

ness and imbecility if life be prolonged to ten or twenty years. We have, in our collection, the head of a man who lived to be thirty years of age, and was, for a wonder, intelligent, and he had nine pints of water taken from within the skull after death. In 1850 we saw in Ohio three cases in one family; they ranged from seventeen to twenty-seven years of age, and were obliged to have a head-supporter affixed to their chairs, which, after an hour or two of sitting in the morning, when rested, they were obliged to use for the rest of the day. They were stupid, half idiotic, the offspring of first cousins. People often ask us if we are opposed to the marriage of cousins. A few such families as the one just mentioned, and many other deformed people either in body or mind, are generally called to remembrance when such questions are asked.

HEAD MEASUREMENTS.—Suppose one man have a head measuring twenty-four inches and another man's head measures twenty-two inches. If the head of the latter measures as much in front of the ears as that of the former, will he have as much intellectual capacity as he who has the twenty-four-inch head, the size of the body, the activity and health being the same in both?

Ans. Yes. On the same principle that two may have equal conditions for the faculty of seeing when they are not equal in hearing powers. We have often published statements equivalent to this, viz., One may have a large head and the largeness may be made up in the regions of propensity or sentiment, and the man may be only medium in intellectual development and power. Or one may have a large intellectual region and a small development of the regions of emotion and sentiment, and he will have superior talent with a head only medium in size. When all parts of the head are equal, if well sustained by a good body, each part is supplemented and sustained by every other part, and the mind is best rounded out in all its functions; but a man may be great in intellect and weak in character, and *vice versa*.

MEMORY.—I have what is termed a good memory of everything but dates and amounts. How can I improve this part of my memory?

Ans. The memory of dates is dependent upon two facts; the absolute time in the chronological scale, and upon the memory of figures, which express dates. You may be somewhat defective in the faculty of Form, which remembers the outline of the figures or numerals. You may be somewhat deficient also in the sense of Number, and also in Time. When you wish to remember an amount, consider how it looks when expressed in figures, and try to remember the picture which the figures make. You can think how 1863 looks. We know a lady who remembered that something happened in 1777, because she remembered the three long-tailed 7's coming below the line, as they used to write them fifty years ago. It was the shape of the figures, not exactly how much

they amounted to, but the way they looked when written, which enabled her to remember it. In remembering dates, try to fix the year, and you will soon learn to classify facts that occurred in '71, '72, '73, etc. You can learn to group the facts together within the compass of the year or month. A well-balanced and harmonious development of the organs of Memory, especially if they be active and well trained, will produce a good memory of everything, *per se*, without any collateral aids; but, where one has any deficiency in memory, he must call to his aid anything which will suggest the fact, and so recall it. If you wish to remember the ages of persons, group together as many of your acquaintances as were born in 1840, or '45, or any other year, and when you think of the age of any one of them, the ages of the others will also be recalled.

WANTS TO STUDY MEDICINE.—Will you be kind enough to inform an appreciative reader of your valuable JOURNAL for the past ten years, what medical books it would be best for me to study? I am a book-keeper, and would like to study, evenings, at home.

Ans. In our "Special List," which will be sent on receipt of stamp, may be found titles and prices of standard works used in Allopathic, Homeopathic, Eclectic, and Hygieo-Therapeutic colleges. Choose ye.

COURTING BY CORRESPONDENCE.—If a lady and gentleman form an acquaintance by corresponding, say three years, and then meet, would it be advisable for them to marry after due consideration?

Ans. That depends on what may be the result of the "due consideration." If they dislike, No. If they like each other, and think it best, Yes.

YES, WE WILL DO IT.—You offer a scholarship in your class of "Professional Instruction in Practical Phrenology," which opens the 4th of November next, for 100 subscribers to the PHRENOLOGICAL JOURNAL, or 150 to the *Science of Health*, at regular rates. Will you allow me at the same rate for subscribers, whatever number I may get for each, and let me pay the balance of tuition in cash?

Ans. Yes, we will do it, though we prefer the subscribers; for that will serve to extend the influence of our subject, and do a permanent good. Get all the subscribers you can, and we will make you the appropriate allowance. Perhaps a sister or other friends will aid you, by canvassing, to swell your list, and thus assist you to obtain the course of instruction.

WANTS TO BE A PREACHER.—A young man—or shall we say a boy—of seventeen years writes us as follows: "If you can inform me what course to pursue to educate myself for the ministry, without going to college or any school beyond the common school, you will confer a great favor upon one who aspires for that position."

Ans. One may no doubt be qualified to preach without going through college, but why not go to college? There the best facilities are afforded for

acquiring the desired education. The time for an uneducated ministry has gone by; we now look to the pulpit for sense rather than sound.

EYEBROWS.—What freak of nature or sign is it when the eyebrows of some individuals are so much higher than those of others and wider apart. I've searched for an answer, but could not find a suitable one.

Ans. Did you examine "New Physiognomy?" Probably not, as the question you propound is considered therein. The "freak of nature" is due to *inherited* characteristics, and is not a mere isolated out-cropping without a definite parental connection. Where the eyebrows are low, you usually find a scrutinizing, reflective mind. Eyebrows high up and wide apart indicate less of the disposition to investigate and determine for oneself, and much susceptibility to emotional impressions.

SIGN OF LARGE CONSCIENTIOUSNESS IN THE FACE.—Among other things, look for two straight perpendicular lines, one on each side of Individuality. They extend from half an inch to an inch, up and down, and may be from a quarter to three quarters of an inch apart, sometimes more than this, according to the width of the head and face. A single perpendicular line, running up from the root of the nose, through Individuality, indicates more Firmness than Conscientiousness.

When there are three or more perpendicular lines, running up from the root of the nose, and a fullness of the middle range of perceptive organs, you will find large Self-Esteem, Firmness, Conscientiousness, and the entire crown of the head to be also well developed.

VOCAL CULTURE.—Will you please inform the public, through your PHRENOLOGICAL JOURNAL, how the voice may be improved?

Ans. 1. Live in accordance with hygienic rules, and secure good health. Then you have a basis. 2. Study "Ludden's School for the Voice." Price \$4. Or, as an introductory, "Monroe's," \$1.

CAYENNE PEPPER.—Is cayenne, or red pepper, a fit ingredient to be used in our food? Does it, or does it not, do us any damage?

Ans. 1. No. 2. It does.

Other questions, deferred for want of space, will be answered in our next.

What They Say.

THE POWER OF ATTENTION.—As a teacher of several years' experience among children of different ages, as a resident in many families where young children were growing up, and as a general reader, I have observed among the faculties of the human mind the exalted place which Attention holds as one of their expressions. It would seem to be to the mind what the

eyes are to the body, giving it cognizance of everything about it. The mind which possesses it with concentration and energy, holds a leverage, so to speak, which may raise the world. For it is through this instrumentality that nature unfolds her mysteries. They who exercise attention properly, learn not only what their own perceptions and observations teach them, but all that books teach about the universe.

A child that has the habit of asking questions and wishing to know the causes of things, has Attention in process of development, and if his parents and friends use tact, discrimination, and truthfulness in answering him, he bids fair to make the bright, faithful pupil at school, the brilliant light in philosophy, statesmanship, literature in the world; for when he grows old enough to question nature herself, the great minds of the world in the books they have written, he is led into delightful labyrinths of learning which develop mind.

Attention stimulates the reflective faculties in their action. Thus, when we look upon the ocean, our *attention* is drawn to its vastness, its grandeur, the wonders it incloses, and our emotions are strongly awakened. Now, *attention* is the door to these emotions, and to information. We may become accustomed to the sea-shore; we may go to it with minds absorbed with other thoughts; we may pay no *attention* to it for the nonce, and thus shut the door to the emotions and reflective faculties. If the mind be in such an abstracted state, it is because the attention is fixed upon some other subject of contemplation. We have scarcely felt the infinite value of the habit of attention to the things about us, and of impressing its importance upon the young. What is it that makes the merchant prince, the consummate general, the successful inventor or discoverer? Foremost among his traits stands attention to the object of his pursuit. Look at the teeming results to science of Newton's attention to astronomy and mathematics, of Franklin's and Morse's attention to the subject of electricity. Throughout the vocations and even pleasures of life, attention is the main-spring of success.

SHALL WE HAVE A FRENCH DEPARTMENT?—The following letter, of which a translation is appended, explains itself:

BROOKLYN le 6 Mars, 1874.—*Monsieur le Rédacteur:* Nous avons été informé que votre JOURNAL est le seul dévoué au sujet de l'Homme dans tous ses rapports, considéré au point de vue de la Phrénologie et de la Physiognomie, qui se publie dans l'Amérique; en tous cas nous n'avons jamais entendu parler d'aucun autre. Or il nous semble qu'un sujet aussi intéressant, et d'une telle importance pour tout le monde, ne doit pas être limité dans les bornes d'une seule langue; surtout dans un pays comme celui-ci que renferme tant de nationalités et de langues diverses. Et puisque la nation Française a un Lavater, et que Gall, le fondateur de la science de la craniologie, a écrit dans la langue Française, ne serait-il pas bon, en égard au

grand nombre de Français qui se trouvent au Canada et dans le Etats-Unis, de consacrer une partie de votre JOURNAL—aussi petite que ce soit—à l'éclaircissement dans la même langue, des principes de cette science comme ils sont développés aujourd'hui? Nous sommes sûrs que non seulement la population Franco-Américaine, proprement dite, vous remercierait de cette concession, mais aussi que cette foule d'étudiants et d'amateurs de notre belle langue dans tout le pays en tirerait du profit. Nous avons grande envie, de notre côté de voir les vérités de cette science élaborées dans la langue dans laquelle elles ont été premièrement données au monde.

Respectueusement, AUGUSTE C.

[TRANSLATION.]

Mr. Editor: We are informed that your JOURNAL is the only one devoted to the subject of Man in all his relations, considered from the stand-point of Phrenology and Physiognomy, which is published in America; certainly we have never ourselves heard of any other. Now it seems to us that a subject so interesting and of such importance to every one ought not to be limited to the bounds of one language, especially in a country like this which contains so many different nationalities and tongues. And since the French nation boasts of Lavater, and as Gall, the founder of the science of Phrenology, wrote in the French language, might it not be found desirable, in consideration of the large number of French people now living in Canada and in the United States, to set apart a portion of your JOURNAL, be it ever so small a one, to the elucidation of these principles as they are being developed at the present time, in the same language? We are sure that not only the Franco-American population, properly so-called, would thank you for this concession, but also the many students and lovers of our beautiful language throughout the country would be benefited by it. For ourselves we have a great desire to see the truths of this science elaborated in the language in which they were first given to the world.

Respectfully, AUGUSTE C.

[Our space is scarcely sufficient to meet the monthly demand made upon it for the publication of current matter relating to scientific questions, and much as we are disposed to favor the proposition of our French friends, we could not curtail the usual quantum of reading given to our English-speaking readers without a strong protest from them. Were it practicable, we would like to have a German and a French department, fully believing that they would be appreciated by many subscribers.]

FUTURE POSSIBILITIES.—The science of Phrenology is no myth. It directs our thoughts onward and upward in this progressive age. I firmly believe that the time is not far distant when the telegraphic system will be superseded by the science of thought. Correspondence by letter will shortly be unknown. Friends, though hundreds of miles apart, can then communicate with each other through the medium of thought. Then it will be impossible to deceive. Witnesses can not impose on judge or jury. In fact there will be no need of juries. The judge will read the prisoner's thoughts, and determine his guilt or innocence. So will everybody else. The criminal will know beforehand that his "sin will find him out." A "guilty conscience will then need no accuser." His punishment will consist in his

being effectually banished from the presence of the society in which he moves. Mankind will become extremely sensitive. Public censure will be unendurable, and suicides will increase. Crime will cease, and then the millennium.

JNO. W. DEEM.

INDEPENDENCE OF THE MIND.

Though man is doomed to helpless dependence, yet it is expected of him that he should exercise an independence of thought in every way becoming to an accountable being. It is just and right that we should exchange advice with our friends, and seek to know the advantages that lie concealed behind the doors of counsel, yet with due consideration for this, we must have minds of our own, free from the biasing influences that are too surely the results of association; minds that can struggle out of the trammels of prejudice and injustice. Thick and damp are the mists that we must sometimes battle through, and so cold is the breath of disdain that often passes by, that we freeze into inactivity for awhile; but on we must go. We find around us all kinds of human disturbances; parents tottering on the brink of ruin, with not enough of information and firm determination to proceed, leaving their children to the bent of poorly cultivated inclinations, resulting in the most distressing confusion and even crime; statesmen yielding to the popular side, thus placing the safety of home and country in danger; friend submitting to the unwise opinion of friend; and all for want of independent mental consistency. What a treat to the world it is for a steady, independent mind of superior intellect to rise and tower above the fluctuating, irresolute multitude! As we wend our way along the path of every-day life, how refreshing it is to see a noble face with a brave expression of dauntless pride lighting pure and honest eyes!

CAMP.

"SLOW OLD ENGLAND."—Englishmen of the old school, that is, of the beer-drinking sort, are not progressive. They seem to prefer ignorance, poverty, pauperism, and crime with their ale, whisky, and beer, to a more liberal, temperate, and intelligent policy. Note the late defeat of Mr. Gladstone, and the success—only temporary, let us hope—of the party of Mr. Disraeli, the so-called Conservative. Here is an extract from a letter just received at this office:

"You have most likely heard ere this the result of our late parliamentary elections. It has resulted in a considerable majority to the Conservative party. Mr. Gladstone's ministry have resigned, and Disraeli has formed a Conservative Cabinet. This is to be attributed in a great measure to the restriction of the grog-shop hours by the late Liberal government. It has offended the publicans and many of the beer-loving, liberty-loving subjects of the John Bull family! An Englishman's stomach is a kind of center around which his liberties revolve."

The Library.

In this department are given the titles and prices of such New Books as have been received from the publishers. Our readers look to us for these announcements, and we shall endeavor to keep them well informed with reference to the current literature.

THE ANÆSTHETIC REVELATION AND THE GIST OF PHILOSOPHY. By Benj. Paul Blood. 12mo; pp. 33. Amsterdam, N. Y., 1874.

The writer tells us he has experimented with anæsthetic agents for the last fourteen years, and claims "that there is an invariable and reliable condition occurring about the time of the transition from the anæsthetic stupor to sensible observation, and the process of coming to, as it is called, in which the true knowledge of being is revealed to the patient."

The author believes that the naked life, the thorough individualism, or conscious entity of self, is realized only outside of what we call sanity, or common consciousness. Most persons will remember delicious dreams, or those which have been distinguished for clarity and rapidity of thought, for the masterly combinations which the mind is able to make, and the infinite variety of transitions which the soul is master of for the moment, and these are sometimes remembered and can be described, as well as language can describe so exalted a mental condition, and it has often been a question of thought and conversation with others whether that which we call the future state, in its intensity and scope, shall in any measure resemble the action of the mind during these dream states. Is there not an analogy between anæsthetic revelation and the revelation which comes to some minds in the progress of their dreams? If we only come to ourselves when we lay aside this mortal apparatus which relates to physical things, and if we have the consciousness and knowledge which enables us to "see as we are seen, and to know even as we are known," and if, by dreaming, or by the revelations under the influence of anæsthetics, comes the true insight of the other life, or anything analogous to it, we have here a comparatively new field of contemplation. Our author is the first, we believe, who has attempted to give form to this thought. He is evidently a metaphysician, and immensely developed above and about the temples in the region of Ideality and Imagination, and we confess that his statements, in some parts of his work, require very careful reading and re-reading to enable one to detect their full scope and meaning. We make a quotation to give our readers a taste of the quality of the book:

"As conception of any part infers more than a part, so does the whole in knowledge argue more than the sum of the parts; for as the individuality of one is by division from other, so the wholeness of the sum of the parts is by the connective and circumferent tissue of thought. Wherefore,

as to what is being limited 'because it is just so much as it is and no more,' it is so limited only in knowledge as deception; for identity is neither much nor little—which are terms of comparison with each other.

"And here we see that knowledge of the other in each does not afford knowledge of all, for if all were in parts, (not parts and limit, observe—for taken topically limit is a part as a net of the parts)—if all were in parts, and all the parts were alike in being, and each part were known by other parts, though neither part were known by that part itself, still all would not be known as all; for if the limit be allowed as a necessity of parts, thought also is a necessity of wholeness; thought is a limit of wholeness, and is a part extra; and knowledge here, as ever, mistakes the limit of all as in the content of all, though ever 'the more is thought,' and limit of aught real takes no part."

We are informed by the author that the book is not for sale, but "to give away" to those who send ten cents for the postage.

THE LAND OF THE WHITE ELEPHANT: Sights and Scenes in south-eastern Asia. A Personal Narrative of Travel and Adventure in farther India, embracing the countries of Burma, Siam, Cambodia, and Cochin-China (1871-2). By Frank Vincent, Jr. With Map, Plans, and numerous Illustrations. One vol., octavo, pp. 316; muslin. Price, \$3.50. New York: Harper Brothers.

We feel a personal pride in the eminent success which has attended our young author in his journey around the world, and in the lucid descriptions he gives of the people he met, and the countries through which he passed. In our phrenological nomenclature, Mr. Vincent is an excellent observer, having "large perceptive faculties." He is a natural explorer, navigator, and traveler; he is also capable of bringing home to friends and readers what he saw, heard, and learned. His book is replete with striking pictures, illustrative of persons, places, structures—ancient and modern—portraying also the manners and customs of people in countries seldom visited by Americans or Europeans. Mr. Vincent has found his true vocation—it is in literature, travel, and authorship. He belongs to the Bayard Taylor type of Americans, and, being young, educated, and enthusiastic, we shall hear more of him in future. His "Land of the White Elephant" is published both in London and New York. It will have a place in many of our libraries, public and private.

ANCIENT SYMBOL-WORSHIP. By Horder M. Westropp and C. Staniland Wake. With an Introduction, additional Notes, and an Appendix, by Alexander Wilder, M.D. Price, \$3. Pp. 98, duodecimo. New York: J. W. Bouton, 706 Broadway.

This little duodecimo is a reprint of two papers read some time ago before the Antiquarian Society of London, and presents, in a faithful synopsis, the ancient literature illustrating the influence of the phallic or parental idea underlying the old-world religions. The language is carefully chosen, modest, and decorous; while presenting with clearness and fidelity the full view of the

subject of which the writers treat. The mysteries which have so puzzled inquirers, their relation to the primitive religion, the resemblances of that religion to the faith of the Hebrew patriarchs, the similarities in all old worships, and the relations of our more modern world-religions to their predecessors, are all made plain. An antiquity, compared to which classic Greece and Rome were but modern, is here exhibited. To the curious inquirer this book will be a valuable acquisition; only he must be ready to endure the jostling patiently which his opinions are liable to receive. Certainly the last paragraph of the appendix it will be wise to heed:

"Those capable of understanding, will recognize in this symbolism the revelation of the first creation, and the renaissance, as refined in sentiment or as gross in sense as is the mind of the person witnessing the vision. Whether he has learned supernal mysteries is to be ascertained; certainly he is revealed to himself, humbled if not humble."

BURNS' PHONIC SHORTHAND, for Schools, Business, and Reporting. By Eliza B. Burns. 12mo; pp. 120. Price, \$1. May be had post-paid from this office.

The author claims that, "In this, the latest and best work on the Shorthand Art, that Isaac Pitman's 'Phonography' is brought to rule, relieved of exceptional and unnecessary word signs, and the whole subject presented in so clear and simple a manner, that by its aid any intelligent person can gain a practical knowledge of shorthand writing. The work is so arranged as to be a complete self-instructor."

Those who now write after Pitman, Graham, Munson, or others, need not change, but keep on till they acquire the art, and become expert reporters; others, who are yet to commence, may safely follow Mrs. Burns, with the hope of mastering the art and succeeding as reporters.

Pitman was the inventor, Graham, Munson, Burns, and others have made more or less changes which they claim to be improvements, and those who learn of any, may be, for all we know to the contrary, equally good as reporters. Mrs. Burns' book is nicely made, and is cheap at \$1.

CONJUGAL SINS against the Laws of Life and Health, and their effects upon the Father, Mother, and Child. By Augustus K. Gardner, A.M., M.D., late Professor of Diseases of Females and Clinical Midwifery in the New York Medical College. Twentieth thousand, revised edition, with a new preface. One vol., 12mo; pp. 240; muslin. Price, \$1.50. New York: G. J. Moulton.

Realizing that the Apostles and their successors, the clergy (?) were commanded to heal the sick as well as to preach the gospel, the author has dedicated his book to the "cloth," who are expected to act on its suggestions and instruct the people on their duties in regard to preventing the race from becoming extinct.

PRETTY MRS. GASTON, and other Poems. By John Esten Cooke, author of the "Virginia Comedians," "Survey of Eagle's Nest," "Dr. Van Dyke," etc. Illustrated. One vol., 12mo; pp. 288. Price, \$1.50. New York: Orange Judd Company.

A popular story, which first appeared in *Hearth and Home*. It is now handsomely republished in book form, and will, no doubt, "have a run."

THE CHILDREN'S FRIEND. A Monthly Magazine, devoted to the Best Interests of the Young. Terms, \$1.50 a year. Edited by Anne F. Bradley, Coatesville, Pa.

This is a clear, quiet, healthy, honest magazine. It is without clap-trap, without anything objectionable, and is filled with just such mental pabulum as children relish. Pretty pictures are introduced, and such stories, poems, and anecdotes as are calculated to improve, refine, and elevate readers, are given with discrimination and good taste. We wish all children could have copies of this *CHILDREN'S FRIEND*.

SIX LECTURES ON OUR CHILDREN IN THE OTHER LIFE. By the Rev. Chauncey Giles. Octavo, pp. 32; pamphlet. Price, 25 cents. New York: Church Board of Publication.

"Shall we meet beyond the river, shall we meet?" It will be a comfort to those who have lost children to be assured by the reverend author that they may reasonably hope to meet them in "the summer land." Mr. Giles is both an excellent speaker and writer. He is a New Churchman.

"**THE TRAVELER**" is the oldest paper in Cowley County, Kansas, and the "Pioneer Journal" of the Arkansas Valley. It commenced in 1870, and has been conducted successfully to the present time. In its columns may be found the Market Reports, Prices of Cattle, Proceedings of the Commissioners, Railroad and Land Office News, etc. Price, \$2 per year; \$1 for six months; 50 cents for three months. C. M. Scott, publisher, Arkansas City, Kansas.

Those seeking information relative to this rich Buffalo country should send for the *The Traveler*.

NEW PUBLICATIONS.

REASON AND REDEMPTION; or, The Gospel as it Attests Itself. By Robert Baker White, D.D. 8vo; extra cloth. \$2. "Dr. White displays great logical power and acumen, and fearlessly grapples with the objections to the truth of revelation which are drawn from the teachings of geology, astronomy, and ethnology."—*Boston Globe*.—Lip.

WORK, PLAY, AND PROFIT; or, Gardening for Young Folks, explained in a Story for Boys and Girls. By Anna M. Hyde, author of "Six Hundred Dollars a Year," "American Boys," "Life of Washington," etc. Illustrated. 12mo; extra cloth.—Lip.

THE ROMANCE OF ASTRONOMY. By R. Kalley Miller, M.A. 12mo. \$1.25.—M'M.

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[WHOLE No. 426.]



DR. DIO LEWIS,

ADVOCATE OF THE WOMAN'S HYGIENE AND TEMPERANCE MOVEMENT.

HERE is an original character. Nobody will ever mistake Dr. Dio Lewis for Dr. somebody else. His large rotund body and his large, well-formed head make him at once a striking and a conspicuous figure. Dr. Lewis stands nearly six feet high, and

weighs about 180 pounds. His complexion is fair, eyes a light blue, hair auburn, now turning gray. His skin is soft and fresh, with a healthy, peachy hue. His brain is very large, measuring about twenty-four inches in circumference, and is both long and high. His nature is peculiarly sympathetic. Though the intellectual organs are large, the moral sentiments are still larger, and he experiences the most exalted and rapturous emotions. Indeed, he is an emotional man, overflowing with good feeling, affection, charity, aspiration, and adoration. His brain is also broad through the region of Constructiveness, and he is inventive. He is not belligerent, and would rather avoid than seek controversy. His Destructiveness is moderate, and he can not be cruel. All his fighting will be done with tongue and pen, save in defense. What of his religion? Would he be inclined to hope, to believe, and to worship God? Look again at the portrait. See how high the head is from the ear upward to the top. See how long the head is from the ear forward. This clearly indicates a moral and a religious tendency. If it be asked us what particular church he may belong to, or what creed he subscribes to, our answer would be, we do not know; and yet we believe he will be found working as heartily with those of one Christian church as with those of another. When he worships God it is with little regard to creeds, forms, or ceremonies. His prayer would include all mankind.

Has he business capabilities? Yes, but he could never become absorbed in mere money-making. If he seeks money, it is for the purpose of usefulness, that he may carry out some reformatory enterprise, and not for the love of lucre. He is a very active man, a hard worker, though he works easily. He is, in brief, a live, original, energetic, enthusiastic, sympathetic, emotional, scholarly gentleman. He is emphatically Dr. Dio Lewis. Here is

the story of Dr. Lewis' birth, life, labor, and present pursuit. We are to hear more of him before he leaves this terrestrial sphere.

DIO LEWIS was born at Auburn, New York, on the 3d of March, 1823. Remaining in Auburn, he studied medicine with Dr. Lansing Briggs, of that city, and went to Harvard Medical School, Boston, when he was twenty years of age. He began to practice medicine before he was twenty-three, and was first located at Port Byron, in his native county. He removed to Buffalo two years later, and practiced his profession in that city about five years. In 1849 he married the daughter of Dr. Peter Clarke, formerly of the Broadway Hospital, New York. In 1852 Mrs. Lewis became an invalid, and the doctor took her South for the winter season; the next two winter seasons were likewise spent at the South. Mrs. Lewis was restored to health.

During Dr. Lewis' residence in Buffalo, the cholera prevailed there two seasons, the summers of '49 and '51. Dr. Lewis wrote several papers upon the prevention and treatment of cholera, which were widely published, and elicited spirited discussions among medical men. There he published a monthly medical magazine, in which very earnest and advanced views upon the treatment of many maladies were advocated, and, although his profession was that of medicine, he constantly deprecated the use of drugs in the treatment of the sick, and urged what he had already begun to call the natural methods. The employment of exercise as a part of the public education was earnestly advocated. While in Buffalo the doctor published a volume on the natural cure of certain common maladies.

At the close of the third season in the South, the business in Buffalo was sold out, and Dr. L. engaged in delivering public lectures on the subject of hygiene. These lectures were continued constantly for eight years. During the last four of these years he busied himself with the invention and development of a new system of physical education, which has since become known to the world as the "New Gymnastics." In England the system is known as the "Musical Gymnastics."

This system of gymnastics is entirely orig-

inal; is based in nature, and perfectly adapted to our physiological wants. It so thoroughly meets the needs of modern society by supplying the means for the correction of weaknesses in the muscular system, that the method is spreading all over the world. It has been adopted very generally by the public schools in Germany, and in the Gymnasia of Great Britain. A gentleman returning from St. Petersburg, Russia, two years ago, brought with him a programme of the closing exercises in a ladies' seminary in that city, a school patronized almost exclusively by the nobility. In this programme, beautifully printed upon white satin, there were three repetitions of the "Dio Lewis Calisthenics." A gentleman traveling last summer in Scotland had handed to him in two small towns a circular announcing that so and so was the only representative of the Dio Lewis System of Gymnastics in each of those towns. This system of gymnastics has already been incorporated as an integral part of the American system of public education.

At the conclusion of his eight years of public lecturing, Dr. Lewis settled in Boston, and began at once to organize the Normal Institute for Physical Education, which should prepare teachers of the New Gymnastics. The charter was obtained, a board of trustees elected, and a corps of able professors appointed. Among them was the famous Dr. Walter Channing. That institution has already sent out nearly three hundred graduates. They have taught in every state of our Union, including Oregon and California. Prof. Moses Coit Tyler, who graduated from the Normal Institute for Physical Education in 1863, spent some years introducing the new school of physical culture into Great Britain. Prof. Tyler's address upon "The New System of Physical Training, and Dio Lewis' Place Among Educators," delivered before the College of Preceptors, in London, in 1865, is one of the most remarkable papers from the pen of that well-known writer.

In 1864 Dr. Lewis established his famous school for young women on the battle-ground at Lexington, Mass. In that school were worked out many original and practical ideas. The arrangement of the times and seasons for keeping a school in session, the methods of teaching without class-books;

but more particularly a new system of discipline was inaugurated and successfully carried out. The discipline, if such it can be called, was simply the abandonment of all school government, so called. No record was kept of attendance or of behavior, or of progress in studies; precisely the same course was adopted that is seen in a drawing-room, where persons have assembled to spend a social evening. On such an occasion there are no rules, there is no government or discipline, but a sort of—it is difficult to say what—pervades the atmosphere of such a gathering, and every one behaves his best. During the history of the school at Lexington, and up to that unfortunate day in 1868 when the buildings were burned, there was no semblance of what may be called school government. The young women were not only allowed to go out and come in at pleasure, but received and entertained gentlemen friends without interference. Not a single departure from a high standard of morals and personal honor occurred during those years, and the progress in studies was remarkable. The school will ever be remembered by its pupils as not only the happiest period of their history, but as the period of ideas and high impulses. The school was the largest owned and managed by a single individual in New England. It produced a very deep impression upon our American methods of education for the better class of girls.

On the morning of the 7th of September, 1868, the splendid buildings at Lexington, which had cost so much thought and money, were entirely consumed by fire. The school, in a mutilated form, was conducted one more year in other buildings, and then abandoned. Dr. Lewis, greatly desiring to give himself to lecturing and writing, removed again to Boston, where he built the private hotel known as the Bellevue, on Beacon Hill, near the State House. He had two objects: first, to secure for himself a delightful home, and, secondly, to illustrate certain original ideas in the construction of city houses. In building the Bellevue Dr. Lewis put in \$7,000 worth of "kinks." That investment (in the kinks) has returned a large interest in the shape of extra yearly income.

Some years ago he prepared an article for

a New York magazine on the subject of city houses, in which he undertook to demonstrate that a million of dollars might be so expended upon a single square in New York as to pay an annual return of thirty per cent. upon the investment, and give the tenants more than twice as much for their money as they get in the present style of city buildings.

Nearly twenty years ago, Dr. Lewis prepared a lecture upon the power of "Woman's Prayer in Grog-Shops," into which he put much of certain dark experiences of his boyhood. He has delivered that address more than three hundred and forty times, and in twenty-one places inaugurated the Woman's Temperance Movement.

Lecturing before the lyceums of Southern Ohio last December, upon "Our Girls," a subject which he has been discussing both as a speaker and writer for many years, he delivered his temperance address on some spare nights, and the movement which had been begun so many times before, then and there took deep root. The whole world knows the story; as Dr. Lewis phrases it, "The hour had struck, the spirit of God was at length moving upon the hearts of his people; the soil was ready." Dr. Lewis is author of many volumes, all upon the subject of education in some of its aspects; "New Gymnastics for Men, Women, and Children," "Talks About Health," "Weak Lungs, and How to Make them Strong," "Talks About People's Stomachs," "Our Girls," and "Our Digestion," may be mentioned as illustrations of his works as an author. During 1874 he contemplates publishing several new and seasonable works, viz., "Chats with Young Women," "My Four Husbands," a novel, in which the natural treatment of consumption will be taught; both to appear through a New York publishing house; also "Chastity," to be published in Philadelphia, and "Longevity," to be published in Boston. Dr. Lewis is likewise editor of the new Philadelphia weekly, "To-Day."

He proposes to give one or two years to the Woman's Temperance Movement. His heart is already full of the coming crusade against tobacco, which he proposes to inaugurate as soon as the whisky war is ended.

Dr. Lewis expects to spend the coming summer on foot in Ireland.

The success which has attended the great crusade of the women against the sale of intoxicating beverages has been as much a matter of surprise as of gratification to those who desire a moral reformation in that most pernicious of trades. The movement has not proved a mere effervescence of outraged justice and wounded feeling, but a steady, persistent effort. It still goes on, and, in the words of the *Interior*, "holds its way and accomplishes its work. It was expected by no one that the first fervor would be maintained perpetually. No one of intelligence supposed or said that it would sweep intemperance away in ninety days. But every friend of temperance knew, on general principles, that as soon as the persistence of the women showed signs of fatigue, there would be a loud and long blast of asinine music which should be meant to articulate, 'I told you so!' We have heard of trumpets giving an uncertain sound, but these trumpeters can never be mistaken. Their voices could be distinguished, and would be recognized, though every passenger in Noah's Ark were present to join in the concert."

The intensity of the spirit which stimulates those noble women in the bitter fight may be inferred from the hymns they sing while laying siege to a dram shop.

The deep and moving pathos, and yet the encouraging truthfulness of "Nearer, my God, to Thee," are worthy of more than a passing notice. The hymn is not new, nor yet so old that all our readers may be familiar with it. At any rate, it may serve for the use of those who would like it in a form separate from the ordinary compilations of church and home music.

When such words as "I told you so" are heard with reference to a matter like this, one may know on which side of the question the self-appointed prophet stands. He is opposed to the movement, and, of course, on the *wrong* side. "He that is not for me, is against me."

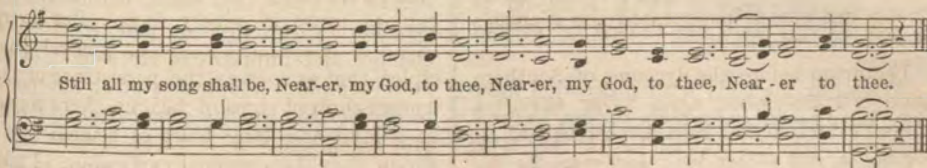
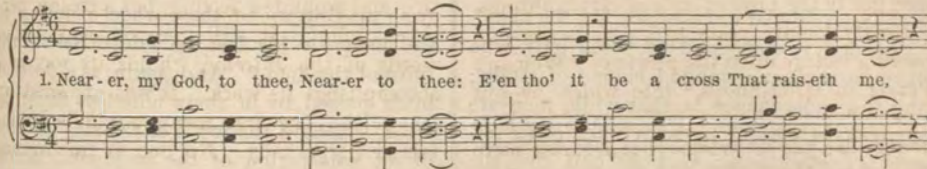
Should the movement go no further, a great gain has been secured to the cause of Temperance. Many converts have been made, and the civilized world has been notified of the great sinfulness of drunkenness. What has been gained will not be lost.

Hitherto the temperance movement has

been conducted on *secular* grounds, and it did not make much headway. The quantity of liquors drank was not greatly diminished. Now the churches have taken hold of it, and promise to do something more than look

on and deplore the "exceeding sinfulness of this sin." They will organize in strong bodies, and come down as a moral avalanche on this soul and body destroying curse, and wipe it out.

NEARER, MY GOD, TO THEE.



Though like a wanderer,
Daylight all gone,
Darkness be over me,
My rest a stone,
Yet in my dreams I'd be
Nearer, my God, etc.

There let the way appear
Steps up to Heaven;
All that thou sendest me,
In mercy given,
Angels to beckon me
Nearer, my God, etc.

Then with my waking tho'ts,
Bright with thy praise,
Out of my stony griefs,
Bethel I'll raise;
So by my woes to be,
Nearer, my God, etc.

Or, if on joyful wing,
Cleaving the sky,
Sun, moon, and stars forgot,
Upward I fly,
Still all my song shall be,
Nearer, my God, etc.

Department of Religion and Psychology.

Know,

Without or star, or angel, for their guide,

Who worships God shall find him.—*Young's Night Thoughts.*

The soul, the mother of deep fears, of high hopes infinite;

Of glorious dreams, mysterious tears, of sleepless inner sight.—*Mrs. Hemans.*

THE STUDY OF THE MIND NEXT TO THE STUDY OF THE BIBLE.

"KNOW thyself" is a command as simple as "Love thy neighbor," and, without doubt, one is practiced as often as the other, while as a rule both are sublimely disregarded. To know ourselves, with our complex nature—its faculties, harmoniously discordant, blending by their very opposition all discord into harmony—is to know our brother man, to understand the secret workings of his inmost soul, to know what will melt him to tears, what inspire him with heroic daring, what fire his being with the cry

of anger or revenge. As he who has learned to play upon one piano-forte has learned to play on all, though not perhaps with equal power or equally happy results, so he who has carefully studied the laws which govern a single human mind is acquainted with the springs which move the population of the globe itself.

When men who are ignorant of their fellow-men attempt to place themselves before the ranks as leaders, either financially, politically, or religiously, we are not surprised

that the verdict is so often—"Failure;" while men of less talent, but with greater penetration and with more correct knowledge of the laws by which mankind is governed, are often thrust to the very front.

Of all sciences we have been slowest to recognize the science of the mind. The subject is considered too obscure for the uncultured, and is consigned to those only who have pursued an extended course of study; and the consequence is, that while men are engaged in careful research upon other sciences equally abstruse and difficult, this, the chart and text-book of which lie within us, is left to the mere hap-hazard of circumstances.

We study the body with unwearied interest; have books, pamphlets, papers, lectures, sermons, upon the laws of health; but what of the mind, that organ without which every other, though perfect in structure and robustness, would be useless and invaluable? Ignorance of our mental requirements and of the relationship which exists between the body and mind, leads us into many a gross error. We attribute much to the physical which belongs to the intellectual, and to the intellectual which belongs wholly to the physical. Many a physician owes his entire success to his penetration and knowledge of the mental peculiarities of his patients. Many a minister in the foremost ranks is indebted for his popularity to the fact that he has made human nature, rather than theology, the subject of his thought and investigation. There is no more complete concordance to the Bible than that which is furnished by humanity itself. Blot the Bible out of memory and existence, and the demand of our spiritual being would soon supply another. Whatever truths are evolved from human nature will ever have about them a freshness and vivacity, an appeal to each one's individual interest, with which no other subject, however carefully elaborated, can ever be invested. Shakspeare to-day receives increasing homage on account of his discernment of character. His portraiture of the passions of envy, jealousy, remorse, and dread of futurity, are as true at the present hour as in that age when they were culled. Herein also is the reason which renders the New Testament writings so vital and pungent in their ap-

peals to every human heart; they speak as man to man, as one who knows what he affirms to be truth, and who, strong in this conviction, does not hesitate to hand it down to remotest ages. Our Guide and Teacher, knowing man's susceptibility to surrounding objects and circumstances, did not refrain from making use of these when, pointing to the flowers at his feet, he said, "Behold the lilies of the field." And again, as a flock of birds passed by in their noiseless flight, he cried, "Behold the fowls of the air," making direct application of the incident. Knowing, as He knew, that man's nature was susceptible to the lightest and most trivial changes and impressions, He sought by the most complete adaptation of circumstances to render this quality subservient to His divine teachings.

A minister who studies the Bible in utter ignorance of the laws of our intellectual being, and who seeks to bring its truths before his people in the same blind fashion, need not be surprised if, after years of earnest endeavor, he is compelled to pronounce his ministry a failure. He has studied the Bible, ecclesiastical history, homiletics, everything but his people and their needs. What does he know of the opposing forces in every man's nature which must be either coaxed or contended with before he can be brought to a knowledge of the truth? If he ever gave an hour's thought to such considerations it was so long ago, in such a remote past, that he has put it away as "among childish things." Our ministers too often shut themselves away from humanity instead of seeking an acquaintance with it; they speak from books to books rather than from heart to heart. Occasionally we hear of one, even late in life, changing his tactics, and speaking from a vital, living experience, and each time the result has been a matter of surprise to himself and of thanksgiving to God. A minister should study his people, study the times, and fit himself for rapid changes of opinion and public sentiment. He should know how to make use of that thought which is uppermost in men's minds.

Permit me to illustrate by a case at hand. In a small town of Central New York a suicide occurred recently, a thing before unknown in the history of the community;

before twenty-four hours had elapsed another had taken place, and before the next day's sun had set a deed of most atrocious horror was committed. There seemed to prevail a mental contagion throughout the place; the mind had grown familiar with horrors, and the imitative faculty was thoroughly aroused. Public sentiment was all inflamed, and appeared to need but the slightest spark to cause ignition. Men looked one upon the other, wondering what new calamity awaited them, and still expectant of coming evil. But the blessed Sabbath was close at hand, and from the preacher's desk there fell words, not of "righteous" indignation, but of heavenly wisdom. He sympathized with the people, shared for the time their sentiments, then calmly explained to them this strange mental contagion; he spoke of its causes, the influences by which it had been propagated, and with a wonderful skill, born of a knowledge of the faculties by which mankind is alternately influenced, he calmed their present fears, assuaged their excitability, and finally sent them from him, having done more to arrest the evil than the most vigorous civil authority could have suggested.

That man had studied human nature to some purpose. If he had been pursuing a series of sermons upon Job or Noah he would have laid them aside, but a very large proportion of our clergymen would have rushed in blindly, utterly unmindful of public sentiment. A man thoroughly acquainted with himself, with his own complex mental organization, knows that he alone is, as Beecher has it, "a whole omnibus full of people;" one he must coax, another force, another restrain, another kindle, another soothe, and they will all keep their places and be very agreeable companions while they know that a master-hand holds the reins. Without such self-knowledge a man can not do more than drift or float; unconscious that he himself is to guide these contending forces, he permits them to guide and control him, generally giving to one or two full license to do what they will with him. He has, perhaps, studied his Bible faithfully, but he needed also to study himself; then, with the command all his own, he can direct thought and action, each power of his being, into the legitimate channels which lead to the true source of

purity and knowledge. God never meant that man should be placed in the world helpless, powerless, subject to the absolute control of each contending passion; there is harmony and subjection in these opposing faculties, and it is in man's power to choose which he shall grant the greatest liberty, which he can indulge with safety and freedom to himself.

There is, then, no such auxiliary toward the advancement of Bible truths, no John the Baptist of present times to prepare the way for their reception, more able or more efficient than the knowledge of self, the study of one's own mental faculties. Montaigne says, "We are not naturally so natural as we are thought to be;" and when we come to understand ourselves, our hidden but true natures, to bring forth those qualities which pride has smuggled from our consciousness, we shall realize that much which we have before approved must be condemned; some things which we have condemned approved; and when we have removed the flimsy veil of vanity through which we look as through a soft moonlight upon our follies and our weaknesses, we shall be better able to receive the simple, forcible, but homely truths of the Bible.

J. A. WILLIS.

THE LAW OF LIFE.

BY ELIZABETH W. DENNISON.

A BRANCH of yellow autumn leaves,
So steeped in sunshine through and through
They seem like stuff that Nature weaves
When all her homespun work she spurns,
And from her loom, that glows and burns
With all the splendor it achieves,
Doth show what she loves best to do.

I held it 'twixt me and the sun—
The lovely, shining, beechen spray;
The breeze blew fresh, and one by one
Came fluttering down the leaflets fair,
Till all the twigs were brown and bare.
"Ah! thus," I said, "my life doth run,
And thus my hopes are flown away."

A foolish thought. In vision clear
God's answer came to comfort me,
"The golden hopes would soon be sere,
They dropped away to leave a place
For nobler life and richer grace;
Behold where swelling buds appear
To crown anew the leafless tree!"

A PARABLE OF THE KINGDOM;
OR, TYPES AND SHADOWS OF THINGS TO COME.

"The word by seers and sibyls told,
In groves of oak or fanes of gold,
Still floats upon the morning wind,
Still whispers to the willing mind."

IN the ancient days there were men who saw with other eyes than those of outward seeing, and heard with other ears than those of outward hearing; men of high, illumined minds, who walked in the light of the supernal world and drank daily of the fountains of unworldly wisdom and knowledge, being led by the spirit. Prophets they were, and poets—or both in one, or one alone. Singers were they, of the unsung—like skylarks at heaven's gate. Seers of the unseen and hearers of the unheard, they knocked boldly at the door of the unknown and it was opened to them, and they dwelt in the temple of the inner mystery. Not only that the cabalistic signs of the unseen—which are written in characters of colorless light to common eyes—were easy of translation and familiar of interpretation to them, but they looked upon all the shifting and changing phenomena of the outer world, not as other men looked—with eyes of the blind—but as on a panorama of spirit forms, each an eloquent sign of some unseen thing in the realm of spirit forces. The forms, the shapes, the colors, the motions of universal nature were to them the handwriting and the volitions of Deity. The sounds of running rivers were psalms, and the odors of blossoming trees incense, of praise. The goodly frame was all compact of spiritual meanings, and was to the soul of things as the letter of the written page is to the thought of which it is the visible sign and expression. Moreover, all human volitions existed to them in the place of secondary causes, behind which existed forevermore the great unseen and primary cause of all. Hence, all human institutions resolved themselves into simply so many outward and visible manifestations of the inward and hidden purposes of the Most High. Herein lies the secret of their wonderful powers of divination; they caught the subtle and hidden relationship of the seen with the unseen; and it was on the final recognition of this rela-

tionship that they depended for the true interpretation of their oracles. It is, therefore, not a matter for surprise that their deepest meanings are veiled in what is to us an obscure phraseology, since their methods of expression corresponded to their habits of thought, which were different from the outer world's, as the ideal and spiritual differ from the earthly and sensual. Now, some were prophets, but not all. As for these, what time they abode on the mounts of vision they were lifted above the obscuring clouds of earthly passions, and from those serene heights saw through the clear atmosphere of that upper world far along the vista of time, and in some instances discerned literal and objective phenomena taking place and form in far distant periods, and always as types of the interior state. How should they describe what they saw so as to be understood? At the period of fulfillment the nations would use a different dialect, have other habits of thought and styles of expression. How, then, should it be known what was prophesied and what was fulfilled. Trusting to the intelligence of future times to penetrate the disguise of their speech, they adopted the universal and enduring language of symbols. Nature was full of resources for this. Thus they ransacked her wide domain for illustrations. The beasts of the field, the birds of the air, and the fishes of the sea came flocking and trooping to their pages at the beck of their pen. The mineral kingdom was made to yield up its treasures to adorn, illustrate, and beautify their thought. Precious truths were compared to fine gold; and whatever was brilliant, sparkling, or lightsome, found its simile in rubies, gems, sapphires, and diamonds. But it was the animal kingdom that furnished the readiest, most varied, and abundant material for symbols. Accordingly, many of the prophecies were shadowed forth from this. Governments, kings, potentates, thrones, dominions, powers, and principalities, as foreseen to come, became lions, bears,

eagles, dragons, and reptiles, according to their respective functions and capacities. Science, which was foreseen should become a great incidental or direct agency for the ushering in of the kingdom of God on earth, was not and could not have been neglected in the prophecies. In at least one notable instance, hereafter to be discussed, an instrument of social and commercial science is symbolized at large and in detail by a huge sea beast—"Hugest of beasts that swim the ocean stream"—Leviathan.

Foremost among the poet-prophets, and distinguished for the vastness as well as for the accuracy of his visual range, stands the unknown author of the book of Job—most wonderful and beautiful of all the books in the world, as well as the oldest and obscurest of origin. All of the sacred or venerable in literature attaches to this book that can attach to any. When was it written? by whom? under what circumstances was this "magnificent poem" composed? and what is its meaning, scope, and purpose. Supposed to have been written about 1550 B.C., its authorship attributed to Job himself, to Moses, to Solomon, and to others, still little or nothing is known on any of these points, and the real meaning of the book is involved in deeper obscurity, if possible, than its authorship or date of origin. The difficulty has always been in looking backward instead of forward for a clue to the interpretation. Previous to eighteen or nineteen hundred years ago, it has little point or application. The book of Job is a parable of the kingdom. The date of origin is unimportant; the date and method of application must be looked for since the commencement of the Christian era. It is a parable—equal in scope to Christ's parable of the mustard seed, analogous in meaning and going broadly and minutely into detail. It recognizes modern institutions, science, literature, and art, as agencies for the building up and establishment of that kingdom. The first and leading act of the drama—the affliction of Job—is the analogue of the persecution of Christ in the person of His Church. The last act of the drama—the restoration of Job to health, friends, and prosperity—is the analogue of Christ's resurrection, in His Church, the final establishment of His Kingdom, and

the peaceful and happy state of the children thereof. It is not a magnificent poem; it is not a narrative of the life and times of an individual named Job—or, not those things merely. It is at once a poem and a prophecy. Indeed, as a poem it is so magnificent that the eye is apt to be dazzled by its brilliancy of light, and the ear entranced by its harmony of sound until the understanding is lost and fails to arrive at the deep meaning underneath. As an epic poem, it opens without ostentation of sound or scene. It begins with no bugle blast; no clash of cymbals is heard, or roll of drum. There are no signs of preparation to recite the exploits of a martial hero or blazon the triumphs of a statesman. The bard begins, in the midst of a scene of pastoral beauty and simplicity, to chant a sweet and simple lay of the life of a moral hero. "There was a man in the land of Uz," it reads, "whose name was Job; and that man was perfect and upright, one that feared God and eschewed evil." Soon the plot thickens, mystery enwraps it. A group of beings called the "Sons of God" is seen, and among them the evil genius of the world, Satan. Yet never once is abandoned the beautiful simplicity of the language, while allusions are made to the original actors with sufficient frequency to preserve the narrative form throughout. This poem displays much of the versatility, and far more profundity, than any of the plays of Shakspeare, greater dignity and sublimity of style and tone than the "Paradise Lost," besides containing more distinct passages struck through and illuminated with genuine poetic light than any work of its length yet written or translated into the English tongue. Compare it, if you will for a moment, to a running stream, and mark the natural order of progress from beginning to end. It begins a little, low-voiced rivulet, flowing purely and smoothly from a limpid and sequestered spring; leaving the scene of its birth—amid green fields and between blossoming banks—it wanders on a little space, receiving tributaries and gathering volume as it goes, until suddenly it rushes into rugged passes, lined with precipitous rocks that shut out the light of heaven. Anon it merges upon a vast marsh, through which it flows with a sluggish and despairing motion until at last, amid a tumult of heaving

and tumbling waters, with a rush like a whirlwind and a roar like a cataract, it debouches broadly and grandly into the illimitable sea. Again, nothing sounds more like a fine and powerful and deeply complicated piece of music than the reading of this marvelous poem. The opening passages are in the nature of a prelude to the heavier symphonies of the piece, and sound like the notes of an old time-hallowed harp, touched by the hand of some old Druid minstrel; while the pathos-breathing passages, descriptive of the suffering and sorrow of the perfect and patient Job, are like the low and long-drawn notes of a mellow flute. But at the last the music is that of a great, natural organ, pealing and echoing deep thunder, solemn and sublime. From whatever point it is viewed, as a poem, as a piece of music, or as a narrative, it is noticeable that the order is one of progression—from little beginnings to great endings—like the little leaven hidden in a measure of meal that at last leaveneth the whole lump; or, like the mustard seed growing from the least of germs up to a goodly tree. Considered as a simple narrative, it is natural, straightforward, and consistent, until by the introduction of Satan as one of the *dramatis-personæ*, and by the words he is said to have spoken, it becomes impossible not to see that this is no mere narrative of the life and experiences of an individual, but a deep-laid plot, involving the interests of the whole human race for a long period of time, if not for all time. Can any reasonable person, after reading the account of Satan's interviews with the Lord, and of the conversation held between them, say this is history—a veritable account of a literal transaction? Who was present as a witness at those august interviews? who heard the conversation on those memorable occasions? It is obvious that as the story proceeds all interest in it as a mere narrative is lost, the personality of the subject speedily merges into principles. There is a strange and unwonted lack of sympathy for the suffering martyr. Something conveys itself to the consciousness of the reader that it is not a real tale of suffering and grief, of mere individual application. And it is very strange that a man so woefully smitten, and so desperately diseased, should be capable of main-

taining a discussion for days continuously, and supporting his part with such vigor and eloquence as Job is shown to do in his controversy with his three friends. There is a grand disproportion, a sudden accession of dignity, toward the last—a sudden outburst of power not at all consistent with the course of a true narrative. While the beginning is as artless as the flowing of water or singing of birds, the closing pages glow with a deep, steady, supernatural light. There is a depth and sublimity of tone, incomparable and unaccountable on the hypothesis of mere storytelling. There is a grouping together of grand figures that plainly shows the author has dropped the experiences of the individual and is dealing with the providences of God. Again, the stupendous forms of animal life, described in the text as "Behemoth" and "Leviathan," could not have existed on this planet at so late a period in its history as when the book of Job was written. Moreover, the account implies a future for them, and the ascribed peculiarities preclude the possibility of their ever having existed on this earth at any former period. They are evidently symbols and types of institutions yet to come. To sum up in a few words the objections to the historical theory of interpretation: There is too much of the element of mystery, too much literalism in the department of the invisible and intangible—too much familiarity and outwardness of intercourse with spiritual beings. The evil genius of the world, as well as its Sovereign Lord, are as easily and readily represented in person as any of the minor characters of the plot. The calm and orderly movement of the historian's pen, maintained through the earlier periods, is supplemented in the later by the frenzy of a sudden and powerful inspiration. The comparatively even tenor of the discourse on moral and philosophical subjects all at once breaks up, and is lost in a series of stupendous and unimaginable events. The moral of the story is as plainly deducible from the first half as from the whole of it. If Job needed correction, the story of his affliction, found in the first of the narrative, supplies that want. There was no necessity of a zoological display of the divine power to convince him that God was greatly to be feared. The as-

sumption is at the beginning that Job was already a perfect and upright man, one that "feared God and eschewed evil." What more could be desired? He was not proud; he did not need to be humbled, being perfect in humility. His heart was not set on his riches; he was as notorious for open-handedness and benevolence as for wealth. Nowhere in the narrative is there to be found any adequate motive for his affliction. As a narrative it lacks motive and consistency. This greatest of parables sweeps backward in its application before the world was made, and forward to the time when the will of God is done on earth as it is done in heaven. Job's prosperity and honorable state before his affliction are emblematical of Christ's spiritual state previous to coming into the mortal sphere. Heir of all riches, he descended to the temporal state, suffered its extremest ills—not for his own, but for love's sake. Thus we get a glimpse of an adequate motive for the affliction of the patient and perfect Job. It was the love of God and not the malice of Satan that inspired it. Now, after this Job's circumstances were such that for a long period of time patience was the only virtue he could fully display. This sublime virtue gave him his great character more than all things else. That saved him and brought him out at last into the old light, peace and prosperity, with much increase. This experience of Job and his all-enduring patience, correspond to that period of the Christian dispensation called "The Dark Ages," when the little church of Christ lay prostrate and bleeding under the ban of Papal despotism; when the emissaries of Satan wrested first from them their property, took their camels from the grazing and their oxen from the plowing; when a breath from the Vatican, like a mighty wind, smote the four corners of their dwelling that it fell and buried their children in the ruins; when Job's wife—who was the weakness of the flesh—cried out: "Curse God and die." "Retract," was the cry from Rome; retract and save yourselves; yet to save themselves would they not retract, but heroically endured four centuries of unparalleled afflictions. Here the sublime patience of Job finds historic illustration on a grand scale. From the twelfth to the sixteenth century is

the period of application of the dolours of the parable. Job was a Protestant, represents the new Protestant Church; his whole argument was one prolonged protest. Never man suffered what he did of rapidly consecutive and crushing afflictions. Never were such atrocities committed upon any body of people as the early Protestants suffered; never were they so patiently suffered. But "God spoke to Job out of the whirlwind," and from this time his afflictions began to pass away. So the Reformation dawned; in its gray morning light the afflicted Church rose up and put on her robes of health; her friends flocked to her and gave her every one a piece of money and a ring of gold.

What was this "whirlwind" out of which God spake to Job, and what was it that came to the relief of the martyred Church? In the parable, after portraying a long series of calamities and sufferings for his subject, the Church, the prophet's vision emerges upon a period of vast and unprecedented scientific and material enterprise. By the discovery of new agents of force, it bursts upon the world in unheard-of splendor and power. It was the era of modern science. Steam and electricity were the powers of the whirlwind of human enterprise and endeavor. Under Divine Providence the institutions of science and art come to her relief; it was the types of Faust that gave the luminous tenets of Luther to the world. It was the printing press that spread out the platform of Protestantism in Europe. It was the obstacles to free intercourse between the nations of the world that kept back the Reformation for centuries. It is the possession of facilities for rapid and free intercourse that makes it no more possible for organized and long-continued oppression and outrage on the face of the earth to exist. It is from this conjunction of circumstances, demonstrating as it clearly does the essential unity of religious and scientific interests, that I take my departure for the interpretation of the two leading types or forms of ideas which the prophet saw evolved from the great intellectual commotion called "the whirlwind." Of the first of these two types, "Behemoth" and "Leviathan," I shall not go far into detail, as the material for it is not nearly so abundant as in the second. "It is singular,"

says Martyn in his "History of the Huguenots," "to notice the tendency of Protestantism in religion to democracy in politics." Might he not have gone farther and said that democracy is Protestantism in a political form? What is Protestantism but an organized protest against the traditions, usages, and usurpations of the Mother Church? and what democracy but an organized protest against the traditional usages and usurpations of the elder governments. Republicanism is plainly the offspring of Protestant liberty. The prophet traced the Reformation in an unbroken line of sequence down to our day, and described its manifestation in a political form, and described it under the title of Behemoth, "the chief of the ways of God," which is a type of the stupendous structure of political Protestantism seen rising on the shores of the New World, and known to-day as the United States of America. A careful study of the text descriptive of Behemoth reveals the outline of a great political organization, and that not a monarchy. The Leviathan immediately succeeds the Behemoth in the progressive order of symbols, and evidently relates to some contemporaneous event. It is a wonderfully

[TO BE CONTINUED.]

THE LATE JACOB KNAPP,

THE REVIVALIST.

THE death of this well-known Baptist preacher at Rockford, Illinois, on the 3d of March, brings to mind the conspicuous part he played in the "revival" movements in religious circles for so many years. He was in many respects an eccentric character, more impressive to his hearer than admired, yet he possessed a degree of energy and earnestness when in the full maturity of his powers as an evangelical preacher such as few could claim. A writer in the *Examiner and Chronicle* says:

"I had known him since the summer of 1821, when he was a student at Hamilton. He was then a young man of earnest piety, but not equally consecrated to the spiritual life as in his after years. Study was a hardship to him, and failed to develop what was in him. He was born for action, and that

close likeness of the largest ocean craft in the world, or that history gives any account of—not even excepting the Ark—known as the Great Eastern. Her, the prophet saw in his vision as the floating ark of the new covenant of unity among the nations of the earth, as the chosen instrument to break down the barriers to free intercourse between peoples separated by wide oceans, to link the continents together with cables of wire stretched across the bed of the great deep. When the Great Eastern accomplished her first essay of this herculean task, she accomplished something more than the mere spreading down of the cable on the floor of the ocean. She drew two great nations into closer and more sympathetic relations. She brought the whole world closer together, and drew around them as never before the bonds of universal brotherhood. When she sailed westward over the Atlantic, carrying with her and paying out that mysterious coil upon the ooze and slime of the ocean's bed, there sailed with her that other phantom ship, stretching that other viewless line that stopped not with the shore, but sent out and on its million lines to the heart of every American and every Englishman in the two countries.

was the school to bring his great faculties into working order. The study could never have done it, and I believe he mistook himself in saying to me later in life, that his failure as a student was owing to the thickness of his blood from his previous hard occupation. He was not made for the cloister, but the arena, and never could have become powerful till he entered his proper school. Bienne did not make Napoleon, but the battle-field, where his faculties could find their fullest scope.

"I think I never knew a man so fitted, both mentally and physically, for great enterprises as Jacob Knapp. He had a short, compact body, with nerves of steel, capable of any amount of endurance, and of the coolest self-possession in the most tumultuous circumstances. His wit was always readiest

where that of other men is sure to fail. And the characteristics which made his eccentric reputation as an evangelist, I can distinctly trace to my first acquaintance with him. What he was then he afterward became on a more enlarged scale. His proclivities for business embarked him in trade before he closed his studies, and when he had been a year settled in Springfield, N. Y., where he began his pastorate, I found him in the midst of the broad acres which he had plowed and sowed with his own hands. Meantime he had not been unsuccessful as a

commended to the place by the venerable Dr. Nathaniel Kendrick. But the Board thought him, to use his own expression, "a little fanatic," and would not appoint him. He then went forward on his own account, and beginning in school-houses and small churches, he made his way to the first pulpits of the country, and developed a degree of talent that commanded respect from the first men among us. Dr. Nott, of Schenectady, said that "he followed up and took notes of Elder Knapp's sermons in that city, and he could publish a volume of them that would



THE LATE JACOB KNAPP.

pastor. From Springfield he went to Watertown, where he farmed it on a very large scale, doing at the same time good service as the pastor of the church. He was criticised for his business enterprises, but I think without reason. A man boiling over with energy like brother Knapp, could not have lived without giving vent to it in more ways than one."

At length he became so much penetrated by religious sentiments that he determined to enter the missionary field, and to that end sought an appointment from the New York State Convention. He was strongly rec-

be a credit to our first preachers." He was in his seventy-fourth year when he died.

Our portrait represents him in his prime, and indicates the strong man temperamentally and physically he was when fifty-five years old. Organization gives tone and color to expression, whether that expression be of the lips or the hands. That Elder Knapp preached of righteousness and judgment to come was natural; his broad head with its large Cautiousness, Conscientiousness, Firmness, strong Destructiveness, and his bilious temperament were of the type that appreciates the justice of God, and the importance

of fulfilling the law. Duty was his main-spring of action, and in striving to meet its requisitions the robust elements of his nature were developed in all their striking peculiarities. He claimed that a hundred thousand people had been converted by his preaching, and by his frightful pictures of the lost in hell.

The character of his oratory may be slightly inferred from a mention of some of the subjects he was accustomed to preach on, viz.: The Personality, Character, and Destiny of the Devil; Why God lets the

Devil Live; A Prayer-Meeting in Hell; The Goodness of God; Justice of God in the Damnation of the Wicked; My Ox Sermon; My Hen and Chicken Sermon; A Funeral Sermon on Men now Living; Where Cain got His Wife.

The *Independent*, however, says:

"It would be hard to determine whether he has done more good than harm. There are many things to regret in the present condition of the Christian church; but the disappearance of the class of preachers whom he represented is not one of them."

COURAGE IN THE RIGHT.

THERE may be some who'll gibe and sneer
At honest effort, but 'tis clear
That he who dares to do the right
Shall some day conquer in the fight,
If, heeding not the scoffer's cry,
He march right on e'er faithfully.

The grandest victories ever won
Are blessings sent for good deeds done;
And richer far than crowns of gold,
Or gems of fabulous wealth untold,
Is that bright crown of gratitude
The world gives to its brave and good.

Oh, toiler standing at the plow;
Oh, workman with the sweating brow,
Yours is the mission to fulfill
The carrying out of Heaven's will;
And yours the triumph of success,
If bravely on you ever press.

Take courage, then, and do your best;
There'll surely come a day of rest,
When sweetest flowers shall strew your way,
And chill December turn to May;
March with a hero's firmest tread—
"Be sure you're right, then go ahead!"

STOLEN GLIMPSES—No. 2.

IT may occur to some of my readers that it is singular that they never heard of my uncle Meanwell. I will here, then, state a few things which perhaps will mitigate this surprise.

He was born of parents in moderate circumstances, whom he, as he grew up, felt he must assist. Consequently, his education was delayed. He took a prejudice against a college course, and so, although he is a learned man, did not come by his book-knowledge in a regular way, has not had the prestige of a college behind him, or college faculty and class-mates to befriend him. [By the way, my uncle does not consider the classical but a small part of a complete education.] He has been deficient in Self-Esteem, sensitive, delicate in his feelings. He is much affected by the weather, or any change of outward circumstances. He is over-reflective, rather imaginative. You

could scarcely select a man so poorly constituted to do himself justice as a candidate. The longer he preaches in a place the better he speaks, and his hearers often wonder how they happened to secure a man of so much talent, and fear he will be invited away from them. Those who have heard him most, are most anxious to listen to him again.

It would have brightened his prospects had he in younger years taken a voyage to Europe. Then, no famous man was immediately related to him or disposed to assist him. With all his inward shrinking, he has been obliged to work his own way in the world, and also felt obligated to assist others along. About the time his ship was spreading her sails to prosperous breezes, he began to ponder unpopular opinions. Next, his conscientiousness led him to make some confession of those opinions. My readers can see what the consequence of this was. If he

had possessed the hardihood and enterprise of some, he might have mounted those opinions, and, like a royal knight, rode into notice. As it was, he kind of nursed them at first as some forlorn woman does her child, turning downcast eyes from a pelting world to the dear one she holds to her tender bosom. He is not wanting in natural courage or inward stir. The woman alluded to may not be.

The subject of marriage is a delicate one to give an opinion about, but it always seemed to me my precious uncle married full young enough, and that he made a selection which could not at the time assist his earthly prospects, you will believe, when I tell you in particular about it in the next article.

Were I to show this writing to dear uncle Meanwell, he would say that in my enumeration of obstacles to his fame I had left out the main ones, viz., his weaknesses, deficiencies, infirmities, and sins. But you perceive I have confessed weaknesses and misfortunes, and those, I claim, have been his chief impediments. Doubtless he has transgressed the law of absolute moral perfection, as all have, but all others do not feel as much humiliated as he by any defect or deflection.

Now I must hasten to improve an opportunity that occurs to copy more of those secret resolutions in which we see my uncle's very soul. I will set the date after the writing now. The italics, even, will always be his. Let me not alter a particle:

If others will not do well let it not-spoil thee. To *dwell, ferment, is ruinous*. Thus we weaken the mind and impair the health. Look long enough to understand, consider what is wisest, carry it out, then dismiss. Let it not excite; let it not prey. This view I will carry out. Give conduct aimed at thyself *wide berth*. Let it not hit or enrage the mind. If you ought to do, proceed as for the insane. For thyself, as in matters not irritating.—1869, Jan. 15.

I am resolved, through and through. No more misgivings. I will attend practically to my duties, and give my mind to the work of life as it lies *before me*. It looks to me as the wise, natural, normal course.

Questions of difficulty—any that prey upon the mind—should be settled in secret. Generally we can manage to find a closet. At-

tention to company in company, from the whole soul, to work when we have it; to the responsibility when it is ours. It is instinct to postpone anxious points to leisure, as those fallen in water only consider how they may get to the shore. When we must think of questions in the presence of others, *think fast, decide, and let it go*.—April 26.

Much joking is not well, especially where persons are ignorant.—May 6.

Observant, deferential, yet not embarrassed manners, especially in the house and toward ladies. Rattling talk not best.

See the clerk, attentive, ready. If a man appears a perfect man *now*, he seems *always* to have been so, or to have corrected himself by angel-wisdom. If we appear easy and natural, it assists others to appear so. Be calm, deliberate, dignified. Don't over-do. Don't do for effect. Observe first. Man must never do, say, or even think what the good and wise must condemn.—June 7.

[Behold my blessed uncle's very large conscientiousness, his struggles to overcome his deficiencies, his yearning for the ideal, and the infallible intellect, the sagest conclusions for us all.]

What a victory (?) when one ponders upon the imperfections of *others* until one loses sleep, tranquility, tires the mind, and unfits it for good service (??). What a victory (?) if, by any means, these imperfections betray one into the indiscreet or wrong! Be *thou* calm, strong.—Rom. xii. 21.—June 8.

[Uncle has had any amount of hard work in the humble service of unpopular but invaluable truths, by which he has had to do with all classes and meet every possible irritation and discouragement.]

Courage. Self-preservation. Defer a work and thought unto its time. No revenge. Sleep nights. Holiness even in every thought. Do as well as you can. Others, nature, grace, common sense, Providence, universal experience, will reach and correct where you can not, and where you can. Be not morbid. Take no more than you can carry.—June 8.

Persons may, if *occasion require*, be earnest, decided, vehement even. In life generally, resolution, courage, activity, moving, magnetizing ways "carry the day."—Aug. 5.

Denounce sin rather than sinners. Contain and preserve thyself. Be content with the

good thou canst *reasonably* do. Thus wilt thou do most. Turn strength into gracious channels. Obtain natural and voluntary advantages. Thus again can most be done for the right. Submit to what can not be helped without the infliction of a greater evil.—Aug. 7.

People can see they must not allow themselves to be tired out just before performing some feat of *physical* exertion; not so likely to see they must not allow painful, injurious *mental* fevers, evils in themselves, previously to an anticipated occasion which will require full *brain* vigor.

Man is to be kept ready always, for any good word or work, like a loaded gun for the game.

Two ways of accomplishing: 1. By force and fight; 2. by skill, wisdom, energy, and love. Like the second best. Mercy for all races of being.—Aug. 7.

I will never jeopardize my health, or that of my family, merely to please or flatter somebody, placate them; nor will I for public applause.—Oct. 24.

No safety only in a present mind, close observation, positive notice, logical, healthful, vigorous thought. That is the basis of all action.—Oct. 24.

Department of Our Social Relations.

Domestic happiness, thou only bliss
Of paradise that has survived the fall!
Thou art the nurse of virtue.

JOHN AND JANE, AND HOW THEY KEPT HOUSE.

JOHN and Jane had good old-fashioned names. They were both good old-fashioned people. They were good old-fashioned people in this respect: they believed that industry and economy constitute the true basis of capital. Consequently, they believed that with the ability to work and save, no two were too poor to be married. They acted upon their belief, and in the honest endeavor to prove their faith, they set up housekeeping.

As may be already anticipated, John and Jane inherited no fortunes. So we will waste no time talking upon property matters. They both sprung from good stock. They were robust, healthy, and hearty. John was a carpenter. He had served his time faithfully, and learned his business well. Jane's domestic education had by no means been neglected. She was none of your incompetent, helpless sort of women. She knew how to bake, boil, stew, wash, and scrub, as well as how to make and do a thousand and one of those delicate, charming things so ornamental to a housewife's general capabilities. With such capital as this, with enough housekeeping utensils, conveniences, and ornaments to make home comfortable and inviting, and with sufficient cash in hand to place

them above all immediate embarrassment, John and Jane set out in the race of double life.

John and Jane adopted a thorough financial policy. "A penny saved is as good as a penny earned," is an old proverb," suggested John, as they were talking over some little matters about expenditures at the start. "Yes," replied Jane, "and I have sometimes thought a penny saved is as good as two earned." Happy thought of any household, to know that the two great ruling powers have one heart and one mind.

How happy Jane felt the first day she really kept house; when she looked upon everything about her, and felt that it was all her own to govern and control just to the fullest capacity of a free mistress of the house. That forenoon she washed the breakfast dishes. There were not many of them—only enough for her and John. Then she made the single bed, arranged the kitchen, and prepared for dinner. Noon passed; she cleared away again, washed and arranged as before. All these things were done, not only with the purpose of a most ardently dutiful nature, but with the delight that comes from working for and with those we love. When it was finished she actually felt a little flutter

of embarrassment. There was so little to do in keeping house for one's self, after all! She almost felt rebuked to think she was having such an easy time and so few cares. Oh, deceitful-eyed matrimony! Oh, poor, deluded woman! The evil days come and the years draw nigh when you shall no longer say, "I have little to do;" for labor and care shall come upon you heavily, and your burdens shall oppress you with a great weight!

I suppose the emotionally susceptible will imagine I have a harrowing tale of some sudden calamity, a heavy blow of dire adversity, that fell upon this happy family as the stroke of sudden death upon a strong man. No, I have nothing of the kind. It was something that came with stealthy feet; that crept in at their door when it was neither seen nor known; yet it carried everything but life before it, and even made life miserable and hard to bear. Shall I tell you what it was? It was not idleness; it was not carelessness; it was not faithlessness. It was what some blunt, practical people will call *ignorance*, but I will simply suggest it was a lack of knowledge, which may be an agent of serious evil, if we may believe what is written in Hosea, iv., 6.

John and Jane had each a spirit of positive independence resident in their individual selves. They had no beggarly solicitations to plead before this supercilious world. Not that they were obtrusive and haughtily opined, but they had solid thoughts of their own, and needed not, as they felt, to be told quite everything that might be of value to anybody. John had been a sort of independent young man from his youth up. He had seldom asked his "folks" for anything; had managed to provide for himself; had learned his trade, and, in short, had picked up considerable experience in this practical world. What he knew, he knew; what he didn't know, he could find out. So there was both the beginning and end of his philosophy. Jane was as much different from John as you might suppose it was quite likely any practical, independent woman would be. She never presumed upon her individual knowledge or experience of this world. Yet she had enjoyed advantages not within the reach of everybody. She had been educated by the instruction and discipline of the best of pa-

rents. True, they were plain, common people, but they were considered favorably in their locality, and had religiously "done what they could," and "loved much." Surely, all her opportunities had not been wasted upon her, and she felt fully competent, along with John, to grapple with this adverse world.

John and Jane had been keeping house but a brief period of time, when Jane received a caller in the person of Mrs. Nesmith, who lived but a few rods away. Mrs. N. was a matron whose course of life had about reached its meridian, and she naturally felt it her duty to call upon Jane, the new wife, and confer with her upon the circumstances clustering around the new domestic hearth.

"How do you enjoy your new experience in housekeeping, Mrs. —?" inquired Mrs. Nesmith.

"Oh! very well, I assure you, and thankfully, too, though I am sorry my house is in no better condition for your visit."

Mrs. N. involuntarily cast her eye about the room, but reproached herself for the act when she noticed a large, irregular, dark-colored patch on the top of the cook-stove.

"I hope you will excuse the appearance of my stove," said Jane. "I met with a little mishap in getting dinner to-day. I had just put a fresh stick of wood under the pot and turned to prepare the cabbage, when all at once it boiled over and left the spot you see."

"That reminds me of something I read yesterday in my *Weekly Housekeeper*," returned Mrs. N. "It was something that explained the science of heat in cooking victuals. I think it amounted to something like this: The heat of a boiling pot can not be increased by adding wood to the fire, because the heat used after the water once boils is all taken up to make steam. By the way, I should think you would like to take the *Weekly Housekeeper*. I get a great deal of information as well as good reading out of it. Why, I don't burn near as much wood as I did before I learned some of the things in it. I can do a washing a great deal easier. The paper don't cost much—only \$2.50 a year. In fact, I don't think I can get along without it now, at any reasonable price."

Now, this was touching Jane upon a tender

point. Wasn't a penny saved as good as a penny earned? "Who could hope to live and lay up any thing, if they spent their money for every new-fangled notion that came along?" That was what her father always said, and he was a man of good judgment, too. But it was not Jane's way to appear irritated before a new caller, so she simply smoothed the subject over.

"I dare say it is a very interesting paper, but my husband thinks we can't afford to take another paper. We now take the *Village Note-sheet*, which gives us the news, and that is about all either John or I find time to read."

It may be entertaining to my readers to note—I once, for curiosity's sake, examined the *Village Note-sheet* and found its contents fully revealed what the publisher esteemed to be the dominant idea of the community he hoped would patronize it. The author of the *Note-sheet* published it to make money, and he edited it as if the mercenary spirit was the principal one that inspired his readers. I looked over the first page. Four of its five small columns were devoted to a story—"The Love Knot"—showing how a young couple loved, married, saved, and rose to "wealth and affluence." Then comes a column of insipid "Varieties," made up of stale jokes and silly allusions, just as if such material would serve the purpose of pure, fresh, vivacious humor. I had almost omitted the "poem" on "Summer Leaves," by Esquire Baxter's daughter, Amelia Eveline Baxter, in whose father's building was the *Note-sheet* office. I turned to the second page. "The Increasing Prosperity of Our Village" told how many new buildings had been erected the past three years; proposed a new street, to run from the Stile's Lot to the "Corners;" suggested nothing would help the place more than the support of "a live paper, which the *Note-sheet* was determined to be." Then come the locals. "Eben Birch, Esq., has butchered his large hog. It tipped the scales at 528 pounds. Farmer Birch has kept strict account with this hog, and finds his pork, disposed of at market price, will net him a good, clear profit. This we regard as another proof that substantial farming pays." Then the village had been made lively by an occasion on which a well-

deserving and happy couple had been "united in hymeneal bonds." The wild-cat scare and the attack of fire received due attention. A few items of indifferent State, national, and foreign news crept along in their places. Marriages and deaths followed after. Over a page of advertisements completed the balance of the inside. On the last page were a few legal notices—mortgages, bankrupts, etc.—and then advertisements. This was the "live paper" out of which John and Jane got the news and what else they had time to glean.

The question may be asked, "Why couldn't John find time to read a paper?" Well, John enjoyed the advantage of being a first-class workman at his trade. He didn't delve merely for day wages. He was privileged to supervision. He could take jobs on contract. He could work as many hours and make as much time as he pleased. For all this the pay was more. Then John was ingenious at most any thing. He could turn his hand at home and do a good many odd jobs during evenings, and so save the money he would otherwise have to lay out. He was earning money all the time; that was why he couldn't find time to read even the *Village Note-sheet*.

If anybody ever prospered that worked hard and saved money, John and Jane prospered. Every week's end found them a little better off in this world's goods than before. It is true Jane sometimes let the pot boil over, and sometimes burned a pie; but she generally placed the pot on the back of the stove and opened the oven-doors when the fire was too hot, and no reasonable person said she was not a prudent, economical housekeeper.

There was a loud rap for admission one morning as John and Jane were taking breakfast. It was Farmer Birch, as he appeared in his long frock with ox-goad in hand, when John opened the door.

"Mornin'!" said Farmer Birch.

"Good morning!" returned John.

"Called ter see if ye wanted a load of wood hauled; got some first-rate, and sellin' reason'ble."

"How much do you ask?"

"Got two kinds; six dollars for dry and four dollars for green."

John's wood-pile was not quite exhausted, and his first thought was he would not purchase. Then the thought occurred he could save two dollars on a cord by buying it green. He suggested the idea to Jane, who indorsed it promptly. "I can use a stick of it occasionally along with the dry," she insisted, "and it will be seasoning all the time."

Thus John proposed and Jane disposed, and the wood was bought. Farmer Birch contracted to deliver an adequate supply of green wood at four dollars per cord.

It is needless to suggest that Jane's pot boiled over as before, and that her pies were frequently scorched as usual. I need not consider that one corner of her stove-door began to warp out of its original form, leaving an unsightly and unprofitable crevice where should be a close joint.

Not a long time after this little business transaction took place the baby came. Happy parents who behold the laughing eyes of their first-born! It was a boy—stout, active, and resolute—a "troublesome little comfort." Then the burdens on Jane's shoulders began truly to multiply. There was less order and precision about her household arrangements. The dinner-pot boiled higher than ever before, the pies were oftener scorched, and the ugly crevice in the stove grew wider. Night came, and Jane's work was less thoroughly finished up than usual, and John had more odd jobs and chores to do after work. Mrs. Nesmith was neighborly as ever. Many a time her charitable and neighborly hand assisted Jane over a hard spot in the dragging routine of housework. She even rolled up her sleeves at the wash-tub and became a servant to her neighbor's comfort and cause. She even suggested the saving results of the new washing machine and wringer. She also mentioned the new washing preparation, which acted chemically on the accumulations, she could not tell just how, but the *Weekly Housekeeper* informed her of it, and it had saved her a good deal. But such things were not to be considered in Jane's economy, as she intended and determined to be the type of all prudent, saving wives, whose husbands never complain of their improvident tendencies.

It would answer no definite purpose to say just how much money John and Jane av-

eraged every month to put by; but it was more than every couple saves, even if the husband has good pay and the wife is considered nothing less than a prudent housekeeper. It was all put where it drew "tolerable pay," and formed the substratum of a perpetually accumulating fund, never, if possible, to be encroached upon. We will turn our attention to that cloud which may often begin no larger than a man's hand, though it is pretty sure to swell to the size of a mountain.

By dint of accidental observation, John found that his own wood-pile decreased faster than some of his neighbors'.

"Jane," he accosted one evening, "why is it we burn so much more wood than our neighbors? I have to buy almost two loads to Mr. Nesmith's one."

This was said a little petulently, for John was tired. Jane was also a little irritable, for she was tired, too. Then, to have allusion made to the Nesmith family-matters was a source of dissatisfaction. Hadn't Mrs. N. tired her patience by her constant impossible and unprofitable suggestions about "improved housework?" So Jane let her spirit rise gently.

"Perhaps Mr. Nesmith has judgment enough to select a stove that won't wear out as fast as ours."

John started. It was the first time he had been spoken to by Jane in just that way. For the moment his lips were dumb.

"Mrs. Nesmith's stove," continued Jane, "has been in use longer than ours, and there is not a crack or bend in it."

John said something about "speaking in just that way," and Jane retorted something about "complaining at what couldn't be helped." The domestic hearth was not a happy one that night; the little incident of that evening didn't conduce to family bliss for some time to come. But John was not an altogether inconsiderate husband, as Jane was nothing less than a considerate wife, and they concluded to try a new stove, a first-class one, and nothing poorer.

John and Jane were still young when a number of years of married life had passed away. But there was an appearance of age about them, and their years might have been nominally increased, and no one detected the

error. They looked like over-worn, premature aged persons. There was also an expression of discontent on their faces. All things had not been peaceful. They had had one new stove, and then another, but still they consumed as much fuel as ever. John had also mentioned that they demanded a remarkably frequent renewal of clothing. Jane remembered what Mrs. Nesmith said about washing clothes out, and was impatient. But they were not quarrelsome partners in life. No, no; they were as devoted, industrious, and saving as ever.

At length the second baby arrived. It was not as strong and healthy as the first. People called it precocious. It was more properly premature. It had an old, experienced cast of countenance. You could almost imagine you could trace the lines of age and care upon its little features. Then it cried a good deal, and seemed to be unreasonably irritable, if such a thing could be charged upon a young infant. Then it would be sicklier than usual every now and then, and the old doctor would have to be called. It generally fretted days and worried nights. Its care greatly increased the family burdens. John worried and wearied more over his daily work, and Jane's step was heavier and her hand slower. Her dinner-pot boiled both high and low, and the pies were liable to be over-done or under-done, as the case happened. Scrubbing was kept up, however, as well as might be, and clothes wore out rapidly. Worse than all, the doctor's bill came in almost as a regularity; for, beside the accidental complaints of measles, mumps, etc., of the children, Jane would have pains in her back, and sickness, sometimes keeping her bed for a day or two. John was also troubled with rheumatic symptoms, and kept his panacea always on the shelf. It was hard work saving much, and John and Jane both worried over their hard lot, and sometimes, in fits of irritation, they complained of, or to, each other, or accused each other. All these things made life more burdensome and the family cloud more portentous; yet John and Jane were not quarrelsome. They were generally known only as peaceable, industrious, and economical people.

The culminating point arrives at last, the climax is reached. John came home one

night more tired than usual. He wanted supper, and then to meet a committee on building a large edifice. He hoped to make a profitable contract. But supper was not ready, and Jane was on her bed. She had been seized with one of her ill turns, and had been obliged to abandon the conduct of the house to the children, who were doing anything but hastening the evening meal. Her head ached, her back ached, she was painfully ill. John swallowed a cold mouthful, ran for Mrs. Nesmith, called at the old doctor's door, and proceeded to meet the committee.

When John left the committee for home, his contract hung on an uncertain contingency. Arrived at his house he was surprised to see Mrs. N. and the old doctor both still there. Mrs. N. looked calmly mysterious, and the doctor said, "This is serious business."

"What is it?" inquired John.

"Your wife has a very serious attack," replied the doctor.

"Can't you break it up?"

"I fear not. She is very much worn and exhausted. I dare not use any but patient, gentle means. I am afraid your wife has a hard road before her, though with the best of care I hope she will be able to weather the storm. I have given Mrs. Nesmith, who has kindly consented to stay, the directions necessary for to-night. I will come over again in the morning."

John didn't get his contract. It was just as well. Jane lay on her bed four long and weary weeks, and then sat up. It was some time longer before she did her work, but the house managed to keep along after the fashion. Good Mrs. Nesmith was almost unremitting in her neighborly attention and sympathetic nursing. John couldn't help thinking, once or twice, there was a difference in housekeepers; Mrs. N. had a much easier way of doing things than Jane had. At last things got formally righted again. Jane got upon her feet and assumed control of family affairs. She wasn't quite as strong as before her sickness, but she was just as industrious, economical, and saving as ever.

The time soon came when John and Jane were called upon to pass through one of the most discouraging ordeals that could ordina-

rily afflict them. They had to make a draft upon their deposits. John took an installment of their hard savings and turned over scores of dollars to the old doctor, whose attentions had been of late so assiduous and successful. There was some back pay among the rest, and the whole told up in a round sum that makes the head a family in common circumstances look thoughtful. It was with a deep sigh that John told the amount in clear cash upon the old physician's table.

"Things have gone rather hard with me of late," said John.

The old doctor rolled up the pile of bank bills and put it in a safe place before he essayed to reply; just as if he thought it best to secure the cash before he said something that might not be so fully appreciated.

"Surely," he returned, "it's a great trouble to have sickness in the family."

"Well," continued John, half pettishly, "I think the world don't give the poor much show. The hard worked man has the pain of his labor and loses his earnings besides."

"John," said the doctor, and he put up his under lip just as he did when he was about to prescribe for a serious case, "there is one trouble with you that isn't properly accounted for."

"What is that?"

"You haven't learned how to economize."

John was thunderstruck. At first he felt offended, and then he felt grieved. To think that after all his labor and care he should be judged an improvident man was too much for his generally even emotions. The doctor saw his mental situation, and proceeded to help him out of his embarrassed condition.

"When I was called that evening to see your wife, I found what I had been for some time anticipating. The time had come when there must be compensation for undue waste. Understand me now. I am not speaking of money. You have been very diligent in saving that, but you and she have been wasting your bone, muscle, and nerve—your life, in short. That is what has caused all your wife's sickness as well as your own."

"But how is a man going to live and support his family unless he works? Tell me that, sir, if you can."

"The fact is, John, there is more than one thing to be considered in true economy. It

is one thing to save money, another to save time, another to save strength, another to save material, and so on indefinitely."

"But that don't answer my question. How am I to live unless I work and save my money?"

"John, I have been in your house a good many times the past year or two. I have observed your domestic circumstances quite thoroughly. Now, for one thing, I have noticed a hole in your stove."

"Yes, and that's the third or fourth stove I have had to buy within a few years, because of my bad luck in getting poor ones."

"I don't know about that. You burn green wood, don't you?"

"Partly—because it's cheaper."

"How much do you save on a cord of wood by taking it green?"

"Two dollars."

"How many cords of this green wood do you buy in a year?"

"About six."

"On six cords of wood you save twelve dollars. Is that enough to buy a new stove?"

"No."

"Just so; and a stove that burns green wood isn't fit to be used with economy in less than a year's time. And this isn't all. How much does a good washing-machine and wringer cost?"

"From twelve to fifteen dollars for the best."

"Have you paid any more than that for lame backs and arms, to say nothing of your wife's last sickness?"

John sat silent; but he remembered that first attack of rheumatism after he had helped out the washing after a hard day's work at the bench. He also reflected how Jane's attacks came on Tuesdays frequently.

"A penny saved," continued the doctor, "is as good as a penny earned; but a penny properly laid out is as good as two pennies earned. Dry wood, a washer and wringer, and some other labor-savers, would have kept the principal part of your sickness from the door. You see the rock on which you have split, and you see where you may look to realize an easier world."

John went out of the doctor's office a wiser if not a sadder man. The next day he ordered a new stove, a washer and wringer.

Passing along the street he met Farmer Birch.

"Wood-pile most out?" inquired Farmer Birch.

"I guess I want a load of dry wood, if you can bring it soon."

"Will fetch it into the street to-morrow, if ye say so."

"All right! Old price for dry?"

"Same."

"Fetch it dry."

John made his way to Neighbor Nesmith's—not to see Neighbor Nesmith himself, oh, no! so he didn't inquire for him.

"Mrs. Nesmith, we are under the greatest obligations to you for your kind assistance during Jane's sickness. I feel we can never repay you."

"You have said as much before," said Mrs. N.

John sat a moment.

"I want to ask you a question, Mrs. Nesmith."

"Well?"

"How do you manage to do housework so easily?"

Mrs. N. didn't look surprised at all. John felt easier for that.

"I suppose it must be because I practice the science of housekeeping," said Mrs. N.

"How?" interrupted John.

"It would take some time to tell that," said Mrs. N., "if I give all the particulars; but, to give a short answer, I have learned to make the most of every circumstance."

"To make the most of every circumstance," thought John; then suggested—

"Don't we all try to do that?"

"It may be, but in different ways sometimes. I can't tell you all about my ways, but I have had great help from reading the experiences of others who are engaged in the same work. The *Weekly Housekeeper* has aided me not a little. It has taught me how to economize time, strength, and substance. In fact, I shouldn't know how to get on without it."

John borrowed several numbers of the *Housekeeper*. Jane and he read them. Then he borrowed some more. Finally, he began to think there were some facts about domestic affairs that could be learned from it, and he concluded to subscribe for six months.

Six months passed, and then he wasn't tired of it. More than this, he read the advertisement of the "Mechanic's Guide," and concluded he should like to own it. Then Jane saw a notice of the "Economical Cook," and wanted it. In a short time no less than ten dollars went for a paper and books. Then with the new stove, the washer, the wringer, the dry wood, the *Weekly Housekeeper*, the "Mechanic's Guide," and the "Economical Cook," housekeeping was as cheap and easier than before. The pot didn't boil over, and the pies were not scorched. Nor were John and Jane as tired at the week's end; the "Mechanic's Guide" told John how unwise and unprofitable it was to try to do and be everything at once, and pay nobody for an odd job.

At the end of three years after this change, John met the old doctor and "confessed" as he called it. After relating his "experience" with satisfaction and pride, in which his listener heartily abetted him, the old physician, with a sly twink of his eye, inquired:

"Have you laid up any money lately?"

"Bless you, yes! I am doing better than I did in three previous years."

"And how much have you paid for sickness?"

"Why, you know; I have called no one else these three years. The children have needed a little attention, and Jane had that attack after being called out in the night to nurse Mrs. Patchen."

"Did I cure her any quicker than I did before?"

"I should think you did; she was about the house again in a few days."

"It makes a difference, then, whether you save capital for emergencies, don't it?"

"I guess so."

"That's all," said the old doctor.

—♦♦♦—
 "COME HOME EARLY."—Simple words, yet what a world of meaning they contain! Lips which are white and still enough now have whispered them some day, while hopeless, living lips still murmur them forth to unheeding ears. Joy and anticipation breathe them alike, while despair forces them from aching hearts, which are almost numb in their mighty sorrow, and yet they are daily whispered in some ears—and oh! heed them well!

"Come home early!" a dear form waits for you, and the minutes seem like hours, and the hours will grow to be days in your absence, and the trusting, patient heart will grow weary, and the bright eyes dim with waiting. Then

come home early. Come while love waits to greet you, and fond lips to bless you. Yes, come in from the life-battle without, purer for the great love which is yours, and the dear lips which murmur so tenderly in your ears, "Come home early!"

MRS. WILKINSON.

A NEW AMERICAN SCULPTOR.

WHETHER painting or sculpture be the higher art, opinions may differ. Michael Angelo was great in both—nay, not a painter



MRS. CAROLINE S. BROOKS.

and a sculptor merely, he was also a designer and an architect. A well educated, developed, and "full-orbed" mind, can do almost anything within the realms of human effort. But we are now to speak of the subject who has occasioned these remarks—Mrs. Caroline S. Brooks, whose likeness is given, and also the specimen of her work, in an engraving from a photographic copy. Her work, which has the peculiarity of having been done in butter, has been pronounced "excellent" by many competent judges of the West. Her own face is a fine piece of mental sculpture, showing fine workmanship in soul-culture. She is greater than her work or her art, as the creator is greater than that which is created.

Mrs. Brooks' personal history is interesting. She was born in Cincinnati, in 1841, well educated, and married in 1863 to a planter, and they lived in Mississippi and Tennessee before moving to Arkansas. She knew nothing of art,

nor of text-books on the subject. When eight years old she tried to make a copy of Dante from a book-cover in clay, but failed. After her marriage she made imitations of shells and fish in butter, with the manufacture of which she is familiar; and when her husband died with the yellow fever last year, she made a beautiful figure in his memory, representing a child, and it attracted much attention. Then she devoted her leisure to producing her ideal face of "The Dreaming Iolanthe," the subject of a Danish poem, which she had read in her youth. The artist represents her as she lies, sleeping with the enchantment of dreams playing upon her face.

The work is wrought in a pan of butter—and butter is considered far more difficult to use, in an artistic sense, than clay. Still, when the image was exhibited at the Cincinnati and St. Louis Art Galleries, the enthusiasm of the critics amounted to almost an ovation, and Mrs. Brooks was immediately called to Cincinnati. Her home is nine miles from Helena, Ark. Her work was done with a butter-ladle, broom-straws, sticks, and a camel's-hair brush—tools of the simplest description.



THE DREAMING IOLANTHE.

Why have we so few sculptors? Indeed, why should not every boy and every girl learn to model? Clay and water are cheap and plen-

tiful, and so are plaster of paris and marble, while the necessary tools are few and simple. Little girls may work in dough, and model what they like. Heads of horses, cats, or dogs, offer common suggestions; or they may mold rabbits, rats, or robins, anything for practice. Little children make mud-pies, and that is a kind of modeling. A little assistance,

encouragement, and instruction, would make sculptors and artists of all well-made children, and such an art would afford pleasurable entertainment and no little instruction, though one pursued another vocation for self-support. Reader, why not make it a point to furnish materials for at least one happy child, and put it in the way of becoming something of an artist?

A FACE AND ITS IMPRESSIONS.

IS physiognomy a *natural* science? If not, why then do we seek to read in a face seen for the first time a knowledge of the character to which it belongs? Facts contain the true replies—incidents illustrate. A few of these may interest.

First, it is well known that there are persons who, whether thus gifted by nature or taught by experience, have a faculty of judging the characters around them from the first reading of their faces. They are seldom if ever deceived; their pronouncings seem prophetic, and time brings proof of their wisdom.

The cars were rolling along the "Grand Trunk Line" in Canada, and at one of the stations a small lady entered alone. She glanced over and around the passengers, who were not very numerous, and then became absorbed in the scenery outside. She had previously noticed far down the other side two ladies, evidently mother and daughter. Both seemed weary and restless. While engaged in looking at the blue waters of Burlington Bay, the elderly lady approached her seat and pleasantly inquired, "Would you object to my sitting with you awhile?" "Certainly not," was the courteous reply, and the two ladies looked in each other's faces, as if to know was to love.

"I am so weary!" said the elder. "I have been traveling two days and a night, and have yet to reach Boston. There is no one on the cars I know, and yours is the first face which made me want to speak to it." The small lady's modesty was evidently conscious, but she said, "Thank you," and a friendly conversation was opened. The elder lady was the wife of one of the merchant princes of Boston; the other a daughter of adversity, and endeavoring by her exertions in

traveling to raise needed funds. Her pale, earnest face was very thoughtful, and the rich lady soon became interested. The talk grew familiar as that of old friends, and when, in a few hours, the pale traveler reached her destination, both were loth to part. The farewell hand-clasp contained that which would be a comfort for many days, and each will long remember that meeting in the Queen's dominions.

The small woman's journey was extended through several months, and everywhere her face seemed to herald a welcome. She was not pretty. What was it? Said one, "Her face is so intellectual—so thoughtful." Said another, "Through the long train of years the *winsome, earnest* face of —, is the first which memory recalls." Said another, a stranger with whom the traveler tarried a brief time, "I do not want to flatter you, but indeed I think you have a *very* good face. I would like to have you with me always." Application for a room at a hotel and board was responded to by the proprietor, "We have not many ladies here, but your appearance is sufficient;" and one of the best rooms was awarded her while she remained, and all requisite attentions paid with respect.

Further on our traveler took passage on a magnificent steamer bound southward. She had been detained among strangers many hours without food, was exhausted and weary. There were several ladies in her part of the cabin, and one came and offered refreshments, which were very thankfully received. Not long after the same lady said, "I want to leave my door open to admit the warm air, and I am going to the upper cabin to walk; will you have an eye to my room and my things while I am gone?" "Certainly." The lady went—was absent about half an

hour. Chambermaids were going back and forth and ladies coming and going, but the traveler sat still on guard. The lady returned, smilingly remarked, "It is too cold up-stairs," and went to her room. After a time she returned to chat with the lone one. On rising she placed a bank-note in the hand of the weary one, saying, "It is but a trifle; I wish I had more; but it will help you a little."

And so it was to the end of the journey. That face, all unconscious of the story it was telling, made friends for the lone woman everywhere. Purity and truth can not but win. Alas for the dark faces which tell of sin and deeds hidden by a wrapping of smiles and brazen eyes!

"I have brought you some help," remarked Mr. — to his wife, entering with a stout-looking man whom he had hired to see to the grounds while he was absent. Jump went the woman's heart. What was in that face? The man was clean, civil, and tried to be friendly. Finding the lady would not "be sociable," he drew back with a look which she said she never thought of but it

seemed as if a dagger entered her heart. At the first opportunity she said to her husband, "Take that man away; I do not like his looks. I am afraid of him, and would rather be alone." "Oh, he is just a rough working-man; he can't do any harm, and I have engaged him." He staid—and oh, the trouble, the fears, the heart-sorrows, the disgraces, that unheeded warning gave to a family whose history previously was peace!

Two men entered a house desiring business with the head of the family. One was strikingly different from the other. The wife looked at them—at one with fear and terror, at the other with loathing and contempt—and gave a sign to her husband, and they went aside. "Have nothing to do with them; you will get into trouble, for just look at their faces!" "Oh, they can't help their looks; they are just on business. You are too suspicious." So it proved again that a woman could read the soul's character so plainly written for her, but dim to the man who mingled daily with crowds. He lived to see life-long trouble with those two, who proved the bitterest enemies. E. S. CUSTAR.

MRS. BELLA FRENCH,

A WESTERN AUTHOR, POET, AND PUBLISHER.

AMONG women of undaunted spirit we rarely meet with one who has suffered, endured, and struggled more than she has whose name heads this article. Her name is not unfamiliar to the readers of the *PHRENOLOGICAL JOURNAL*, as she has found the time to contribute occasionally to its columns. Her photograph was submitted to us a while ago, and of it we predicated a phrenological delineation of which the following is a *résumé*.

This lady has inherited her father's love of liberty, sense of independence, desire for knowledge, and something of his energy, enterprise, and push, while she has also her mother's sensitiveness, watchfulness, solicitude, sympathy, and affection. She should be known for her powers of observation, quickness of perception, and clear intuitions. She has somewhat of a prophetic nature, often foreseeing what is likely to occur. She

is impressed from above and beyond, and can not always give a reason for her impressions because of their psychological character. She has high aspirations and great ambition to excel; can not endure restraint or permit herself to remain subordinate to the will of others. She would be free as the birds. Together with a clear, sharp intellect she combines a vivid imagination, and so lives much in the ideal, there finding highest enjoyment. She is not disposed to consider sharply the uses of money; her economy has no sordid grains in it, and in her dealings with others she usually gives more in money and service than she gets in return. She is very fond of variety, but at the same time persevering in what she undertakes, a forlorn hope often quickening her energies and prolonging her exertions. She is high principled, aims to do right, is strong in hope, and to have a word of encouragement for others,

generally forgetting personal troubles in contemplating those of others. She readily forms strong attachments, her nature craving companionship, but she is unwilling to submit to any mastership from any one; entire equality must be observed. She has deep religious convictions, however, and feels her accountability to her Maker with more than the average seriousness. She is fond of music and art and esthetic life generally; would

Georgia in the latter part of the year 1838. Her parents were English, and she was the third of seven children. Her father, whose mind ran entirely toward machinery, spent quite a fortune and nearly beggared his family by trying to give to the world a mill-power that would require only the strength of one horse for operation. He partially succeeded, but was struck down by disease when his prospects were the brightest. Bella, even



MRS. BELLA FRENCH.

doubtless have excelled in some department like sculpture or painting. In literature she would find an agreeable sphere and probably win good reputation, as she is endowed with the faculties contributing to grace and fluency of language. She seems to us, all things considered, well qualified to make her own way in the world. Less sensitiveness, less ambition, more economy, would be likely to promote her aims.

Bella French was born in the State of

in her infancy, was dubbed "queer." Before she was five years old she drew as much as possible from the society of other children, seeking retired places, where she played at making books; and these she filled in imagination with stories and rhymes about the people of the dreamland in which she lived. Her dream-life was a beautiful one; and even when so very young she shrank from a contact with the real world, which somehow rudely jarred her nerves. A traveling phre-

nologist, who chanced to see her when she was about eight years old, in answer to the inquiry of her mother whether the girl would ever be good for anything, said: "Madam, that child is a genius—a poet of which America will one day be proud, if she lives." The parents only laughed, and, whether he was a charlatan or not, the little girl treasured his words, and they became the guiding-star of her whole after life, never forgotten in all the sickness, distress, and poverty that subsequently were hers. Her first effusion, bordering on poetry, was written at this time for a school composition. We give it here, *verbatim et literatim*:

SPRING.

I

Spring is the pertiest seson of the yere
our winter is gone that wos so dreere
and flize air begining to apear
and the Grass is Sprouting every where.

II

the flowers air very nice and Swete
the Boys air playing in the strete
And gurls can wonce more have bear feat
which is comfortable if not so neet

III

the flag is flyen from the Cort House stepel
saying Hurraw to awl the peepel.
The birds air saying funny wurds
and i am Hapy as wel as the birds

IV

our old boss is Giving nice yeller milk
And Caffey's hare is soft as silk
the Roosters air kaekling in the barn
and awl the gurls air spinning strete yarn.

V

It Is awl because the son is so warm
and Winter can do us no more harm
spring makes every thing nearly crazy
Cepting folks and tha git lazy.

VI

My Teacher says there is anuther spring
And that won death will surly bring
and the gurl that reads the bible and prays
will have It won of these days.

But Bella did not long attend school. There was always a baby at home needing care, and the mother never could find a time when she could spare her oldest girl, for such Bella was. The father spent all of his time and money in trying to illustrate his darling theory, and the mother was an invalid; help could not be hired, and the child was put very early to household drudgery. She was deprived of her father at the age of thirteen.

His loss placed the family in destitute circumstances. Then followed years of privation and woe. The mother and daughter toiled in a St. Louis garret (the family had been residing in that city for some years) to keep themselves and the little ones from death by starvation. It was before the era of sewing-machines, and the pair earned their scanty living by hand-sewing. The family was at last obliged to break up, and Bella drifted north as far as the State of Iowa. But there was no let-up to the storm that swept about her young life—no hand extended to raise her. She toiled at various kinds of menial labor until she was enabled to attend school and lay the foundation for the education which she afterward acquired by night-study. She first appeared as an author, about fifteen years since, in the columns of a New York weekly miscellany and some other eastern publications. A large portion of the nights of the next eight years (she was obliged to do other work in the daytime) was spent in writing and study. "Brick" Pomeroy was the first to appreciate fully her ability. He gave her a situation in his office, and allowed her to supply the literary department of his flourishing paper. She held the place for a year, when sickness compelled her to relinquish it. But she had learned a great deal in the office outside of the routine of her duties. In odd hours she had acquired some knowledge of type-setting, etc., that afterward proved of great use to her. Pomeroy, in his New York *Democrat*, said of her a little over a year ago:

"Bella French is a woman—a remarkable woman. We met her years ago a poor working woman, deep in the garden of thorns and bitter prospects. With a heart for any fate she studied—she wrote—she suffered—she worked—she waited—she *conquered*. Some of the most charming articles have come from her pen. She has written more than T. S. Arthur, and generally better. If ever a woman in this country deserved success and the support of all who would help deserving industry, the editress of *The Busy West* is that person."

The year following the leaving of Mr. Pomeroy's office Bella French spent in writing for periodicals. At the end of that time she started a paper at Brownsville, Minnesota,

which she called the *Western Progress*. Here, under the tuition of an able foreman, she perfected herself in the art of printing. So fully did she acquire this art, that on being deprived of male help for over six weeks she published her paper, a large twenty-seven column weekly, and attended to the job work of the office, with no other assistance than that given by two young girls. After publishing the *Western Progress* for three years she sold it to take a position on the editorial staff of the *St. Paul Pioneer*. Subsequently she accepted an offer made by a gentleman from the East, to join him in the publication of a magazine at St. Paul; but, after the prospectus had been published, he grew frightened at the gigantic appearance of his own enterprise, and "backed out." Her capital was very limited, and it seemed madness for her to undertake the magazine alone; but she did. She fitted up a small office and went to work, putting her whole soul into the enterprise. Not being able to secure the proper amount of help, she not only performed the editorial labor, but with no assistance except that given by a very young girl did the entire work of composing, imposing, proof-reading, binding, and mailing, beside keeping her books and doing her collecting and canvassing. The magazine at the end of a year was sold and consolidated with another; but during the time it lived it acquired a fame almost unprecedented, considering the small amount of labor used in getting it before the public. Its history is one of weary days and sleepless nights, and of a woman's untiring energy.

Bella French has appeared successfully on the rostrum several times of late years. She

designs taking the lecture field during the coming season. Her new lecture, entitled "Who is to Blame?" endeavors to point out the causes of sin and crime and their prevention on scientific principles, and it is something that all ought to hear.

The subject of this sketch is at present at work at La Crosse, Wisconsin, preparing a new publication, entitled, "The American Sketch Book." It can not properly be called a magazine. It is to be a work published in a series of numbers, each number containing about forty pages of reading matter, twelve numbers constituting a volume. It will be the aim of the publishers to make an average issue of one number per month. The first half, or more, of each number of the Sketch Book will be devoted to the description, history, advantages, and business of some city or town, illustrated with a frontispiece engraving of a view of the whole or portion of the place described. The remaining pages will be filled with choice literary matter, comicalities, and so forth. Each number will be complete in itself.

To assist the work, if the necessary arrangements are made, Mrs. French will deliver one or two lectures in any town interested, and will use the proceeds, exclusive of her traveling expenses, in obtaining engravings of views of said place: the engravings to belong to the town after use.

It is a novel undertaking, and if carried out will be a valuable one for the places so illustrated.

It is impossible, in the short space allotted, to give more than a glance at the eventful life of this author. It is one of great struggles and temptations, and of rarely met perseverance.

A SUNDAY EVENING IN WATER STREET.

EVERY effort put forth for the elevation of the slaves of debasing habit is deserving of the sympathy and support of the philanthropist and the Christian; and it will gladden the hearts of thousands in every part of this land to know that the missions established in New York city with the view to reaching the most degraded of the masses, are doing a mighty work. The record, brief and unvarnished, of a few hours spent

in the mission room "Helping Hand," in Water Street, will indicate the blessed influence exercised by such institutions, which are, in many parts of the city, really centers of light and ports of refuge to the passion-tossed sinner.

At half-past two one Sunday afternoon I reached Water Street. Rum-shops and lager beer saloons were in full blast, and other agencies of evil were not idle. Assuredly

there is much that is God-dishonoring and man debasing in the Fourth Ward; but it is gratifying to know that good men and women have established mission rooms in Water Street, and that the services are generally well attended by those for whose benefit they were established.

As I walked Water Street my attention was arrested by the sound of music arising from the mission-room "Helping Hand." I enter, and am courteously shown to a seat. There is an attentive, if not a large congregation. After singing the hymn:

"Rock of ages, cleft for me,
Let me hide myself in thee,"

a suitable address—full of point and power—is delivered. Prayer is then engaged in, and more singing follows. By the way, there is a good harmonium, which is admirably played.

Several persons then offered up prayer, and this introduced a most interesting feature of these meetings, the simple testimony of the people to the marvelous change which has taken place in their mode of life.

No. 1 thanked God that he ever entered the "Helping Hand." "When I first came here," said the speaker, "I was a poor, degraded drunkard, without a coat on my back or a cent in my pocket. Not a man in Water Street would have trusted me five cents. I used to go bumming about the rum-holes, begging for rum. Thank God, I am now a sober man; I've three coats; and I could put my hand on \$300. That's what religion has done for me."

No. 2 said: "I used to be so fond of rum that I've often sold my clothes to get it; and when I had no coat to sell, I would beg rum. Thank God, I have given up both rum and tobacco. The 'Helping Hand' has been a blessing to me."

No. 3 gave a thrilling account of his degraded condition when he first was induced to attend a meeting in the "Helping Hand." "Rum," said he, "had ruined me. I was almost lost; but I have been saved from the grog-shop, and I'm now a happy man."

No. 4 (evidently an intelligent artisan), spoke of the spiritual benefit he had received by attending the meetings in the "Helping Hand."

No. 5 said: "I'm a sailor, and I used to be

a great drunkard. So fond was I of grog that I would have sold the coat off my back for it. Since I began to come to the 'Helping Hand' I have given up rum and tobacco. I'm now a changed man."

Nos. 6, 7, and 8 were women, and they testified that religious ways are ways of pleasantness.

At intervals there was appropriate singing, and the people seem to appreciate very much such hymns as "Happy Day," "There is a fountain," etc. The missionary made a powerful appeal to those who were without religion, and urged the importance of deciding for Christ. Several individuals declared their intention, with God's help, to lead a new life.

At five there was an adjournment for an hour and a-half.

When I reached the "Helping Hand" at half-past six o'clock, I found the room filled to its utmost capacity. A few individuals from "up-town" were present, and seemed to take the greatest interest in the proceedings. After reading the Scriptures and prayer, the giving of testimony was resumed.

No. 9 said: "I used to lead a very bad life. I had gone down very low; but I received a 'Helping Hand,' and now, thank God, I'm a sober man."

No. 10, with tears in his eyes, said, when he first entered Water Street (the mission room), he was "filthy inside and outside." "I was," said he, "turned out of my father's house for my bad conduct. I came to New York, where I went from bad to worse, for the downward course is easy. When I came into the Helping Hand the first time I was without a coat, and I had not a cent in the world. The truth reached my conscience; I am a changed man, and I have been reconciled to my parents. For the first time, I yesterday had a letter from my mother. Thank God for that mother's prayers. They have been answered in my conversion."

No. 11 (a foreign sailor) said he entered the "Helping Hand" thinking it was a dance-room; "but," said he, "when I saw the name of Jesus here (pointing to the wall) I found I had made a mistake, and I said to my comrade, we are in for it now. We must pray instead of dance. I began to pray, and, thanks be to God, I have been

able to give up both rum and tobacco. I ask your prayers, that I may be faithful."

No. 12 said: "The 'Helping Hand' has saved me from being a loafer and a thief. I am sorry to confess that I was a loafer, and that I could steal before the very eyes of my employers. I used to go to 'hops,' and to all places of vice; but from all I have been saved, thank God."

No. 13 (a sea captain) spoke feelingly of his mother's prayers, and of his own happiness as a religious man. He thanked God for what he had heard that night, and prayed that the good work might go on.

No. 14 (a woman) said when she first came to the "Helping Hand," she was in darkness, but that her eyes had been opened. She asked the meeting to pray for her husband.

No. 15: "I used to be a slave to rum, but, thank God, I have conquered the fiend. I have also given up tobacco. Pray for me."

Here a young girl, about eighteen years of age, engaged in prayer.

No. 16 (a woman) told that she had given her father "many a sore heart;" but she would never vex him again. She had believed in Jesus, and was walking in the "narrow way."

No. 17 (a little girl), with sobs, asked the meeting to pray for her mother, who, it was stated, is a drunkard.

No. 18 (a young lady from "up town") said she had come there to learn something about Jesus, as she felt she did not love him near enough. She hoped the people would not be backward because a few "up-town"

folk had dropped in to see how they were getting on.

No. 19 (a German) blessed God for a religion that made him happy. Hallelujah!

No. 20 said: "Last week was the hardest I ever encountered. Going to my office one morning, I did not know what to do; things were all in a mess. I left my office, crossed the river, and stepped on a train car to go—I did not know where. As I sat on the car I thought—I am pursuing an unmanly course, flying from my difficulties. I will return to the post of duty. I entered my office, locked the door, got on my knees, and gave my heart to Jesus. I asked him to bear my burden, and at once I felt relief; the darkness and doubt were gone. Now my mind is in perfect peace."

No. 21 (a poor toiler) said he had left the Lord's service. He was sorry for his backsliding, and he hoped God would forgive him.

The missionary, who seems "the right man in the right place," pressed all to accept of offered salvation, and asked those who were disposed to enter the service of Christ to stand up. Several rose to their feet, and prayer was specially offered up on their behalf. Three or four subsequently professed to have found peace.

About nine o'clock the interesting meeting was brought to a close. All that we saw and heard during the evening convinced us that a very beneficial work is being carried on in connection with the mission "Helping Hand" in Water Street.

Our Country and Its Resources.

That which makes a good Constitution must keep it, viz., men of wisdom and virtue; qualities that, because they descend not with worldly inheritance, must be carefully propagated by a virtuous education of youth.—William Penn.

THE SILK TRADE IN AMERICA.

AMONG all our great industries, none have grown more rapidly than this. If there be no adverse legislation, it will not be long before we shall lead the world in what has heretofore been deemed a foreign specialty, the manufacture of silk goods. We must aim to export silks, and so compete with Europe in this business. Here is a very

interesting survey of the rise and progress of the silk trade in America from the *New York Times*:

A THRIVING INDUSTRY.—STATISTICS OF PRODUCTION.—Almost foremost among the progressive manufacturing industries of America is the silk trade. It has grown out of small beginnings, has had innumerable

struggles and vicissitudes, has reached a tolerably mature prosperity, and is still advancing. It is unnecessary here to go into a remote and almost mythical antiquity for the early history of silk manufacture, or to hunt up those antique Chinese annals wherein we are told that an emperor, with the customary style of Celestial nomenclature, invented a musical instrument, in the manufacture of which he employed fibers extracted from cocoons, made by a large species of green worm, and that the filaments, thus used for the first time, came under the denomination of silk. Neither is it of importance to know how, something approximating to a thousand years later, an empress of the same Oriental region devised certain silk tissues, which procured, after her death, her recognition as one of the Chinese divinities. People now-a-days are not much concerned with those seeming fictions. They do not look so far back for the beginning of that which is now an accomplished fact, and are rather disposed to seek in more modern times for the developments of an article of production and manufacture which the more recent enterprise of America has nurtured and improved, thus bringing the silk manufactures of this country not merely to a par with, but even to a higher degree of excellence than, the products of the first looms of Europe. If one were to go back a little, it would be doubtless infinitely more interesting to know that there was a comparatively early manufacture of silk in Rhode Island. It occurred some time before the year 1800, a period far back enough to have quite a classical respectability in our comparatively new history. It appears that in those days a young lady, who lived at Union Village, now North Smithfield, of that New England State, got married, as is the custom of many young ladies. The quantity and value of her wedding presents are not recorded, but it is stated, with some circumstance, that she wore a dress entirely of her own make. It appears that she tended the silk-worms, reeled the silk from the cocoons, spun it, colored it, wove it, and made the dress. It was stated at the time to be the first piece of silk manufactured in the country, and its character was described as what would now come under the denomination of excellent. It would be an interesting

supplement to the story to know that the then young lady was now a respectable centenarian, and still capable of understanding the progress which has been made in the special branch of manufacture, which, if for no other reason than to keep up the interest of the tale, we will give her the credit of having inaugurated. It may, however, be fairly presumed that she has by this time been gathered to her fathers, and that in her case there is some tangible ground for the poetic truism that "the individual withers, and the world is more and more." At all events, the production and manufacture of silk in America have progressed with splendid results since the time of the Rhode Island wedding, until now it forms one of the principal elements in the statistics bearing upon the imports and exports of the country. It is not the intention here to refer to the progress of silk manufacture in France, or to do more than allude to the great start which the English made in the way of improving their machinery when a finely-skilled mechanic, named John Lombe, visited Italy and brought home ideas which were speedily reduced to practice by the prompt enterprise and energetic spirit of the English manufacturers. Our purpose is rather to deal with the production and manufacture of silk which have grown up within the United States. Silk manufacturing, in the accepted sense of the term, in this country, began somewhere about the year 1860. It can scarcely be said to have had an earlier origin, although so far back as 1829 a little raw silk from China was in use. This was, however, inconsiderable, for so late as 1859 the value of the raw silk imported was set down at \$104,000. Of course, in those days imported manufactured silk met the demands of consumers. Since the home manufacture of silk got a firm footing, the importation of the article has fallen off, and in the nine months completed of 1873 the importations of silk have been much less than in the corresponding nine months of 1871 and 1872. For instance, in 1871 the quantity of imported silk entered for consumption amounted in value to \$23,884,153, and for warehousing \$6,760,233, giving a total of \$30,644,386. In 1872 the total was \$31,012,608, and for the corresponding months of this year it is reduced to \$22,761,-

818, or \$7,882,568 less than 1871, and \$8,250,790 less than in 1872. The total dry-goods imports for 1873 of wool, cotton, flax, silk, and those coming under the denomination miscellaneous, are \$10,977,996 less than in 1871, and \$19,558,210 less than in 1872. It will be thus seen that the decrease of silk importations represents one-third of the decrease in the entire dry-goods importations. Now, with this falling off in imports of silk, the looms of the country are at work and the demands of consumers are steadily met, while there is at the same time the irresistible argument in favor of the silk manufactures of America, that there is no increased cost to the consumer. The silk trade of America is, in truth, at present an established fact, young no doubt as to the period of its existence, but progressive, and with vast scope for future development. It has struggled triumphantly through the early vicissitudes that attend large undertakings, and is now established upon a basis which should be the more permanent as it has been formed by gradual and, therefore, enduring processes. Within the past ten years it has quadrupled itself. It now gives employment to more hands than the silk trade of France, and has shown a progress which passes beyond that of England or any of the other European countries. An important agent in guiding its progress is the Silk Association of America, which has its offices at Duane Street, in this city, and which held its first annual meeting in last May. The present aim of the society is to present the current importations of raw silk at New York and San Francisco, forming the chief supplies of American manufactures of silk, and, as against this on the other side, to show by detailed items of imported fabrics the quantity and value of silk merchandise used by the people over and above the amount produced in American factories, thus illustrating to the manufacturer the extent and value of the demand open to him, and the supply from other sources with which he is in competition. It has in active membership sixty-five firms and manufacturing corporations, which are largely representative of the modern history of the silk trade in America. Of course the question of protective duties applies with a great deal of force to the silk trade, and is made the subject of much dis-

cussion in connection with it. Senator Boutwell's recognition of the necessity of protective laws in his lecture on finance, delivered in this city, with respect to the shipping interests of America, which laws, he says, were first forced upon the country by the necessities of the war, have, it is argued, an equal application to the manufacture of silk in America, and very cogent reasonings in this direction are supplied in a recently-published letter of the Secretary of the Silk Association, in reply to some of the adverse arguments of the champions of free-trade interests. While he passes over the vexed question as to the relative merits of free-trade and protection, so far as they practically advantage the mass of the people, he brings forward the statement that in the year ending December, 1872, although admittedly a year in which, from special causes, the silk manufacture in America did not reach the maximum results of the year previous, there were produced silk goods aggregating in value \$25,073,201, the product of \$15,316,414 invested as capital by 147 establishments in the States of New York, New Jersey, Pennsylvania, Maryland, Connecticut, Massachusetts, New Hampshire, and Vermont, where there are employed 11,713 operatives, receiving as the wages of their labor \$4,878,054. He confines himself to these States, he says, simply because he has proof at hand of the correctness of his figures. Considering these statistics in their true bearing, in comparison with the inconsiderable attempt at silk manufacture, especially silk weaving, ten or twelve years ago, he discovers what rightly appear to be gratifying indications of the possibilities and probabilities of this branch of American textile industry.

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A NEW AND GREAT ENTERPRISE.—The *Inter-Ocean*, of Chicago, of a late date, says:

"Mr. H. H. Hall, the United States Consul at Sydney, Australia, and the Hon. Samuel Samuels, the Postmaster-General of New South Wales, were in the city yesterday *en route* from Washington to their homes *via* San Francisco. These gentlemen are largely interested in the new steamship line between San Francisco and Australia, of which the first-named gentlemen is the Managing Director. They have been in this country to perfect ar-

rangements in regard to the transportation of goods from San Francisco to New York. The White Star Line of ocean steamers will run in connection with this line from New York to Liverpool. The entire trip will be made in forty-two days. A through express train, for the exclusive benefit of the passengers of the new steamship line, will run between New York and San Francisco, making the trip in five days. The new line will consist of five steamers. The first will arrive at San Francisco on the 25th inst., leaving for Sydney on the 31st. The line was started on the 23d of December. The company is building four new steamers, to be the fastest Clyde-built boats, capable of sailing at the rate of fourteen knots an hour. Twelve days' quicker time will be made by this line than by the present route *via* the Suez Canal and the Red Sea. The entire Australian mails will be

transported by this company. The contract has been let by the Australian Government for several years. The mails, express goods, and passengers will be in charge of Mr. A. W. Hall, who will run between San Francisco and New York. It is expected that all the bullion shipped to England will be sent *via* this route, and already English bankers are engaging transportation on the boats for their gold.

Postmaster-General Creswell granted permission to Mr. Samuels to ship all American mails *via* the new water route and the overland road. The postage has been fixed at 12 cents in American money. The railway route across the continent will be *via* the Pacific Railway to Omaha, the Chicago, Rock Island, and Pacific road to Chicago, the Lake Shore and Michigan Southern to Buffalo and either the New York Central or the Erie Railway to New York.

DUDLEY W. ADAMS,

MASTER OF THE NATIONAL GRANGE.

WHO is this Adams at the head of the Grangers? Where did he come from, and what are his claims to public confidence as a leader? Is there any thing in him or in his project to warrant us in trusting him? Is he a politician? Is he ambitious for office? What says Phrenology and Physiognomy? Can he be a great man? Judging by the numerous questions which are asked in regard to this person, we infer he must be something of a puzzle to many.

To us he seems to be a man of energy, with a purpose. He is bright, wide awake, quick, and clear. He has a snug and compact body and brain. He is full of work. There is no extra adipose tissue here; no mud in that mind. It is no compliment to him to state that his type of organization is something like that of General Grant. If it be not great, like that of Webster, or stately, like that of Clay, or grand, like that of Sumner, it is the embodiment of energy, mental activity, and of real working capacity.

There is Firmness, Self-Esteem, ambition, application, with any quantity of strong, practical common sense. He can talk, but prefers to work. He is ingenious, constructive, and far-seeing. He can read character and take the measure of men, at a glance. He has integrity, and will hold to principles.

By bad habits and by bad associations the best of men may become perverted and go down; but one who is well grounded in moral principles and in true godliness will find His grace sufficient to fortify him in doing His will. The following sketch of his career is condensed from "The Groundswell," a new publication of Messrs. Hannaford & Company, of Cincinnati, which embraces the history of the farmers' movement, and a consideration of the political and social questions involved in it. Our portrait is also due to the courtesy of the same house.

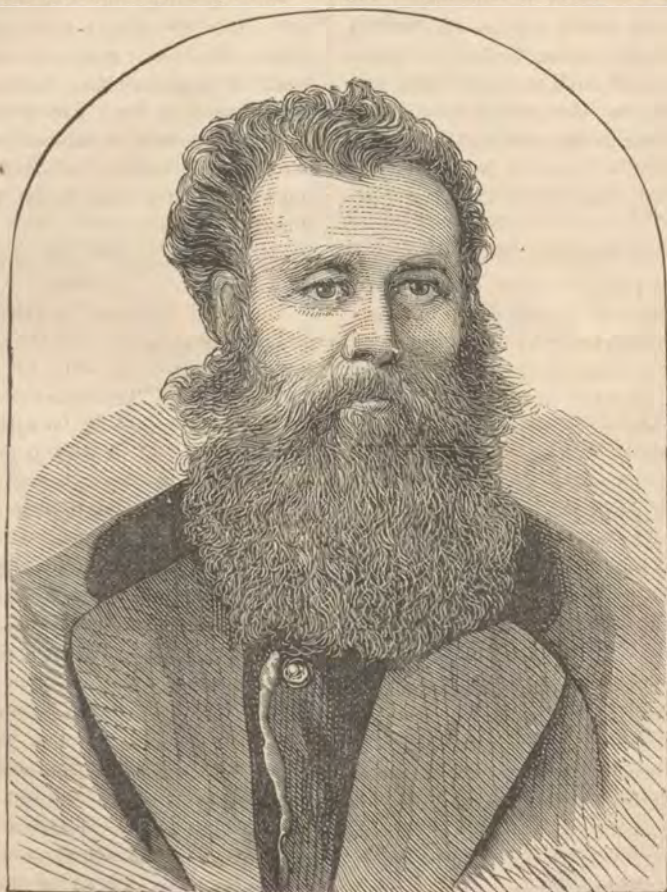
Dudley W. Adams was born at Winchester, Mass., on the 30th of November, 1831. Like many of the now prominent men of the nation, he passed his childhood and grew up to man's estate in a section where farming means the tillage of a soil never rich, and whose natural productions are rather rocks and stones than rank herbage and generous crops. But if the soil of the New England States is not celebrated for its agricultural wealth, the constant labor necessary to gain daily bread has taught her sons lessons of persistent industry and self-reliance that are simply invaluable.

When young Adams was four years of age his father died, and he was thus left to the care of one of the most self-sacrificing of

mothers, who spared no pains to lead the young mind in the paths of honor, probity, and religion. His time, until sixteen years of age, was spent as that of many New England boys is, in assisting in the work of a rocky farm, attending the district school and church, and engaging in the innocent frolics incident to such life. In time the district

His majority attained, Mr. Adams found that incessant labor and study had seriously affected his constitution; he was threatened, in fact, with that dire scourge of New England, consumption.

Carefully weighing the chances between an early death if he remained in his native hills, and the possibility of regaining his



DUDLEY W. ADAMS.

school was exchanged for the village academy, and to this early training is undoubtedly due the practical workings, later in life, of a mind always studious and eager for knowledge, and fostered and directed by the judicious care of a devoted mother. From the age of seventeen until his majority, he continued to work steadily on the farm during the summer months, teaching school in the winter and pursuing his studies in the spring and autumn.

health in some other locality, he quickly decided to emigrate to the West, and at once made his way into north-eastern Iowa. Here, in 1852, he located on a tract of wild land, which, under his skillful hand, was soon transformed into an excellent farm, and on which he has ever since resided, and where the flourishing village of Waukon has since grown up.

While working hard to improve his farm, Mr. Adams never lost sight of the necessity

of organization for the promotion of agriculture. At the age of twenty-two he was elected President of the Allamakee County Agricultural Society, and since that time he has been connected almost constantly with the Society in some capacity, either as secretary, member of the executive committee, or other responsible position.

Mr. Adams was never a believer in the dogma that fruit could not be successfully grown in the West. After the terrible winter of 1856 he still had faith in the ultimate success of fruit culture. In spite of the discouragements of climate, and the still more discouraging advice of friends, he gave much of his time and energies to this engaging pursuit.

At the age of thirty-six Mr. Adams was chosen Secretary of the Iowa Horticultural Society, in a manner highly complimentary to himself, although other business prevented his attendance at that session of the Society. This position he held until the winter of 1872-3, when his other official duties made it necessary that he should decline a re-election. That the office was worthily bestowed and honorably gained is evidenced by the fact that, in 1871, Mr. Adams exhibited at the Iowa State Fair one hundred varieties of apples of his own raising, of such beauty and excellence as to receive the highest award of the Society.

For about ten years he had served his neighbors in the several offices and public trusts of a local nature, and at the age of thirty-two he became the Republican candidate for the State Senate from his district, but was unsuccessful.

In the spring of 1873 the friends of Mr. Adams nominated him for governor of Iowa. This nomination was declined, not because the nominee was not as willing as heretofore to serve his fellow-citizens, but because he was at that time too deeply absorbed in the great work of his life—spreading the organization of the Order of Patrons of Husbandry, whose tenets proclaim it to be non-political.

Early in the year 1870 Mr. Adams and two of his neighbors, having heard of the Patrons of Husbandry, called together other neighbors, and organized Waukon Grange, No. 3, of the State. Seven months later they organized Frankville Grange, No. 4. Six

months subsequently, or June 12, 1871, the State Grange was organized temporarily, and Mr. Adams was chosen Master. In December of the same year a permanent organization was effected, and he was elected the Master for two years. This office he held until his election as Master of the National Grange early in 1873.

In 1871, when elected to the State Grange, there were less than a dozen granges in the State. He left it with over eight hundred working organizations. Since that time the State has fully kept pace with its previous record, its present membership showing over one hundred thousand tillers of the soil working together for their social, moral, and industrial elevation.

THE "GRANGERS" AND THEIR ORGANIZATION.

The word "grange" is French, and means a farm. Shakspeare uses the word as applying to a farm-house with its accompanying outer buildings. The designation as Grangers (French, *Grangiers*) of the agriculturists who are associated in the present great movement is thus entirely consonant with their vocation, although as members of the order they are "Patrons of Husbandry." During the civil wars which devastated England centuries ago the granges or manor houses were often the scenes of strife between contending factions, and were usually fortified by moat or ditch or high wall, so as to afford protection to the farmer and his family and dependents against attack. Thus the old grange was a sort of *stronghold*, and this is the sense in which the Patrons of Husbandry use it. The means of access may be aptly symbolized by the actual approaches of the grange as they existed in England during times of trouble, viz., a drawbridge and a ladder. The degrees of the order symbolize the various departments of occupation in agricultural life, and have such appropriate names as the Laborer, the Maid, the Cultivator, the Shepherdess, the Harvester, the Gleaner, the Husbandman, and the Matron.

The order now so powerful in numbers and influence had its primary origin in 1866 through the efforts of Mr. O. H. Kelly, at that time employed in the Department of Agriculture at Washington. Later he found cordial co-operators in Mr. Wm. Saunders

and Mr. Wm. M. Ireland, also in government employ, and on the 4th December, 1867, the National Grange was organized, Mr. Saunders being elected Master. Up to 1873 the growth of the order was slow, the entire membership eighteen months ago being less than eighty thousand; but since that time the increase of granges has been very rapid, there being now upward of eleven thousand established in thirty-six States and Territories, and comprising a membership of nearly eight hundred thousand, nearly one-eighth of whom are women.

OBJECTS OF THE ORDER.

As set forth in the "Groundswell," the primary aims of the Patrons of Husbandry are not political, but social, intellectual, and co-operative. The order is no respecter of persons, color, sects, or sexes, but has reference most positively to character, declining to admit drunkards, gamblers, professional politicians, or those whose pursuits or associations place them antagonistic to farm interests.

The order means business, and will labor to bring the greatest good to the greatest number. Some of its general objects may be stated as follows, viz.:

1st. The ennoblement of labor, and the fraternity of the producing classes.

2d. Mutual instruction, and the lightening of labor by diffusing a better knowledge of its aims.

3d. Social culture, as also mental and moral development.

4th. Mutual relief in sickness and adversity.

5th. The prevention of litigation.

6th. Prevention of cruelty to animals.

7th. Bringing more nearly together the producer and consumer.

8th. The overthrow of the credit system.

9th. Building up and fostering our home industries.

10th. Mutual protection to husbandmen against sharpers and middle-men.

The past two years have been signalized by activity on the part of the Patrons of Husbandry, and farmers generally in the West, with regard to securing more and better facilities for the transportation of produce to Eastern markets. In some of the States, Illinois and Iowa particularly, the opposition

to railroad monopoly and extortion has become one of the great features of social and political thought. Many conventions have been held and strong expressions of opinion, in the form of resolutions with "platforms" of proposed action, have been set forth.

The farmers and Patrons of Husbandry are right enough in aiming to stem the current of corruption which runs strong in all departments of State and National Government by securing the nomination and election of honest and trustworthy persons to public office. The need of reform is general, and all good citizens should co-operate together for the common good; but the farmers may err by claiming too much in behalf of their special interests, and by overlooking the just rights of railroad corporations and the relations of trade. Mr. Periam, the author of the "Groundswell," admonishes them to be discreet in the exercise of their great strength as a political weapon, and to aim at the harmonious settlement of vexed questions and the normal development of all interests related to agriculture. Partial legislation and partial judicial leanings are not indicative of true improvement in a State, no matter what may be the favored class.

In February last the National Grange met in St. Louis. Among the measures set on foot were those designed to prevent the machinery of the order from being used by politicians. Some sentences from the resolutions unanimously adopted have an agreeable ring for the ears of all earnest Americans, viz.:

No grange, if true to its obligations, can discuss political or religious questions, nor call political conventions, nor nominate candidates, nor even discuss their merits in its meetings; yet the principles we teach underlie all true politics, all true statesmanship, and if properly carried out will tend to purify the whole political atmosphere of our country, for we seek the greatest good to the greatest number. But we must always bear it in mind that no one by becoming a grange member gives up that inalienable right and duty which belongs to every American citizen to take a proper interest in the politics of his country. It is his duty to do all he can in his own party to put down bribery, corruption, and trickery; to see that none

but competent, faithful, and honest men, who will unflinchingly stand by our industrial interests, are nominated for all positions of trust, and to have carried out the principles which should always characterize every grange member, that the office should seek the man, and not the man the office. We acknowledge the broad principle that difference of opinion is not crime, and hold that progress toward truth is made by differences of opinion, while the fault lies in the bitterness of controversy. We desire a proper equality, equity, and fairness; protection of the weak; restraint upon the strong—in short, justly distributed burdens and justly distributed power.

Other more prominent features in the broad programme for co-operative action, as announced by the order through the Central Grange, may be summarized thus:

We shall endeavor to advance our cause by laboring to accomplish the following objects: To develop a better and higher manhood and womanhood among ourselves; to enhance the comforts and attraction of our homes and strengthen our attachments to our pursuits; to foster mutual understanding and co-operation; to maintain inviolate our laws, and to emulate each other in laboring to hasten the good time coming; to reduce our expenses, both individual and corporate; to buy less and produce more, in order to make our farms self-supporting; to diversify our crops, and plant no more than we can cultivate; to condense the weight of our exports, selling less in the bushel and more on the hoof and in fleeces; to systematize our work, and calculate intelligently on the probabilities; to discountenance the credit system, the mortgage system, the fashion system, and every other system tending to prodigality and bankruptcy. We propose meeting together, talking together, working together, buying together, selling together, and generally acting together for our mutual protection and advancement, as occasion may require. We shall avoid litigation as much as possible, by arbitration in the Grange. We shall constantly strive to secure entire harmony, good-will, and vital brotherhood among ourselves, and to make order perpetual. We shall earnestly endeavor to suppress personal, local, sectional, and national preju-

dices, all unhealthy rivalry, and all selfish ambition.

But there are eminent men who look upon this agrarian movement with distrust, and caution us to be watchful lest it acquire too great an influence in matters political and social. The Rev. Dr. Curry, of the New York *Christian Advocate*, publishes a brief account of an interview he had with Parson Brownlow of Knoxville fame, not long since, at the latter's home; and in that account Mr. Brownlow is reported to have expressed sentiments rather adverse to the *animus*, as he understood it, of the great order. Perhaps many of our readers who are members of granges will be interested in knowing what the great preacher-editor thinks of them. Dr. Curry says:

"At Knoxville I called upon and had an hour's interview with the heroic ex-Methodist preacher, ex-Editor of the famous *Knoxville Whig*, ex-Governor of Tennessee, and now U. S. Senator, 'Parson Brownlow,' whose failing health has compelled him to come home for recuperation. His whole frame shakes with palsy like an aspen leaf. A lovely and dutiful daughter was attending him every moment with assiduous affection, but the aged veteran is apparently nearly gone. Yet his blue eye is as keen and his mind as clear as when he was launching from his press and tongue the lightnings of liberty in years gone by. He was originally a proslavery Unionist, but when he saw that slavery and the Union could not co-exist, his love for the Union bore down every rival, and he became the leading Southern advocate of emancipation and colored suffrage. No man living knows the temper of the South better than he. I asked him of the political feeling in East Tennessee. 'Some rebels left here, but they are down, never to rise,' was his answer. I then spoke of the indications of feeling I had noted farther South. 'Overpowered, but not subdued; rebels at heart now as much as ever,' was the reply. 'How about the Grange movement?' 'A political machine—Democracy in disguise—organizing powerfully for resuscitation and victory at every cost of principle.' 'How is the movement regarded at Washington?' 'Understood perfectly; watched closely, but quietly.' 'How is the Presidential outlook?'

'Not without apprehension of a Democratic triumph, and of another struggle to preserve the fruits of the war.' I have given Mr. Brownlow's words from memory of yesterday, but I am sure the quotations are substantially correct. We want no more blood; but there was a world of solemn meaning in what the aged hero of Knoxville said to me yesterday: '*This war closed two years too soon!*'"

We supposed the war was over, and had no idea that the Grange movement had any thing to do with politics. Indeed, we think that the "Patrons" of the North, East, and West are, as they profess to be, non-partisan and non-political, and we know some of the leaders are good American citizens whose patriotism is above question. We will not believe at present that the order is an invention designed to overthrow our Democratic Republican institutions.

Department of Physiology—Our Sanitarium.

Cultivate the physical man exclusively, and you have an athlete or a savage; the moral only, and you have an enthusiast or a maniac; the intellectual only, and you have a diseased oddity—it may be a monster. It is only by training all together—the physical, intellectual, and spiritual—that the complete man can be formed.

THE TEETOTAL MUDDLEMENT.

BY R. T. TRALL, M.D.

WAS there ever *such* a muddle? The women are praying the rum-sellers out of their business. Some persons are applauding and other persons are condemning their efforts. Some Christian ministers are quoting Scripture to show that Christ manufactured, and that the Book commends, an intoxicating beverage. Other Christian ministers are quoting Christ and the Bible to prove exactly the contrary. Medical men are writing *pro* and *con* concerning the uses and abuses of alcohol with renewed vigor. Professors of medical colleges are informing the people, through the media of the newspapers, that grog is good—good medicine, good drink, and good food—or, at least, a substitute for victuals. Other professors of other medical colleges are warning the people, through the columns of the same newspapers, that grog is neither medicine, drink, food, nor substitute for victuals. Family physicians of great learning and large experience assure their patrons that alcohol, employed in moderation, is useful. Other family physicians, of equal reputation and standing, declare that all use is abuse. Was there ever another muddle like unto the alcoholic?

Alcohol is the mystery of mysteries. Its place in nature seems to be past all finding out. The problems of pabulum, spontaneous generation, pre-historic man, or cremation *vs.* inhumation, are as nothing compared with it. Though its nature is simple enough—carbon, oxygen, and hydrogen—its properties puzzle doctors of divinity, doctors of medicine, and doctors of every other name and vocation.

Authors on toxicology declare alcohol to be a "caustic and irritant poison." Authors on materia medica affirm it to be a "supporter of vitality." Authors on pathology name a score of specific diseases which it produces, to say nothing of its general effect of *alcoholismus*. Authors on therapeutics tell us it is an indispensable medicament in cases of prostration and debility. Authors on physiology make it out to be everything or nothing, according to their stand-point of observation, as the rural schoolmaster was willing to teach that the earth was round or flat, just as the people pleased.

The people drink alcohol and become paupers, sots, vagabonds, maniacs, murderers. People drink it, and while they gibber and stagger declare they could not live without it. Temperance orators trace its history for four thousand years, and assert that vice, crime, and social desolation has ever blackened its pathway. Yet temperance orators get sick, and the temperance doctors prescribe alcohol to restore them to health. Statisticians tell us that alcohol is the chief agent in filling our prisons and penitentiaries, and the newspapers report murders every day in the year because of it; yet medical men administer a hundred thousand doses, and non-professional persons take a million of drinks daily. Arithmeticians calculate that money enough is expended for intoxicating drinks to pay our national debt in less than ten years; yet newspapers and politicians commend its manufacture and traffic as great and important industries.

Is there no way of getting at the truth of the uses and abuses of alcohol? Is this forever to remain the only problem that can not be handled logically nor scientifically? Can not our learned men find some reliable basis on which the subject can be rationally investigated, and its truthfulness demonstrated? Can not the principles of physiology, the laws of vitality, or the suggestions of common sense be applied to alcohol as to all other things under the sun?

There is a ray of hope for us. The *National Temperance Advocate* offers a premium of \$500 for the solution of this momentous problem. The sum is little enough, and so would \$5,000 be. Liquor drinking costs the good people of the United States \$2,000 an hour. \$500 pays the bill of intemperance for just fifteen minutes. If the alcoholic muddle could be un-muddled, and the truth placed on a scientific and univer-

sally-accepted basis by means of a \$5,000,000 essay, the premium would be cheaper than water at a dollar an oceanful. The liquor interest of the country would raise \$5,000,000 in a week if it were necessary to prevent their business from being prayed or legislated out of existence. Pity it is that only a paltry \$500 can be offered on the other side.

But we may hope that this sum will answer the purpose. Truth and victory are not always on the side of majorities and dollars. A higher motive power than any sum of money can represent may enlist the brains and pens that will exorcise the demon forever. There is truth somewhere. There is some way of finding it. May there be 500 competitors for the \$500 prize, and all of the best thoughts of the best writers treasured in a book that shall be a light to the world for all the ages to come.

TEMPERATE IN ALL THINGS.

IT is a beautiful thing to be consistent. We admire a bouquet of flowers if it is well arranged; if the different varieties are well distributed it adds a peculiar charm to the whole. But if simply the roses are arranged with great taste and the pinks and lilies huddled promiscuously together, the effect is spoiled. It is precisely the same with our characters. We may be very particular about certain matters and be exceedingly righteous in spots, but if we simply cultivate one or two virtues and neglect all the rest, the defect will be glaring and the results disparaging. A man may refrain from blackening his boots on Sabbath morning. He holds it a sin, and is very conscientious on this point; yet, as one has expressed it, he will proceed to blacken his neighbor's character every day the coming week. "Consistency, thou art a jewel!" As Good Templars, we put particular stress upon temperance. We insist upon it, and urge all to be temperate. But while we press this matter and make it so very prominent, let us see that our "moderation is known unto all men." Let us examine ourselves and see if we are temperate in all things.

We have met with many who were strictly temperate in drink but very intemperate in speech. They talked too much with their tongues. This "little member," like their

pulse, is kept throbbing incessantly, as though their lives depended upon its constant throb. The results, as with drinking, often prove disastrous. The majority of troubles arise from over-talking. Moses claimed to be "slow of speech." If so, he was on the safe side, and his position in many respects was an enviable one, as the danger lies in the opposite direction. To be no orator, as Brutus was, is often a blessing in disguise. Wise men tell us to "think twice before speaking;" but many speak twice and do not think at all. An old bachelor begs that we excuse the ladies in this matter, as their tongues are hung like a swivel—loose at both ends. We do not think much of the suggestion, and as he is a bachelor how should he know? We certainly admire a temperate talker. To know just when to speak and when to leave off is an accomplishment which belongs to the fine arts. Perhaps a pledge would remedy the matter. Napoleon, when angry, repeated the alphabet before speaking. By this time he had become temperate. We do not mean to plead for the reticence which characterized Poe's raven, but simply to avoid the other extreme, remembering that, under all ordinary circumstances, "speech is silver, but silence golden."

Many are very temperate in drinking, but

very intemperate in eating. This is a very delicate question, and we will "say grace" before we commence. It well becomes us to touch upon this point, though we speak from experience. This is a common weakness, and it has slain its thousands. It is the most common danger we know of from the fact that we are brought in contact with the danger so often. Intemperate eating breeds dyspepsia, which is known everywhere abroad as the "American disease." Its prevalence is apparent in that it "rides on every breeze, and lurks in every flower." Its results are sad to contemplate. Many good men need reforming in this particular. A man may get drunk upon victuals as well as upon rum. He hurriedly eats a big dinner, washing it down with hot coffee, and hastens back to his office. But he feels heavy; his mind does not work, his perceptive faculties are blunted; in fact, he is drunk, and perhaps goes to sleep. An eminent phrenologist and physician (one who ought to know) says, "We all eat twice as much as we need." How very intemperate we are at this rate! A very good man, suffering from dyspepsia, applied to his physician for relief. The prescription was, "to steal a horse." The patient opened his eyes in amazement. "Why, sir," said the doctor, "you would then be placed in jail, where you would get a spare diet served at regular intervals, which would effect a perfect cure." We once heard a distinguished person remark that he had "often felt mean as a dog in yielding to the earnest solicitations of his host to partake of the tempting dessert." Dean Swift, in his old age, used to imagine that he could see the sheep and oxen galloping around him which he had during his lifetime unnecessarily eaten. One of Franklin's "Ten Rules" was, "Never repent of having eaten too little." This view of the matter may appear more conclusive to boarding-house proprietors than to the boarders, but the philosophy is patent to all who have inquired into the laws of hygiene.

Then there are others who are intemperate workers. Their number, however, is limited. We heard an eminent physician remark, not long since, that "there was a great deal of philosophy in loafing." It occurred to us that the "philosophy" depended on how

long the loafing was continued. To loaf at intervals may be healthful, but to make it our profession is in bad taste, and not in accordance with the views of Poor Richard, or Benjamin Franklin. The doctor's "philosophy," however, is accepted by our later Franklins, and the amount of "philosophy" now extant would fill so many volumes that the world could not contain them. Yet there are some who look upon resting as rusting, who are not happy unless "hard at it," such as Barnes, McClintock, and Greeley were. Had these stopped to inquire into the doctor's philosophy they would probably have been living to-day. The doctor's idea, if we understand him, is to avoid intemperance in work—take it easy—do what you can. But let us be careful lest any should unconsciously adopt the Indian theory: It is better to walk than run; it is better to stand than walk; it is better to sit than stand, and still better to lie down than sit.

It is now time to retire, and we are reminded that there is also danger in being intemperate in sleep. We turned over a new leaf on New Year, and now arise when we are called. Of course we can consistently speak on this point. It would not do to "preach cream and practice skim-milk." Eight hours, it is said, is all that is necessary for ordinary mortals to sleep; yet we think the majority indulge beyond this time. There is considerable intemperance in this direction. But we fear that arguments would fail to convince and arouse many long sleepers on frosty mornings, especially Sabbath mornings. A little boy, on being informed by his father from the bottom of the stairs that "the early birds got the worms," replied, "Just served them right; they had no business to get up so early." The old couplet which we used to hear so often, "Early to bed and early to rise," seems to have lost its force with the young people of the period. A nap in the morning is considered preferable to all such poetical nonsense. The motto now is, Late to bed and late to rise. Many find that the two hardest things they are called upon to perform is to get down when they are up, and to get up when they are down. A recent writer contends that to turn out before daylight and come down to a poorly-warmed, cheerless dining-room, and

eat breakfast by candle-light, is unhealthful, unchristian, and almost barbarous. Yet this is better than so much intemperance in sleep. Mr. Wesley called this over-indulgence "soaking in bed." We all feel sad when we see an "old soaker," as we sometimes term hard drinkers, but how much "soaking" is going on in this direction! How many "old soakers" we meet everywhere! In conclusion, let no one suppose that we are not a *Good Templar*. Our order only claims to be "good," while the above refers to the comparative and the superlative.

REV. J. A. TRIMMER.

ELECTRO-BIOLOGY.

THE New York *Baptist Weekly* publishes the following: It is well known that in the year 1851, Mr. Braid, a Scotch surgeon, established in Manchester, who was present at the mesmeric exhibitions of Lafontaine, was first struck with the idea that these phenomena, proclaimed as the effect of a magnetic fluid, were only a natural consequence of the fixed look and entire abstraction of the attention, which present themselves under the monotonous manipulation of the magnetizer. Mr. Braid proved in his experience the entire dispensableness of a so-called magnetizer, and his supposed secret agents, or fluids, produced through certain manipulations; he taught the subjects of the experiments to place themselves in this sleeping condition, by simply making them gaze fixedly at some object for a long time with a strict attention and unmoved gaze. It is therefore clear that this condition of the nerves, caused by the steady look and attraction of attention, in one part of the brain, brings the other parts into action with it and changes the functions, to whose normal activity the phenomena of the will are united. This is the actual, natural, physiological connection of this mysterious appearance. It only remains to us now to ascertain which portions of the brain first and secondly become altered, and in what these changes consist.

According to Braid, for example, on one occasion, in the presence of 800 persons, ten out of fourteen full-grown men were placed in a sleeping condition in this way. All began the experiment at the same time; the former with their eyes fixed upon a projecting cork, placed securely on their foreheads; the others, at their own will, gazed steadily at certain

points in the direction of the audience. In the course of ten minutes the eyelids of these ten persons had voluntarily closed. With some, consciousness remained; others were in catalepsy, and entirely insensible to being stuck with needles, and others, on awakening, knew absolutely nothing of what had taken place during their sleep. Even more; three persons of the audience fell asleep without Braid's knowledge, after following the given direction of fixing their eyes steadily on some point.

Braid's experiments, which are designated as the beginning of a scientific investigation of extremely complicated nervous phenomena, did not find at first the esteem and homage due to them, and gradually sank into oblivion. This is explained by the fact that they were associated with mesmerism; and Lafontaine, whose "magnetic" exhibitions were the first cause of Braid's investigations, protested, not without animosity, that "hypnotism," or "Braidism" was identical with his "mesmerism." Braid himself, in the course of his experiments, seems to have lost his former scientific force as an investigator. Then, in 1848, Mr. G., the American, with his "Electro-Biology," appeared, and took up the intellectual epidemic of medium and spiritual apparitions, which we witnessed in astonishment, and saw the whole world more or less impressed by it. It was, naturally, then, not at all surprising that hypnotism, or Braidism remained almost unknown to science. Only once it attracted scientific attention and interest, and then only for a short time. This was in 1859, in December, after Velpeau and Broca, two well-known French surgeons of *La Société de Chirurgie*, in Paris, caused the most intense sensation by placing twenty-four women in a sleeping condition by Braid's method, and then performing surgical operations without causing the slightest pain.

[For want of proper definitions, there is much confusion in regard to the proper classification of this hitherto mysterious subject. The following is, in brief, submitted as the best yet offered:

DEFINITIONS.—Mesmerism is the art of communicating a species of sleep, which is supposed to affect the body while the mind or intellectual power is active and intelligent. Physiology, in its relation to the laws of life, is the science of the functions of the entire Natural Man. Phrenology is that part of Physiology which embraces the brain and nervous system, through which the mind is manifested. Physiognomy is the art of discerning the character from the external signs of the countenance. Psychology relates to man's spiritual nature, or to the science of the soul. Biology is the science of life, and is synonymous with Physiology.*

* THE LIBRARY OF MESMERISM AND PSYCHOLOGY, published at this office, price \$4 [see Catalogue] contains all that is known on the subject.



NEW YORK,

JUNE, 1874.

A STOP AND A START.

HERE we are, dear reader, at our first stopping-place on our journey through the year. It is "the half-way house." With this JUNE number closes the half year's volume—the fifty-eighth—and this must be a brief halting-place, where editors and readers may "breathe a moment" before taking a new start. Some, no doubt, will drop off at this point, others will promptly "call at the captain's office and settle" for the balance of the year's trip. Still others will join the party and "have a good time" all the way from the coming July to January. Volume FIFTY-NINE begins with the next number. Renewals are now in order, and we beg present subscribers to bring their friends and neighbors with them, though it be for only a six months' trip. Where there is a club formed of ten or more, the price is only \$1 each for the half year; full price, for single subscribers, for a half year is \$1.50, or \$3 for a year. A little personal effort on the part of each present subscriber ought to give us a club of ten or more in every neighborhood. Shall we have them?

A SHORT STOP.—At this—June—station we stop only long enough for passengers to procure tickets for the balance of the year's journey. The train will start promptly on time—with July number, Vol. LIX.—and all are desired to be on board when the clock strikes. It is unfortunate to be left behind.

A PLEASANT TRIP.—So far as we have heard, those who have journeyed with us thus far the present year have expressed satisfaction with both the fare and the treatment which they have received, while many are regretting they did not join us sooner. Reader, what say you?

OUR OPPORTUNITIES.

THEY come to us on every hand, and how few, if any, of them do we heed! We drearily sigh and complain that we have not such opportunities as we would at once seize. Opportunities for what? Most of us make answer, "To rise on the golden wave of fortune—to 'make money.'" Some answer, "To live in accordance with my desires for leisure, ease, and comfort." Few answer, "To improve my mind, so that I may be more intelligent and influential." Here and there a

lone one answers, "To live a higher, better life, and be able to illustrate a true morality."

All mistake. There may be

"A tide in the affairs of men

Which, taken at the flood, leads on to fortune,"

but such is not the true opportunity which conduces to real wealth. That opportunity comes to every one born under normal conditions amid the light of Christian civilization. That opportunity is not related to the gold or silver spoon which administers the infant's porridge. That opportunity scarcely depends upon external facilities or associations. It consists in the spirit, the will, the determination to live a good life, to be an honest, honorable man or woman.

"Man's necessity is God's opportunity," the old proverb declares, and how true it is that the man who is earnestly and faithfully striving to love the good and pursue the right, be he a poor laborer in the quarry or in the deep and gloomy mines of Lancashire, year after year following his treadmill round, will be rewarded by an inward illumination, by an expansion of soul that will lift him above his painful life, and make him cheerful amid its very distress.

"What right have you to complain of a hard lot?" said the legless man to the armless. "If I had your ability to get about I'd think myself lucky enough." Poor fellows! each regarded his own maimed state as debarring him from opportunities enjoyed by the other, while John Carter, of England, with his entire body below the neck paralyzed and helpless, and Laura Bridgman, deaf, dumb, and blind, could find many ways in which to please and even instruct others, and to render themselves of use and value to the community.

Wherever is found a suggestion that may be utilized in one way or another, for one's own behalf or to the advantage of a brother or sister, there is found an opportunity. A good word kindly spoken to one distressed, despairing, has often been the harbinger of peace, safety, and new effort—a precious opportunity scarcely considered by the giver, but most grateful to the receiver.

Educational opportunities, especially in this country, are so abundant that it would seem impossible to find the man or woman so conditioned as to be unable to pluck some

benefit from them. The newspapers, the magazines, especially the latter with their wealth of thought, contain materials for self-instruction. Many a man has risen above the crowd who found his education and his early incitements to effort in their careful study. A good magazine coming to the family table month after month, furnishing its supplies of pleasant reading, blended with seasonable advice for father, mother, son, and daughter, is a powerful agent of instruction; and it seems to us that no parent who has the welfare of his children at heart; no husband who has the pleasure and improvement of his wife in serious consideration; no friend who can spare the means to please and benefit another, can so thoroughly accomplish his purpose, and at so little pecuniary cost, as by securing for them, her, or him the regular visits of such a periodical.

Every human being is mainly the architect of his own destiny, and in this age of printed sheets and readers the quality of their reading has far more to do than most of us think in molding the character and shaping the course of the young. The publisher of a paper or magazine which disseminates true science in a form intelligible to ordinary minds; which indicates the means for preserving the health of the body and supplies material for the development of the mind, and gives sound counsel for the improvement of the moral and religious character, is one of the noblest of missionaries. And where such a publisher and such a publication exist society has at command one of the grandest of opportunities for its intellectual and moral elevation. Laws and ordinances, jails and asylums, with their complicated and costly machinery, can not compare with a healthful, high-toned daily, weekly, or monthly journal for good effects and continued influence.

It seems to us that he who has been the recipient of benefits conferred by such a journal commits not only an indiscretion but even a sin by unnecessarily suspending his relations with it, not that he may be ungrateful for its instruction, but that he shuts off the flow of mental food he has found useful and *convenient*, and avoids the recurrence of opportunities for acquiring more of that wealth which can not be taken from him.

Besides, he that does not advance in mental and moral growth falls back. He that has been persuaded to relinquish any bad habits through the importunity of a friend, finds that friend's association most influential in fortifying himself against the old temptations. That friend absent, he feels less confidence in his own strength to meet the old enemies should they come insidiously upon him. But a friend can not always remain at hand; he, too, may have opportunities too good to be disregarded, which call him to another sphere of action, while a well-sustained periodical of the kind described is most likely to endure and to offer generous aid and sympathy whenever its leaves are turned.

Reader, neglect not your good opportunities.

— "Seize, then, the hour
When fortune smiles, and duty points the way;
Nor shrink aside to 'scape the specter Fear,
Nor pause though pleasure beckon from her bower,
But bravely bear thee onward to the goal."

SACRAMENTAL WINES.

THERE is confusion among commentators, theologians, rabbis, and priests as to the sort of wine Christ made for the marriage feast. One maintains that it was "fermented," and therefore intoxicating; another, that it was simply expressed grape-juice, called the "fruit of the vine;" another, that it was magnetized water; and another, that it was a miracle, therefore impossible of explanation.

Now what is wanted to settle the question is a *right interpretation* of the Scripture. If it can be made to appear that Christ made an intoxicating drink, or that He commended its use, or that He was, indeed, what His enemies represented Him to be, a "glutton and a wine-bibber," then many of the so-called Christians of to-day will justify themselves in "following His example," even in this respect. There are others, however, who will *not* believe that Christ was a glutton or a drunkard. They will accept any theory as to the fact about His making "wine out of water," rather than that he encouraged habits which lead directly to drunkenness, death, and hell. And, since *each* individual human being is personally responsible for the safety

of his own soul as well as for the health of his own body, it is right and proper that *each* should interpret the meaning of the Scriptures in this and other matters for himself. In other words, each of us may do our own thinking, and not "pin our faith on any man's sleeve."

What were the wines of Scripture? Were the wines of the Jewish passover fermented wines? Would such wine as was used at the marriage feast intoxicate? Was the wine used at the Lord's Supper a distilled or fermented intoxicating drink? No man's *ipse dixit* can settle the question. We may, by going back and learning what were the customs of the people among whom Christ lived, labored, and taught, *infer* what sorts of food they eat, and what were their drinks. There is no account of distilleries among the Jews in Christ's time, as we have among bad Christians to-day. There was no Bourbon, Irish, Scotch, or other whiskies. There was no British beer or Scotch ale. There was no champagne to give unnatural vivacity, to be followed by headache. Christ asked a blessing on none of these. But what *did* he approve or use? Let us see. Here is the testimony of a learned Hebrew rabbi, Dr. S. M. Isaacs, editor of an influential religious newspaper, *The Jewish Messenger*, who says:

"In the Holy Land they do not commonly use fermented wines. The best wines are preserved sweet and unfermented. In reference to their customs at their religious festivals he said, 'The Jews do not, in their feasts for sacred purposes, *including the marriage feast*, ever use any kind of fermented drinks.' In their oblations and libations, both private and public, they employ the fruit of the vine—that is, the juice of fresh grapes and of raisins—as the symbol of benediction. Fermentation is to them always a symbol of corruption, as in nature and science it is itself decay, rottenness."

From this the inference is clear that the custom of the people of that country was to use the *unfermented juice of the fruit*, and *this* can not intoxicate. We are disposed to believe, with the rabbi, that Christ had no reference to intoxicating drink when He made wine of water, and that it is a *perversion* of Scripture to claim that He did.

"The testimony of Rabbi Isaacs as to the practices of the Jewish people is conclusive. It settles the question so often mooted, 'What was the "best wine" made by Jesus Christ for the marriage feast of Cana?' And not less decisively does it show what was that 'fruit of the vine' used by Him at the institution of the Lord's Supper. This sacred Christian feast was confessedly a substitute for (and immediately followed) the Jewish feast of the Passover, from which all fermented things—bread as well as wine—are carefully excluded. The pretence that the drunkard's drink was in any form provided or encouraged by Him who 'came to save that which was lost' must be utterly abandoned before one can hope to banish drunkenness entirely, even from the pulpit, the pew, or the communion-table. Let 'judgment begin first at the house of God.'"

In his conversation with the gentleman who reported him the learned rabbi made one assertion which will surprise the general reader. He said that, of the seventy thousand descendants of Abraham in this city—New York—he does not know one confirmed drunkard, and that they seldom, any of them, drink to intoxication. [And are the Jews, indeed, a more sober and temperate people than professed Christians?]

And now the question is, How may we celebrate the Lord's Supper without using fermented wine? In some of the Roman Catholic churches priests bless or consecrate water for this purpose, so do the Mormons in the Great Tabernacle at Salt Lake City. Others, Catholic and Protestant, procure raisins, put them in water, and, after standing awhile, express the juice therefrom, and thus secure the "best wine," which will make no man drunk, nor tempt him to drink alcoholic liquors of any sort. Thus we may fulfill all the requirements of the Scriptures, partake of the Sacrament in pure water or in the "fruit of the vine," and not commit sin by putting "the intoxicating cup to our brother's lips, which would cause him to stumble or to fall." If there still be a doubt on the question, why not lean to the side where no harm can come rather than venture where harm most certainly will come? No one becomes a drunkard all at once. He first sips a little, then he drinks "moder-

ately," then immoderately, then you hear of him in the bar-room, the saloon, on the race-course, in the play-house, gambling-hell, almshouse, asylum, prison, on the gallows, in the potter's field. And all through indulgence in that which is not, in its proper sense, either food or drink. Let us not use poison even for medicine or for sacramental purposes.

THE BIBLE AND PHRENOLOGY.

THE following is one of the many forms in which the subject is brought to our notice:

"Have you a book that will thoroughly prove that Phrenology agrees with the Bible? If so, I will send for it immediately. I mean a book in which Phrenology and the Bible are compared.

G. M."

ANSWER.—It might be disputed by some that man's Veneration is among the strongest of his faculties, but as long as history records opinion and action, there is evident proof that men cling tenaciously to that which they think sacred; and sometimes hold on to the old after the new has been proved to be the better.

When the spinning-jenny was introduced into England, it caused riots; when the power-loom was introduced, the same thing happened. The inventor of the sewing-machine strove for years to convince people that sewing seven stitches by machine where one stitch could be taken by hand, was an improvement. They nearly let him starve before they would use his machine. The subject has since been discussed, and we all know the result. The old wooden plough was adhered to by some farmers twenty years after the iron plough had been shown to be altogether preferable.

When Galileo said he thought the world was not flat like a table, and that the sun did not rise and set by going around the world as it appeared to do daily, the moral and religious world regarded it as false in philosophy and heretical in religion, and he was obliged, publicly, to kneel, burn his books, and recant the heresy, though in rising he grumbled out the statement to some friend of his, "But it does move," showing that though compelled to recant, he was not convinced. On the same spot where the philoso-

pher was thus humiliated, it is not to-day considered heretical to teach his doctrines, and the successors of the priesthood that compelled him to do it, to-day recognize that their predecessors were in a grave mistake.

Forty years ago he who dared to say that there must have been some mistake in the interpretation of Biblical chronology as to the time when the earth was created, and that the doctrines of geology were true, showing that the earth itself was perhaps 50,000 years old before it was sufficiently prepared for man to dwell upon it, was looked upon very much as Galileo was by the honest, religious men of his time, all tending to show that the letter of the Scriptures is reverently adhered to, though science may demonstrate that the language can not in all cases be accepted literally. We remember to have heard a great geologist, and also a divine, deliver a lecture on geology, and in examining the first chapter of Genesis, he said, "In the beginning, when? no matter when, but, 'In the beginning God created the heaven and the earth, and the earth was without form and void, and darkness was upon the face of the deep.'" He said: "This is a simple statement that at the beginning God created the heaven and the earth," and added, "when in process of time it was so changed as to be fit for the abode of breathing animals, animals and men were created." Geology was looked upon with doubt and fear, but to-day these first simple teachings of geology are accepted by the religious world without question, so far as we know.

Phrenology has been treated with no more hospitality than geology and astronomy were. As the Scripture says, "From the heart proceedeth evil thoughts," etc., that passage of Scripture was used to break the nose and put out of countenance the phrenological student. In the language of the time when the Bible was written the heart was by many supposed to be the seat of thought and affection. It should not be forgotten that we also read in the Scripture that "God searcheth the hearts and trieth the reins of the children of men." We also read of the bowels of mercy, as if that region was the seat of pity and mercy. Many people accept the heart as the seat of thought

and affection, who would laugh at the idea that the bowels or the reins had anything to do with character. It may be safe and proper to say that the wonderful mechanism of the universe, now revealed by the telescope, the microscope, and solar chemistry, constitute a basis of fear and devotion toward the great Creator unsurpassed in any literature; that the wonderful structure of the earth, as taught now by geology, and the beautiful machinery of mental life, as organized in the brain, evidence a wisdom and power in the Divine Original which awaken wonder as well as devotion, while they satisfy the intellect and the imagination in their widest and sublimest reaches.

It is well to ascertain whether the Bible teaches the principles involved in Phrenology. We may state that every passion and emotion, every talent and imagination, every ambition and affection which Phrenology teaches, is recognized by the direct language of Holy Writ. We published some years ago a little pamphlet entitled, "Harmony of Phrenology and the Bible," quoting texts of Scripture in recognition of every faculty. A man may be a thorough phrenologist, and accept every doctrine or moral precept contained in the Bible. Some people claim that Phrenology is at war with free will; but not a bit more than facts are. Man is free and he is not free. Within a certain sphere he is free, and there he is responsible; outside of that sphere he is not free, and, therefore, not responsible. Common men are not free to reason like Bacon or Webster, but each man who is required to reason at all can reason according to his talents, and is required to do so. The doctrine of the talents, as set forth in the 25th chapter of Matthew, explains that one has five, another two, and another one, and that each person is responsible according to what he has, and what he can do, and not otherwise; and there is no philosophy of mind at all comparable to Phrenology in setting forth this common sense truth so finely brought out in the chapter referred to. Much of the phraseology of the Old Testament had doubtless reference to the people to whom it was addressed, and the times and conditions in which they lived; and the whole Christian world recognizes that the law and its ritual were fulfilled.

If your Jewish friends wish to discuss the question, we shall have to adopt a line of argument suited to the reverence they bear to their time-honored ceremonials. Those who wish the pamphlet "Harmony of Phrenology and the Bible," can obtain it, postage free, by sending ten cents, which explains the nature, the proper use and perversion of each faculty, and passages of Scripture recognizing these uses and abuses.

PHRENOLOGICAL INSTRUCTION.

IT gives us pleasure to notice the increasing inquiry among people of intelligence and respectability in regard to obtaining instruction in theoretical and practical Phrenology and Physiognomy. As man is the great factor in the world's affairs, those who are to teach and govern the young; those who are to make and administer the laws for persons of full age, and manage the vicious or the insane; those who are called to the fields of trade, commerce, or manufactures, to heal the sick or to cultivate the moral nature and lead bad men to virtue and to God, are finding out that man is a being of wonderful faculties, varied passions, and high susceptibilities. They are also beginning to learn that those who have to do with men, good and bad, need more knowledge of men in their interior conditions; that a method of reading strangers correctly at a glance is needed, in order to enable those who must deal with strangers in the great whirl of active life, to avoid mistakes at every turn. The old philosophy of the mind does not supply this power. It never professed or tried to do it.

Those who feel the need of such knowledge are turning to Phrenology and Physiognomy for the help they can obtain nowhere else; and in our annual classes, commencing about the first of November, ministers, physicians, lawyers, teachers, merchants, manufacturers, and men and women who desire to make Phrenology a profession, are found earnestly intent on acquiring all that can be taught in the realm of character-reading. It is well to listen to all who can teach us of astronomy, geology, and of geography. We honor Kane and Hayes and Hall and Liv-

ingstone, who fight with the ice or swelter under a torrid sun, but we regard that knowledge which opens out the hidden resources of mind and imparts light respecting the noblest part of God's creation—MAN and MIND—as ranking in importance far above any results which may be hoped for from exploring Africa, the Arctic regions, or the realms of space with its distant worlds and suns. Man stands at the head of all subjects of human inquiry, and he who can read the laws of his body and his mind is doing the best work with a promise of the best and most durable results.

SUGGESTIVE FACTS.

THE New York *Evening Mail* says: "We reproduce a part of the remarkable statistics published by the *Times* in regard to the relative proportion of crimes perpetrated in this city by citizens of American and foreign origin. The facts collected by the *Times* are too valuable not to receive due notice."

We copy the gist of the statistics referred to:

Commitments to the penitentiary for the last twelve years (no mention being made of the swarms of commitments to station-houses and the Tombs for brawls, fights, etc., which were let off with fines and short terms of imprisonment): Total committed, 18,762; American born, 6,984. To be proportionately equal to the American born population there should have been 10,413. Those who were of American born parentage, numbered 1,183, or 6½ per cent. of the whole; while of foreign born parentage there were 5,801, or 31 per cent. of all. Of the foreign born the commitments were 11,778, or 3,433 more than their fair proportion; of those born in Ireland, there were 7,190, or 3,146 more than their proportion of the foreign nationalities. German born, 2,157, or 891 less than their proportion among foreign born citizens. Other foreign born, 2,431, or 1,103 more than their proper portion.

These figures show conclusively that the amount of crime committed by foreign born persons, and those whose parents were foreign born, is much greater than that committed by persons who are of American parentage. These foreign elements probably do not properly represent the average of the nations from which they come. We get a larger portion of the poor, ignorant, restless, discontented, warped, wayward and wicked than the average where they come from. When our country friends

are amazed at the enormous wickedness of New York, and are inclined to censure us for our laxity of administration, "we trust they will not forget the enormous foreign element which we are obliged to educate, provide for, and regulate." True, we have our Tweeds, Sweeneys, Garveys, Ingersolls, Genets, and Connolly's, some fortunately in, and some out of the reach of our penitentiary; it should not be forgotten that these great frauds were made possible by the peculiar constituency which stood behind the robbers, and by electing them to offices of trust, made their gigantic swindles easy, and hard to be detected. In the various countries of Europe there is left behind a wealthy and refined class, a great respectable middle class, and a mendicant class, too poor to emigrate except by the aid of their friends in America, who have come here and earned the money to bring them over; or they are sent to our shores from their prisons and poor-houses, or from a class who are next door to it. Some ten years ago a ship landed at New York from Liverpool which brought perhaps six hundred emigrants, over three hundred of whom had neither money nor friends here, and it being December they were marched in a body to the alms-house, and lived on our tax-burdened city till the next April.

Of course it was cheaper for the authorities to send over paupers and criminals in the fall than it was to feed and clothe them till spring. When, by such means, our population is cursed with ignorance, poverty and crime, we can not easily make it assimilate to the rules of virtue, intelligence, and order. Yet our English brethren charge the American people with being tricky and dishonest. We have too much of the dirty clothing to wash for our brethren abroad to have our stream entirely clear, but free schools, popular liberty, and an abundance of land, enable us to absorb and improve vast hordes of the ignorant and vicious, because poor and oppressed, of the unfortunate surplus populations of the old world. Some of these accessions to our population have native talent and become political demagogues, who make voters and followers of their newly-arrived brethren by means of perjury and in violation of law, and it is not surprising that we are sometimes badly governed. Brethren of the old world, please send to us a larger number of the better sort of your citizens, for they are always welcomed, respected, and loved; but spare us from so many of the ignorant and vicious, or spare the

severity of your criticism in regard to our public morals. If you were to hear read the list of the names of our criminals, on account of whose vices you blame us, you would think you were listening to the pages of your own city directories. God save the Republic!

IRISH SAINTS.

A NEW work has been published lately, in Dublin, on "The Irish Saints," in which great Saint Patrick, no doubt, heads the list. Whether the good father Mathew, the temperance apostle, finds a place in the new book, we do not know; nor do we know of any Irishman more worthy of a memorial than he. This book has suggested to us the idea that there should be other works on other saints. Why not now publish a book of English saints, and another of Scottish saints? Then, as a matter of course, we should have others of Dutch, French, Italian, and of Spanish saints. And, while about it, not to be partial, we should like to see a book of American saints! There was "The Father of his Country," you know, and B. Franklin and H. G. and—well, we can not enumerate all *our* saints in a paragraph. That must be a work of study and of time. We may mention one or two more who will one day take their places among American saints. The Quakers have their William Penn; the Shakers their Ann Lee; the Mormons their Joseph Smith and Brother Brigham. But enough. Should we go on we might put the editor of the PHRENOLOGICAL JOURNAL among the prospective American saints, and *that* might seem profane to our elders. We therefore leave the completion of the list to a wiser and more appreciative pen. But let the Old Country saints, with portraits, be embalmed in modern books as soon as possible. They will sell.

NAMES OF PLACES.

IN naming villages, post-offices, railway stations, etc., why not have reference to appropriateness, to euphony of sound, and to the beauty or sublimity of the place? In the hands of a Longfellow, even Indian names have a grace and beauty quite worthy of preservation. Read his *Hiawatha*, and note such names as Minnehaha, Nokomis, and many others at once beautiful and expressive. Then we have those grander names, such as Niagara, Toronto, Oswego, Cayuga, Owasco, Ontario, etc., all of Indian derivation.

An exchange gives the following as the Western nomenclature: "When, at Kalama, you enter Washington Territory, your ears begin to be assailed by the most barbarous names imaginable. On your way to Olympia—that is a pretty name—by rail you cross a river called the Skookum Chuck; your train stops at places named Newaukum, Tumwater, and Toutle; and if you seek farther, you will hear of whole counties labeled Wahkiakum, or Snohomish, or Kitsar, or Klikitat; and Cowlitz, Hookium, and Nenolelops greet and offend you. They complain in Olympia that Washington Territory gets but little immigration; but what wonder? What man, having the whole American continent to choose from, would willingly date his letters from the county of Snohomish, or bring up his children in the city of Nenolelops? The village of Tumwater is, I am ready to bear witness, very pretty indeed; but surely an emigrant would think twice before he established himself either there or at Toutle. Seattle is sufficiently barbarous; Steilacoom is no better; and I suspect that the Northern Pacific Railroad terminus has been fixed at Tacoma because it is one of the few places on Puget Sound whose name does not inspire horror and disgust."

Now, there is no necessity for such "barbarisms" in naming new places. Intelligence, refinement, and good taste will suggest for each something inviting or attractive, instead of something vulgar or repulsive.

WILHELM VON KAULBACH.

THE death of this eminent painter, of cholera, on the 7th of April, has awakened deep regret in the world of art. He was the son of a goldsmith, and born at Arolsen, in October, 1805. His pictures are well known in America, so many of them having been subjects for the engraver, especially his "Battle of the Huns," "Destruction of Jerusalem," "The Confusion of Tongues at Babel," "The Era of the Reformation," "The Blooming Time of Greece," the "Nero," the famous "Madhouse" of Narunhaus, "Era of Reformation" (which was purchased by an American), and his most charming work is the illustrations to "Reynard the Fox."

He was a man of medium stature, rather spare, with keen gray eyes, a nervous temperament, easy and genial manners, and disposed to pleasantry and humor.

Department of Literature, Science, Education.

LANGUAGE AS RELATED TO MAN.

IT has been said that "God gave to man reason and religion by giving him speech." By making him capable of using the one, He put it in his power to enjoy the other. If this be true, then we justly give the best part of our early life to the acquisition of the wonderful faculty of speech—to the cultivation of that divine art of receiving and communicating knowledge, and of enjoying sentiment, religion, society, and truth. Then, let its inestimable value be the excuse for calling attention to it now.

Language is not simply a combination of empty sounds. Nor is it merely the giving of a name to an idea. Nor yet is it confined to oral and written expressions of thought, but extended beyond that to include thought itself, when it is reduced in the mind to a tangible form. It is the sensible impersonation of human spirits in communion with one another. It is the ethereal symbol of the soul by which it knows and is known.

Its character and effects depend a great deal on whence it comes and how; though it will hardly be necessary to ask if its origin is divine, much less to inquire at what period in the development process it appeared, or by what fortuitous collocation of organs it was rendered possible. We will let it tell its own story, and believe what it proclaims its heavenly birth. We want to inquire no further into its genealogy than that Jehovah spoke to man, and language is the result. As the ear could never know harmony in a soundless voice, so the tongue had never known speech in a voiceless world. Thus testifies all human experience. So, choosing the less wonderful as the more reasonable, we conclude that language came with the breath of God. It is only the less wonderful, however, because the more natural. Indeed, could we but step out of our own experience, we would behold in nature the grandest and most stupendous miracle of all the works of God. That the ponderous machinery of the universe should be so constructed that it

moves with unerring precision is far more wonderful than calling the dead to life. We can only see nature in her grandeur when she is stripped of her commonness; so we can never estimate the true character and value of language until we shall have advanced beyond that point where our sense of appreciation is blunted by familiarity.

Its connection with thought is so intimate, and its use in reasoning so important, that to separate it from the one and to dispense with it in the other would be to destroy both. Men say they can think without it, but no man yet ever had a real and substantial idea that was not in words. He knows nothing that he can not tell. He may have a ghostly idea flitting through his mind like a fugitive dream, but language is the Daniel that must call it up and give the interpretation. Without this, "charm he never so wisely," it resists all his wooing, and though its shadow may haunt him, its substance escapes. It is only when it is caught and imprisoned by that divine detective that it becomes an available power. Ideas are the soul of language, as language is the soul of humanity, but they can only be apprehended when they take a sensible form, just as we know nothing of our own spirits but by their manifestations through the body. In the ratio that we understand the use, power, and relations of language can we comprehend that mysterious thing we call self. Language is the essence of a man. It comes to us tinctured with and shaped by the very soul itself. It is the key to the labyrinth of the spirit. Take, open, and know thyself.

Its power and importance may be studied in its daily effects upon our lives. Every permanent and radical change in a man's life owes its beginning and growth to speech. We might even go farther and say that every individual act may be traced to the same source. For be it remembered that those spontaneous actions called instinctive are both prior to thought and independent of it,

and can be said in no sense to be induced by an exercise of volition. It would seem, then, that there is no exception to the rule that all the conscious workings of life, whether good or bad, are the outgrowths of language.

Suppose we grant that there can be thought without speech, what is its practical value? No more than that of the gold hidden away in the mountains of Peru. Just as that gold must be dug from the mine and coined in the mint before it is available for use, so must thought be separated from the chaos of the unintelligible, and embodied in words before it becomes a power either for good or for evil. It must take a form we can lay hold of, before it can lay hold of us. Only realities can grapple with realities.

From this view how supremely foolish the teaching that there is a subtle and incomprehensible mode of communication between mind and mind, and between God and the soul! The whole fabric of skepticism falls to the ground, though its colossal form has filled the whole earth and hidden from the gaze of longing multitudes the mount of God. Reason is restored to her rightful throne with all her power and prerogatives. The confines of her kingdom are distinctly marked, reaching neither into the dark domain of superstition, nor into the sterile regions of unbelief.

As language is the life of the individual, so it is the history of a nation. It proclaims aloud, in terms that can neither be unheard nor mistaken, the character of the people by whom it was spoken. Destroy their historical records, yet give us their language, and we can behold there a picture of mind far more delicate in its touches, and more nearly perfect in its execution, than any delineation of form by the great masters of art. This must be evident, since through this medium the thoughts and feelings are recorded which indicate the qualities of mind and the direction of life, and those qualities which are the more strongly marked in the men are the more clearly stamped upon the speech.

Language not only directs the private life and reveals the private character, but it shapes the religions and philosophies of the world. In the same ratio that men have advanced in perfecting, fixing, and refining the art of speech, have their beliefs become more

definite and their worship more rational. With this advancement civilization has kept equal step, and truth and justice have been more fully and firmly established. With it, too, all the tender and latent impulses of the soul have been called up, analyzed, and enjoyed. Man has been made to realize his nobility, and to know the divine attributes of his nature. By means of language the world has been subdued and will be governed. By the same means men, ruder and fiercer than the famishing lion whose wild roar echoed from the walls of the Coliseum, have been made the children of God and the heirs of heaven. It has won more trophies, conquered more cities, founded and destroyed more empires, than all the clash of arms or the thunder of battle. "It has awakened emotions in the human heart, and kindled raptures in the soul, that, rising to Heaven, have caused the earth to tremble under the knees of adoring saints, and brought angels down on missions of mercy to mankind. The piety of the saint and the zeal of the martyr have, under its hallowed influence, achieved the most splendid victories inscribed on the rolls of time, and have effected revolutions and deliverances on (the) earth that have caused enraptured silence among the adoring legions of the skies."

Eulogies without number have been written upon it, but who, in his happiest moments and in his loftiest strains of admiration, has equaled the transcendent theme? Poets, sages, philosophers, and fabulists have praised its ineffable powers, but none have risen to that sublime height for which the subject calls. But we need not the song of the poet nor the voice of the fabulist to sound its praises. We need but the great fact that it has been the minister of redemption—that it has given birth to hope, glorious and immortal; hope about which cluster the beauties of life—hope that is the anchor of the soul—hope that shall nerve the trembling heart when it passes the dark valley. And when the shadows are gone, and the pure light of day comes in, language will yet be that sublime machinery by which God will bring the glory-wreathed throng nearer and nearer to Himself, and unfold to them joys unalloyed, unfading, and eternal.

M. J. FERGUSON.

DISCUSSION ON IMMORTALITY.

DR. TRALL REVIEWED.

ED. PHRENOLOGICAL JOURNAL:

DEAR SIR—I have just read Dr. Trall's article, "Immortality Considered Physiologically," in the March JOURNAL. I am pleased with the article. Dr. Trall reasons well, I think. But it appears to me that the latter part of his argument is weak. When he reaches the point where he argues that the special "moral" endowment of man's nature is a distinct proof of the immortality of the soul, I think his argument fails. He tells us that the spiritual group of human powers is the only philosophical basis for the doctrine of immortality, and furthermore, that "vitality and mentality serve the varied purposes of this life, and are all the powers needed or useful for an existence which is to terminate with the death of the body."

Is this true? It seems to me that his previous argument with the scientist refutes the idea that the spiritual group of faculties furnishes the only philosophical basis for the doctrine of immortality. He tells the scientist that, "If matter is uncreated and indestructible, and only individualized in form, so is soul. This is individual in persons. Both are immortal and eternal—one as matter with physical properties, and the other as living beings, with vital and mental properties." Is not this an argument that immortality inheres in the "vital and mental properties" of beings, in these properties independent of the more spiritual properties?

I admit that man's spiritual faculties help him to have faith in the immortality of the soul. They furnish the observatory through which he looks upon man's nature, and are essential in our attempt to find the *rationale* of the doctrine of immortality. But if Dr. Trall's aforesaid statement is true, that not only matter is indestructible, but the vital and mental properties are likewise, I do not see that the organs of "Hope, Conscientiousness," etc., which distinguish man from the lower creation, necessarily prove, and are the basis of the doctrine of the soul's immortality.

In regard to the second point to which I have referred, that vitality and mentality are all the powers useful in our present exist-

ence, if this is our only life, I would say that I take a very different view. If this life is all that we may have, is it not good to be hopeful when dark clouds overshadow us? Is it not good to be conscientious in all our dealings with our fellows? How shall this present life of human beings be improved, except we hold before us an ideal of life superior to our present attainment? Is it not good to be benevolent here? Surely, that we may extract the highest good, and realize the greatest happiness as human beings of earth, the spiritual faculties contribute much.

This life is real, and goodness, fraternity, the highest possible state of excellence in character, are things of intrinsic value here. They are to be valued for their inherent worth in our present life and relations. They are conditions upon which man can realize high happiness in earth. Not a little do the spiritual faculties help man to these attainments.

I send these few thoughts, suggested by Dr. Trall's article, thinking that if he could look them over, he might "clear up" his position. I do not know his address, but perhaps he is frequently in your office, as he contributes often to the columns of the JOURNAL, and also to those of *The Science of Health*. I hardly think my comments are worth printing, but you may do what you please with them. Yours, very truly,

GRANVILLE PIERCE.

THE REVIEWER REVIEWED.

The objection raised by Mr. Pierce, that the moral and spiritual *powers* (not "faculties") are useful for the purposes of this life, independent of any existence hereafter, is certainly plausible. But I think a little deeper reflection on the subject will "clear up" my position. I admit to any extent that Mr. Pierce is disposed to claim, that fraternity and good are intrinsically valuable, and that it may have been better for us to possess moral organs, even if our existence is to terminate when the body dies.

But God and nature are never at fault. They not only "do all things well," but in harmony with ulterior designs. Whatever is best for the condition and final destiny of

any living thing, inheres in its organization as a constitutional endowment. The plant that perishes with the season has vital properties adapted to a season's existence. The animal that, during the geological period when vegetation is redundant, lives only to transform the vegetable kingdom more rapidly to its original elements, has all the vital and mental powers necessary to that end, and no more.

Why did not beneficent Nature, or a kind Providence, endow the animals with moral and spiritual organs? Would not the possession of these organs conduce to their "highest possible attainment of excellence" in this life? If moral and spiritual organs are essential or important to, or intended for, a life which begins and ends on earth, why are the beasts of the field, the fowls of the air, and the fishes of the sea not endowed with them? What objections could they

reasonably make to being better and happier? Surely fraternity, goodness, excellence of character, etc., are not to be despised by the elephant, whose days are half a century, the insect that lives only through the summer season, or by the infusoria, whose brief existence is measured by the fragment of a second.

But the all-important fact is, that man only is endowed with moral and spiritual organs. And if there is design on the part of Providence, and order in Nature, this fact means something. What does it mean? One solution of the problem is found in the theory that human beings are destined to immortality in his personality, while all the living organisms below, that are destitute of moral and spiritual organs, are merely subservient to his purposes, and are, after a brief existence, destined to return to their original elements.

R. T. TRALL, M.D.

PLANT LIFE IN OUR TERRITORIES.

I HAVE been asked the question, how is it that the plants of the plains are found in such arid and apparently uncongenial soil, when they could select a more generous loam elsewhere? In reply, there seem to be two antagonistic principles in regard to the fitness of vegetation to the localities which they inhabit. The advocates of one of these insist that Nature, who watches over the life of every little plant, places each where it is best adapted to thrive, and that some inherent power, unknown to us, guides it aright to the spot where it may raise a future progeny to perpetuate its race.

The other class of thinkers knock all these beautiful theories down by a plain, practical course of reasoning.

They assert that Nature is a hard mother; that she takes little thought for the morrow; that millions of seeds are annually planted where they can not germinate; and that it is by the merest chance that a comparatively small number of young seedlings reach maturity. There is much truth in the latter view of the subject, and yet it will be well for us not to ignore wholly the former.

To illustrate our meaning more clearly, let us examine the rhododendrons and kalmias, two genera of evergreen shrubs, found almost

exclusively in shaded, moist localities, and, for the most part, on northern aspects; hence it has become the fashion to say that these plants delight in shade and moisture, and that they will not thrive elsewhere. This, however, is all a mistake, and a prominent botanist, Thos. Meehan, of Philadelphia, was the first to clearly explain the problem.

He says that the minute seeds, which are among the most difficult to germinate, and the young seedlings which will only thrive under certain conditions, find in the shade precisely the requirements needed; but, that after the plants have gained sufficient strength, they will prosper as well in the full rays of the sun as if under a leafy canopy. Now, Nature, in her usual "hit-or-miss style," says our matter-of-fact author, scatters just as many seeds where they perish, as she does where they germinate, consequently she has no care in the matter.

We are again reminded of this fact when we observe the giant oak loaded with its bushels of acorns in the autumn, but should we examine the vicinity during the succeeding season, we might not possibly find a single young plant. Why, if Nature is so watchful over her darling pets, does she permit this?

All these seeds go toward sustaining animal

life, and thus, to be sure, great good is accomplished in other ways; but the only result in perpetuating its species is with the aid of the squirrel, who, on his way to his winter hoard, drops the acorn in a moist, shaded spot, and the ensuing spring, with its gentle showers and mild air, starts it into active life.

And this brings us to the territorial vegetation. Prominently, all over the plains, may be seen the different species of cactus, but all are alike in one essential characteristic.

They can store away sufficient moisture in the cells of their huge succulent stems to last for an almost indefinite period, and here, too, our theory comes up. The seeds of these will not succeed if dropped in moist places, nor would the young plants live even if such was the case. Contrary to the usual custom of vegetable life, the seeds and young plants of cacti require a dry, sandy soil, and an atmosphere destitute of moisture; and the plains furnish these requisites. The prickly pear, a genus belonging to this natural order of plants, has been proven by actual experiment to grow far more luxuriantly with moderate moisture than where it is dry; although, in the former, the seeds would rot, and in the latter they would retain their vitality.

But we also notice the type of the garden sun-flower (*helianthus annuus*) wherever we go—along the railroad track, over the cultivated fields, and, in fact, wherever the seeds can find sufficient encouragement to germinate. And this, too, is easily explained. Many plants, like the one above mentioned, are not at all particular as to choice of location; neither are their seeds difficult to sprout.

The sage bush of the plains, repulsive alike to sight and smell, furnishes another striking example of this character. They grow just as well, and, indeed, better on rich ground than on poor; but their seeds succeed best in dry, parched-up soils, where everything else almost perishes. Therefore, very little depends upon the likes or dislikes of the plant, for the peculiar choice of location, inherent in the seeds, proves the governing power after all.

As we follow the winding course of some mountain stream, we notice a number of species of plants peculiar to such moist surroundings, although but a few feet distant from the stream itself, not a plant can be detected; and yet I have frequently transplanted such into my garden, where they would thrive luxuriantly in ordinary dry soil. The cause for this apparent mystery is very simple, and goes to prove our former course of reasoning.

Seeds of these semi-aquatic plants will not germinate unless the earth is liberally supplied with moisture; yet the seedlings, after gaining age and strength, will live anywhere.

Take, as another striking example, the exact reverse of these—the so-called alpine or rock plants, which we find abundant in the dry, parched interstices of the rocks, and nowhere else. It is not because they will not live elsewhere; for, if we undertake their cultivation, we find they will readily accommodate themselves to their new homes with a certainty of success; and that, too, even where the soil is wet and apparently uncongenial.

We observe that many plants of this nature, such as the mountain pink, talinum, arrow-leaved violet, bird's-foot violet, etc., will visibly increase in size and health by such a change; but, when we endeavor to grow their seeds in moist places, we may look in vain for favorable results. So that when we hear people assert that certain plants will not succeed beyond the limits of special localities, or in peculiar soils and atmospheres, we may well ask the question, whether or not such have had a fair trial, and if the prevailing fault does not lie in the seed to begin with.

This being the position that I have endeavored to maintain, I may add, as additional confirmation, that all my observations and experiments point undeviatingly to this end.

Another, and a very beautiful feature in the mountain vegetable, is the increased intensity of color in the flowers, and the consequent decrease in the size of the plants, as we ascend to the higher elevations.

This, of course, is attributable to the rarity of the atmosphere, and the low temperature during the night, all summer long. It is, indeed, a beautiful study to select some particular plant, and watch it from the base of the mountain, until we arrive at the limit of vegetation. A good example of this may be found in the *mertensia*, or lung-wort, a plant with very showy blue flowers, found quite abundantly on the sides of Gray's Peak.

At the commencement of our upward journey, we notice that it is about two feet in height, and the color a pale blue; but the hue becomes deeper and deeper, and the plant smaller and smaller, until we reach the topmost point of the peak, where it may be detected, scarcely exceeding two inches high, with its tiny blossom of a dazzling ultramarine tint. That this is not the normal condition of the plant itself, but merely a consequence of the peculiar thinness of the air of the mount-

ain region, may be ascertained by removing these plants to the gardens of our eastern homes; they then return to their natural habits, and speedily forget their early education.

A noticeable character in the arboreal vegetation is, that with the increase in altitude, is noticed a corresponding increase in the size of the trees. Following the same route above alluded to—the ascent of Gray's Peak, and we find on the numerous mounds at the base a number of small-sized evergreens and shrubby oaks; as we rise higher, however, these give place to a more stately growth; and this increases until we reach the last trace of tree-life, where we find the *Engelmann's spruce*, which is by far the largest of all.

And so it is on the Sierra Nevada of California. On the Foot Hills the vegetation is limited to stunted and gnarled specimens of oaks, a low-spreading pine (*P. Sabiniana*), numerous dwarf shrubs, and that is all; but, as we journey upward, soon the surrounding

vegetation assumes a more dignified aspect; the trees and shrubs we started out with are seen no more, and in their places are pines and firs of a majestic size.

Even as we go up still higher, the size of these conifers increase in girth and height, until their proportions become perfectly enormous—so immense, indeed, that it is difficult to realize how large they really are, without the aid of measuring line.

These are curious facts, which go to prove that rarity in the atmosphere is congenial to tree-life—adding, as it were, charms that we dwellers in the lower altitudes can never hope to possess—not only in color, but in density, regularity of form, and all else that combine to form a perfect specimen. Therefore we assume that no one has seen an evergreen in all its beauty, who has not toiled up the long and weary trail that leads to the top of the Sierras of California; and to enjoy such a glorious treat fully repays for the weariness resulting from such a journey. JOSIAH HOOPES.

A HANDSOME MURDERER

WHAT! can it be that one may be comely and yet be a murderer? May one have a tolerably symmetrical face and very

character in his face, disguise it as he may. Shakspeare notes an exception when one of his characters says—

"Why, I can smile, and murder while I smile;
And cry content to that which grieves my heart,
And wet my cheek with artificial tears,
And frame my face to all occasions."



EMIL LOWINSTIEN.

bad head? Aye, we have met such persons in and out of prisons, and of both sexes. As a rule, however, one usually carries his real

This young man, of foreign parentage, had received little or no education; had learned the trade of a barber; had associated chiefly with only worldly—not to say with irreligious—men; had been much complimented for his beauty, especially for his black and curly hair; was ambitious to show off to advantage, and had an avaricious mind. The love of money with him was, indeed, "the root of all evil." It led him on, with his consent, to murder and to death.

The points in this character may be summed up in a few words. He had a small head, largely developed in the selfish or animal propensities, while the moral or religious sentiments were weak, and without much restraining influence. He was vain and ambitious, seeking only personal pleasures, without regard to consequences; and supposing he could murder and rob his poor one-armed

victim, and escape with the sum of a few hundred dollars, he made the attempt; was discovered, tried, convicted, and executed.

Mr. F. E. Aspinwall, a young and ardent phrenologist, of Loudonville, near Albany, N. Y., visited the prisoner, and made an examination. He says, in a note to the editor:

Through the kind assistance of the Rev. Frank R. Morse, of Albany, I was permitted, on the 5th of March, to see Emil Lowinstien in his cell, and make an examination.

The quality of his organization was excellent, the temperament inclining him to activity and much excitability, although he possessed organs rendering him very positive and capable of concealing his true feelings. The development of the different parts of the brain was much out of proportion, the organs of the selfish propensities being decidedly predominant. Conscientiousness and Benevolence, though fairly developed, were not sufficiently strong to balance his selfish nature. Destructiveness was the largest organ in his head; hence I inferred that he had marked severity of disposition, amounting even to cruelty, and conducing to the disposition to take life when greatly excited. His Acquisitiveness was also large, rendering him more liable to yield to temptation.

His head was relatively very high at Firmness, and from this point to Benevolence sloped downward quite rapidly, indicating strong Firmness and comparatively weak moral and religious sentiments. Cautiousness was evidently subordinate also. Hence I concluded that he would decide quickly upon a course to be pursued, without being sufficiently mindful of consequences, and be inclined to carry out his plans without much thought of the difficulties in the way, or consideration for the advice of friends. He was more secretive than honest, more selfish than liberal, more cruel than kind; in a word, was sadly unbalanced. The intellectual faculties were but fairly developed; he had some mechanical talent; memory of forms and faces was one of his strongest faculties. Good training and advantageous surroundings would doubtless have given him a better chance to make life a success, as there was intellect enough, and sufficient moral sense in him, to warrant effort in their development.

The photograph is rather flattering, and indicates better health than he had when I saw him.

Lowinstien was short, full-chested, and weighed about 140 pounds. He had dark, curly hair, restless black eyes, and a large nose of the Roman type. He was born in January, 1850, near Madgeburg, on the Elbe, Prussia, and came to this country with his parents when about eighteen years of age. He has lived in Philadelphia and New York, and was a barber by trade.

He died protesting that he was innocent. Innocent or guilty, his phrenology indicated that he was capable, at least, of committing the crime for which he was executed.

THE OCTAGON IN CENTRAL PARK.

IN response to an inquiry, we print the following sketch with regard to one of the most interesting features of our great and beautiful public Garden, the New York Central Park:

On an eminence overlooking the principal lake in that Park, and a couple of hundred yards from the Seventy-second Street entrance, the commissioners have erected a wooden structure, known from its shape as the octagon. It would stand in a square of about fourteen feet. Numerous funnels jut out from the sides, straight or L shaped, with the orifice downward. These are for ventilation. There are two doors, but no windows. The octagon stands on a platform, and is approached by steps. As you enter the door, you see before you a round white table, about the size of an ordinary card-table. In the center, overhead, is a cylinder that resembles a piece of stove-pipe. A metal rod, like an elongated car-hook, hangs from this within the reach of a man's hand. This octagon is the home of the camera obscura, the only one of its kind in this country. It has been in operation for some time, although the fact is known to comparatively few.

Recently a *Sun* reporter visited the octagon. The courteous gentleman keeper invited him to enter. He did so, and the door was shut. All was dark except the surface of the white table. Upon it was depicted a most beautiful landscape, with men and women walking about, children and dogs frisking, and horses trotting along at a brisk gait. The scene was at once recognized.

A perfect picture of the Park to the south of the lake was spread out upon the table. A movement of the rod brought another section into view, and by and by New York city, as far down as Twentieth Street, was distinctly flung in miniature upon the table. Still another movement, and Hoboken and the Palisades were presented. The Eighth Avenue cars rolled along on one side, and the steam-cars rattled past on the other. The spoke of every wheel and the face of every passenger were clearly marked. Every color and tint of the foliage was there, and the slightest waving of a leaf was faithfully represented. Every portion of the Park not shut off by some physical obstruction, was in turn reflected, and the attitude and motion of each person, walking or seated, was distinctively seen. The camera produced upon the table a series of pictures most beautiful and startling, the moving figures—approaching, receding, crossing—making it seem like a glimpse of fairy land.

As may be well supposed, the camera has yielded some surprising revelations to the gazers. A New York detective, who has several times made use of the camera for professional purposes, accompanied the *Sun* reporter in his visit to the octagon. The detective related some interesting stories connected with the camera.

Toward the close of March, an elderly gentleman, a professor of a well-known college, visited the octagon, accompanied by a detective. Scene after scene was brought into view, until at last a distant part of the Park was shown. Walking down a pathway in the center of the picture was a couple. The elderly gentleman at once recognized the lady as his daughter, and the gentleman as the young artist with whom she had eloped two days previously.

A lady residing in Fifth Avenue visited the Park with two friends, accompanied by her little boy of four years. While the lady and her friends were chatting together in an arbor, the child strolled away; and when the alarmed mother became conscious of the fact, he was nowhere to be seen. Search was made in every direction by the lady and her friends, but to no purpose. At length an officer, who was consulted by the distressed woman, directed her to the octagon. Thither she and her friends went. The camera, like a good angel, went to work to disclose the whereabouts of the lost boy, and in a few minutes a small white speck was discovered in the sheep pasture.

"That's most likely your child, madam," said the expert in charge of the camera.

The lady examined the speck carefully, and there, sure enough, was her darling, every feature and limb discernible, lying curled up on the grass, fast asleep.

FAULTS IN ELOCUTION.

EXCESSIVE vehemence of utterance and its opposite fault, an indolent indifference, have been considered in a previous paper. Aside from these are numberless mannerisms or peculiarities of speech, posture, and gesture which it is the province of elocution to correct.

Bishop Berkeley once suggested that half the learning of the laud was rendered useless by neglect of attention to pronunciation and delivery in early education. The glory of man is speech, as the good George Herbert has said, and therefore, he argues, "nothing is little in God's service." We have an innate sense of fitness to which speech and action should conform, but this is violated by those oftentimes whose literary taste in other respects is almost faultless. Thompson once read his "Seasons" to a friend in private. The gentleman, after listening awhile, snatched the MS. from the poet's hands, because he could no longer endure the murderous mutilation of beautiful sentences by wretched reading. We have had similar feelings in listening to scripture and hymn-reading. Nasal tones, upward inflections and a sing-song marking of the rhyme, the caesural pause or poetic feet torture a cultivated ear. Add to these a stooping posture, a swaying of the body to and fro, shrugging of shoulders, hands in the pockets, nervous grimaces of the face, eyes turned to the ceiling, or to nobody in particular, aimless gestures and other infelicities of manner, and you have a picture true to life. An English writer, Daniel Moore, says, "We fear it might be said to many who boast that they never had recourse to

"The start theatric, practiced at the glass;" the greater pity that you never had. For if some of your gestures and grimaces had been practiced there, we feel sure they never would have been repeated anywhere else, instead of being visited as they are every week on your congregation, patient under the infliction, and helpless in their disgust."

The true desideratum in speech or action is naturalness. But we must not mistake habit

for nature. They differ as much as art and artifice. We say a man naturally drawls, when we mean that he has acquired the habit. It is a second nature, but not true nature. Self-observation and patient watchfulness, the criticisms of a friend, and the drill of a teacher are required to rid one of the faults specified. The unstudied tones and gestures noticed in the street are very suggestive, as are also the public efforts of acknowledged masters of oratory. Effective speech, in the last place, depends largely upon practice in writing. Elocution and rhetoric are really inseparable. Condensation, purity, perspicuity, and elegance of diction depend on thorough drill in the commitment of thought to writing. Not only are weak repetition and vapid thought eliminated by writing and rewriting, but smoother sentences are formed, easier spoken, easier remembered.

As the cuttle fish, when pursued, escapes by hiding in an inky cloud emitted from its own body, an ill-prepared speaker sometimes tries to hide his poverty of thought in a mist of words, or a volume of sound. But while the pen is an indispensable ally to the orator, he

must never come under a servile bondage to notes, those paper crutches without which some speakers are helpless. Appeals which are *read* to people, "coldly correct and critically dull," can not move the heart as those that are spoken directly to them without the interposition of such a barrier.

Failure may attend the first attempt at emancipation, but speaking to mortification is a good preparative to speaking to edification. Sheridan's complete failure in the House of Commons led his friends to advise him to give up the idea of becoming a public speaker. His indignant answer was, "*Never*; I know it is in me, and I am determined that it shall come out." Out it came. After his speech on Warren Hastings an adjournment was moved, for, said Pitt, they could not come to a sober judgment, being so under the wand of an enchanter.

It is the first step that costs, but it repays all the cost in the freedom enjoyed, the attention secured, and the impression made. The most persuasive style is that of dignified colloquial address, in which the naturalness of conversation is united with that energy and elegance of language which is the direct result of previous preparation.

E. P. THWING.

A NATURAL ARTIST IN THE VIRGINIAN WILDS.

IN a secluded spot, amid the romantic mountains of Virginia, your humble servant has recently stumbled upon an extraordinary anomaly in human nature, viz., a negro artist and sculptor, who, though at present residing in comparative obscurity, earning his "hog and hominy" by the sweat of his brow in the unclassic tobacco-patch, is destined, we opine, to wear "the immortal laurel wreath" upon his kinky head.

Without ever having had any instruction whatever in the fine arts, this gifted negro boy would even now do honor to the studios of the "Eternal City." Prior to the surrender of Lee, this remarkable lad was the slave of a distinguished Virginia politician, who lived in this county, and it was at the residence of his former master that we first beheld evidences of his genius. On the interior of a large barn, we were shown his drawings of a circus and menagerie, which, considering the history of the artist, and the nature of his materials, were, to say the least, wonderful! Horses and riders, gymnasts, acrobats, clowns, etc., in the endless variety of costume and position, common to the saw-dust arena, were there. Ani-

mals of every clime in creation, from an elephant, and old John Robinson's white camel, to the most insignificant ape, were there; some reclining at rest, some eating, some playing, some performing in the ring, and some exhibiting symptoms of violent rage. With rough pine plank for a canvas, and his first finger for a brush, and fire-coals, ashes, soot, chalk, brick-dust, etc., for paints, our hero had there described animals, only seen once or twice, at itinerant exhibitions, in a manner that might have won a compliment from Edwin Landseer. We must not omit to mention the "band-wagon," which formed an interesting feature of this picture-gallery of his. The gilded chariot, constructed in the shape of a bird, with its load of musicians, in uniform, each bearing his respective instrument, and the twenty-six horses proudly tramping in their gorgeous trappings, were masterly executed. On another canvas (?) we were shown a tiger, leaping from a cliff. With jaws distended, mouth foaming, and eyes glaring, the ferocious beast is depicted so as really to terrify the beholder. Many trees in the neighborhood of his former, and his present, home have

been peeled by his hatchet, and made to bear excellent drawings of the fierce denizens of the forest. Not only are his drawings of animals correct in outline, but, by an ingenious way of combining the rude materials at his command, he succeeded in exactly imitating their color, and, what is more wonderful still, he portrayed their *expression*, in composure or excitement, with the vividness of a master hand. Another evidence of extraordinary ability we see in the fact that many of his pictures are painted in bold relief—the figures apparently standing out several feet from the background. We have critically examined some of his drawings of animals, and find no imperfections, even to the intricate and delicate shading of the interior of their hoofs.

The originality of the artist is shown in the peculiarity of his system. We have never seen him at work, but from an unfinished painting of an elephant, we find it his plan to begin by drawing the hind feet and posterior part of the body, and then proceeding forward, leaving the head for the last. This is the reverse of all ordinary rules in sketching, and it is strange that by such means the proper proportions can be preserved. In carving, this youth is equally dextrous. With a common jack-knife he cuts from wood and stone striking representations of the heads of beasts, birds, and men. He takes much interest in machinery, and seldom sees a machine without being able to describe its most complicated contrivances, and can comprehend and explain the utility of their movements. When quite a child, he once carved a robin in wood, and painted it, for a young master. The gentleman praised it, as it deserved, but intimated that its breast was not red enough. "Then," said our hero, "I'll make it red enough," and, pricking his arm with the point of his knife, he stained the figure with his own life blood.

Before he had learned his alphabet, his master discovered him one day engaged in copying the large printed heading of a newspaper. He succeeded admirably, although both copy and imitation were inverted during the process. It was the intention of the late Daniel Hoge, his former owner, to give him educational and art advantages, but certain unfortunate circumstances will prevent assistance from that quarter. We are glad to know, though, that certain parties are instituting measures to send him to Hampton (Va.) African Normal Institute, where, if he displays a desire for improvement, his future advancement will be secured.

HANS RUPPEL.

THE MONTH.

IMPORTANT EVENTS WHICH OCCURRED IN JUNE.—John Randolph, of Roanoke, born June 2, 1773; Sir John Ross, Arctic explorer, born June 24, 1777; Battle of Fair Oaks, 1862; Battle of Cold Harbor, 1864; Weber died, 1826; Mohammed died, 632; Charles Dickens died, 1871; First Deaf and Dumb School, 1773; Sir John Franklin died, 1847; Dr. Arnold born, 1796; John Wesley born, 1703; Battle of Waterloo, 1815; "The Alabama" sunk, 1864; Telegraph to India opened, 1870; Battle of Solferino, 1859; George IV. died, 1830; Cromwell a Protector, 1659; Cholera in New York, 1832; Henry Clay died, 1852; Printing invented, 1441; Battle of Bunker Hill, June 17, 1775; Henry Ward Beecher born, June 24, 1813; L. N. Fowler born, June 23, 1811; Roebling born, 1806; Gen. Robert Anderson born, June 14, 1805; Gov. Calvert, First Governor of Maryland, born June 9, 1647; Rev. Alex. Campbell born, June, 1786; "Poor McDonald Clarke" born, June 18, 1798, died, 1842; Capt. Nathan Hale, Rev. Pat., June 6, 1755; Andrew Jackson died 8th June, 1845.

WISDOM.

To tell a lie, thrice the time, talent, and words are required as to tell the truth.

WHOEVER makes the truth appear unpleasant, commits high treason against virtue.

By silence we may learn the imperfections of others, while others do not learn ours.

A MAN who can not mind his own business is not fit to be trusted with the king's.—*Saville*.

SIDE by side of plain truth stands common sense—two of the greatest warriors time has ever produced.

OUR most indifferent actions have the impress of individuality; we may convey an unconsidered word or gesture.

It is not miserable to be blind; he only is miserable who can not acquiesce in his blindness with fortitude.—*Milton*.

LABOR is the law of the world, and he who lives by other means is of less value to the world than the buzzing, busy insect.

FIGHT hard against a hasty temper. Anger will come, but resist it stoutly. A spark may set a house on fire. A fit of passion may give you cause to mourn all the days of your life.

MIRTH.

"A little nonsense now and then
Is relished by the wisest men."

WHEN the enterprising butcher's boy "set up on his own hook," did he find a comfortable seat?

"I TAKE my tex dis morning," said a colored preacher, "from dat portion ob de Scriptures whar de Postal Paul pints his pistol to de Fesians."

THE woman who made a pound of butter from the cream of a joke, and a cheese from the milk of human kindness, has since washed the close of a year, and hung 'em to dry on a bee line.

THOMPSON is not going to do anything more in conundrums. He recently asked his wife the difference between his head and a hog's head, and she said there was none. He says that's not the right answer.

A YANKEE down-east newspaper says, "Without intending to be personal, we feel bound to declare that if our postmaster would resign, many timid persons would feel safer about their money-letters."

A MUSICIAN, George Sharp, had his name on his door thus: "G Sharp." A wag of a painter, who knew something of music, early one morning made the following undeniable and significant addition: "Is A flat."

AN Ohio youth, who desired to wed the object of his affections, had an interview with her paternal ancestor, in which he stated that, although he had no wealth to speak of, yet he was "chock full of days' work." He got the girl.

A PHILOSOPHICAL sufferer advertised: "If the person who took a fancy to my overcoat was influenced by the inclemency of the weather, then, contrary to the weather, all is serene; but if he

did so from commercial considerations, I am ready to enter into financial negotiations for its return."

FORWARD and loquacious youth—"By Jove, you know, upon my word, now—if I were to see a ghost, you know, I should be a chattering idiot for the rest of my life!" Ingenuous maiden (dreamily)—"Have you seen a ghost?"

SCENE in Chemistry: Student attempting to recite, but wanders strangely from the subject. Professor interrupts and gives a long and lucid explanation. Student listens attentively, and at its close, throwing his head back in the direction of the phrenological organ of Self-Esteem, modestly replies, "Yes, sir; yes, sir; you get my idea."

DURING Colonel Tom Scott's recent visit to St. Louis, according to the *Globe*, he was hailed on the street by a little bootblack: "Boss, have yer boots shined?" The Colonel pleasantly shook his finger at him, saying: "My boy, I am no boss." The little waif swung his box over his shoulder, and eyeing the great railroad king from head to foot, replied: "You're boss of yer own boots, ain't yer?"

At a recent examination for admission to Bowdoin College, the written papers of geography contained the following: "Iterly" for Italy, "Merrymac" for Merrimac, "Pernobscot" for Penobscot, "Florady" for Florida, "Mississuri" for Missouri, and "Nareganset" for Narragansett. The Catskill Mountains were credited to Vermont by one writer, by another to Pennsylvania; the Alps to Asia by a third. Stockholm was set down as the capital of Holland; Berlin of Spain. Geneva was transferred to Italy; the Rhine was said to flow into the Atlantic; the Danube into the Baltic.

Our Mentorial Bureau.

[In this Department will be noticed such matters as are of interest to correspondents and to the general reader. Contributions for "What They Say" should be brief, pointed, and creamy, to secure publication.]

To Our Correspondents.

THE PRESSURE OF OUR BUSINESS IS SUCH that we can not undertake to return unavailable contributions unless the necessary postage is provided by the writers. In all cases, persons who communicate with us through the post-office should, if they expect a reply, inclose the return postage—stamps being preferred. Anonymous letters will not be considered.

QUESTIONS OF "GENERAL INTEREST" ONLY will be answered in this department. But one question at a time, and that clearly stated, must be propounded, if a correspondent shall expect us to give him the benefit of an early consideration.

SIZE OF BRAIN.—I have a son two years old, delicate physically, whose brain measures nineteen inches in circumference. Is his

brain too large for his age and physique, and what should be the size of the brain for a healthy child of two years of age?

Ans. We often find the heads of children two years of age nineteen inches in circumference. Sometimes they are large around, but not very high, so that the brain mass is not remarkable. A low brain is more likely to be connected with a strong and sturdy constitution, while a high head, large in the front and top, is more likely to attend one who is of slender constitution. In fact a brain of this sort is apt to absorb the vitality, and render the body weak. Such children should be fed on articles which tend to develop the physical system. They should not use fine flour bread, rice,

sweetened puddings, pies, cakes, or sugar and butter, to any considerable extent; but they should have oatmeal, good milk, fruit, cracked wheat, beef and mutton, eggs and fish. But pork and gravies and pastry do not make muscle, or bone, or brain. Remember that the young animal lives on milk, which is complete food, having all the ingredients which the system requires. Wheat, unsifted, also contains all the elements the system demands. Fine flour has lost the material which feeds muscle and brain.

HOW TO LEARN PHRENOLOGY.—What are the best books for the study of Phrenology, and what season of the year do you give instruction in Phrenology to classes?

Ans. Every book on our list is useful to him who would make himself thoroughly acquainted with Phrenology. Some books are more devoted to the first principles, others to the application of the science to education, self-culture, personal improvement, the training of children, the choice of pursuits, matrimony, and the like. Some people ask us why we do not write one book containing everything about the subject. If we were to write one as large as Webster's Dictionary, they might complain that it was too large for convenient handling, and too much a tax on their purse. They would then call for something small, convenient, and right to the point.

We have a circular giving a list of all our publications on Phrenology, and it contains also what we call the "Student's Set," which we sell for ten dollars. The same circular also contains a full account of our mode of instruction to classes, which assemble in the fall. On the fifth of November our next class will commence. These circulars will be forwarded to all who may write for them.

HOW TO MAKE THE BEARD GROW.—Beardless boys and young men are impatient to have the external marks of manhood. Seeing this, graceless scamps, quacks, and impostors set traps and catch numbers of them. Here is one of the advertisements well calculated to extract the "stamps" from foolish young men:

"THE SECRET OUT.—One package of Prof. — Magic Compound will force whiskers to grow thick and heavy on the smoothest face (without injury) in 21 days, or money refunded. 25 cents a package, post-paid, or 3 for 50 cents. One application of my "Hair Curler" will curl the hair of either sex beautifully [and kill it]. Satisfaction guaranteed. 25 cents a package, post-paid; 3 for 50 cents.

As though something rubbed on the *outside* would make hair grow from the *inside*. When farmers wish to fertilize plants, they furnish food for the *roots*. On the same principle, to make the hair grow these young men should *swallow* a few bottles of hair-oil. But the thing is simply a fraud, and those engaged in the deception ought to be set to picking oakum. The best thing to make the hair grow, where nature intended it should grow, is to eat plain, simple, and healthful food, and to keep the body and mind sound and pure.

One cause of beardless faces in men may be certain nameless transgressions, which stop the growth, not only of the beard, but also of body and soul.

G. L. K.—Is he a graduate?

Ans. The person you name has not been a member of any class of ours, and is not therefore a graduate from our school. Ask any person who claims to have graduated with us to show his diploma. All who have conformed to the rules of our course of instruction can show such a document, which will tell its own story.

MIND AND BRAIN.—If the mind can not act independently of the brain, what will become of the mind when the body dies?

Ans. People who are not disbelievers in a future state would not be likely to press this question. If you will look at first Corinthians, xv. 35-44, you may get some suggestions that may be serviceable. In this we read, speaking of man, "It is sown a natural body"—that is, goes to death, falls into the ground—"it is raised a spiritual body. There is a natural body and there is a spiritual body." We do not obtain, while in the present life, knowledge of external things without the organs called the senses. No man learns color except by seeing. The ear brings sound to the mind, the nose brings odors, the tongue brings flavors, the hand brings that which comes by feeling; but when the mind has acquired the knowledge of forms and colors by sight, or any other sense, the mind is capable of recalling these knowledges without the use of the eye. The man who becomes blind at twenty-five remembers the bright skies and the beautiful flowers, the fair forms and sparkling eyes, precisely as one can think over the journeys he has made hundreds of miles away. One who has visited Niagara, or who has seen Vesuvius, or the storied castles and cathedrals of the Old World, can recall them to his consciousness without the aid of the organs by which he obtained the knowledge. If, then, the eye, having seen objects, is not necessary to the recalling of those objects, why can not the mind also act independently of the brain when the brain itself shall have gone to dust? When one's eye is made blind, that part of him is practically dead. When any portion of the brain is destroyed, or permanently paralyzed, so much of the man is dead. When the entire brain becomes inactive and useless, he is as good as dead. In dotage the body lives, but the brain has almost ceased to act, and the man is imbecile. Old persons sometimes cease to know their own children, or their most intimate friends. They are dead at the top, only alive in the body. Their mind-power seems to be held in abeyance, and will remain so until they lay off the form and awake to newness of life in the spirit world. When we shall there awake we may be able to see all that belongs to the physical, ourselves being unseen. When we have that "spiritual body," we shall not need wagons and locomotives.

tives and bridges as a means of communication, nor shall we need the physical eyes to enable us to see; as by means of memory, or mind-power, we now can see by recalling things once seen, so we may be able to see by the mind without the aid of such an eye as serves us here.

PLANCHETTE.—In our little work entitled "Salem Witchcraft, the Planchette Mystery, and Spiritualism Reviewed," price \$1, there will be found descriptions, with prices, of the several different planchette machines, through which communications are said to come, by writing, in a somewhat mysterious way. We have our own opinions on the subject, but prefer that others should investigate for themselves. The work on witchcraft is deeply interesting.

WANTS TO GROW TALL.—A young man writes: I have a very great desire to become tall, and would like to know if it is possible for me to become so. I am willing to make any sacrifice whatever. I am now twenty-two years of age, and but five feet seven inches in height. My health is average. If you can inform me how this can be done, I would be most grateful.

Ans. One can not blame this young man for desiring to have a manly form. But there are no means by which a five-feet-seven man can hope to become a six-footer. Could he have chosen of whom to be born, and have selected parents of generous stature, his wishes might have been gratified. We deem it a sad misfortune for children to be born of a dwarfed parentage. Nor is it less so to be born diseased, or of deficient moral character. "Like begets like." This young man of five feet seven should thank God for what there is of him, and endeavor to improve in intellect and moral character. Besides, five feet seven is above the average.

D. OF BOSTON.—We are not aware that we know the person you name.

CUTTING TEETH—SHORT-LIVED.—It is believed by some that when the upper teeth of infants appear first, that it is a sign that it will not live long—not exceed twelve years. Is it true? If so, why? and could anything be done to remedy it? Please answer through your valuable JOURNAL.

Ans. All "signs" are said to fail in dry weather, you know, and we guess it will prove so in this upper teeth cutting, *providing* good care be taken of the baby.

What They Say.

DREAMS—CLAIRVOYANCE.—Four years ago I had a dream that has left a lasting impression upon my mind in regard to the theory of dreams. Now, I want to "write it up" in as few words as possible, and ask you to be kind enough to give it some little corner in the JOURNAL, and allow those "posted" in the mysterious to com-

ment. Upon the nights of March 23d, 24th, and 25th, 1870, I lectured on Phrenology in Deerfield, Ind. After delivering the last lecture I went to my hotel, examined two or three heads, and then retired, and soon went to sleep. I dreamed that a woman, somewhat above the medium height, and resembling no person I knew, came to my bedside and awakened me, whereupon I thought she informed me that "the baby was dead." This had the effect to make me weep and to awake. As soon as I was fully awake, I recollected that the baby, our only child, was not well when I left home a few days before. I felt very restless and anxious for the morning, and to ascertain how long I was to wait, I got up, lighted a lamp, and looked at my watch, and to my surprise found it twenty minutes past eleven. I returned to bed with the thought that it was only a dream, but did not go to sleep for a considerable time afterward, and when I did I dreamed that the same woman that had brought the news of the death of my child came to my bed again, and just as before awakened me, and told me that "life had returned to the child." Again I awoke, and again looked at my watch and found it half after two.

By this time I felt very strangely, for I have never seen a person before or since, while awake or asleep, more plainly, or heard language spoken more distinctly than when I saw and heard the mysterious night visitant.

In the morning, before I left my room, I resolved to go home on the first train, but before train time my brother came and informed me that the child that was the subject of my dream had been very sick, and that it died, as they supposed, at *twenty minutes past eleven* that night, and, as they thought, remained dead till *half-past two*, and then life returned. I went home with him, and found all as he had said, and also on comparing the clock at home and my watch that there was but *three* minutes difference between them. Now, the query is, by what agency was this news communicated, and who was the mysterious person? Will somebody tell us? J. A. HOUSER.

[Why are the messengers who communicate with us, in dreams, these psychological dispatches usually women? There were visions in old time, as in the new, and woman plays a most conspicuous part in them. Why?—Ed.]

SCIENCE IN THE HUMAN FACE.—The editor of the *Prattsburg News*, writing on physiognomy, says: When it is understood that each faculty of the mind has from its location in the brain a minute network of nerves with their several polls centering in some part of the face, giving expression and strength of development to it, we may judge of the foundation this science has in the physical organization.

SOUL STARVING.—A lady correspondent writes us from Minnesota, as follows: *Dear Sir:* I am an old subscriber to your valuable

JOURNAL, but reverses of fortune have caused me to try to do without it for the last three years. I have come to the conclusion that I will not starve my soul any longer; I had rather do with one meal less of victuals a day. Inclosed find two dollars, and send the JOURNAL as long as you can for that; I will try to remit again. J. H.

HOW SHALL THEY BE SAVED?—I read with deep and painful interest the article in your last JOURNAL giving some account of the late Richard Yates. It has haunted me ever since, and I write to ask if some more light can not be shed on this most distressing case. There must be some good reason why those manly and desperate struggles with the demon of intemperance were not crowned with success. That temperance address of his is the best I ever read. How noble! how manly! Oh, tell us *why* he fell. Was it not that his good resolutions were formed in *his own strength*? I think so. Many a man has gone on struggling and fighting against this evil habit for years, and never conquered, until he took hold on God's almighty strength by prayer. Just after reading your account, I saw one from a person who had been delivered from the terrible bondage. He says, "I had come to the verge of despair, so that I had purchased poison to destroy myself." At this crisis he was led into the Fulton Street Prayer Meeting. Here he presented a paper asking prayer that God would "help and save him." Here Jesus spoke to his soul, and gave assurance of His aid. Here, too, he heard a man relate a case exactly like his own, who had been completely cured by *going directly to Christ for help*. "This experience was to me," he says, "a voice from heaven. I went to my room, locked my door, bowed before the Lord, and cried for help, and I got it; and, oh, the joy that filled my heart when I felt the assurance!"

C. F. P.

COMPULSORY EDUCATION.—The editor of the Madison, Fla., *Recorder*, in commending to its readers a spirited communication on the subject, remarks:

We have been of the opinion for some years that the only way to educate the masses would be by compulsory enactments. Parents not having an education themselves, and "getting through" the world by dint of industry and hard work, conclude from their mode of reasoning that their posterity can do likewise. A more mistaken idea has never crept into the farmer's mind than that education was unnecessary in his vocation. What the people need to look into, is the education of the rising generation, regardless of the pursuit in life to which they are best adapted! Who is to be the judge of their fitness for the different vocations in life? We all know, who observe or think at all upon the subject, that but very few individuals out of any given number select the business or profession to which they are best adapted. And why? Because they do not know themselves—

are not EDUCATED, in the proper sense of the term. Children at the proper age should be examined phrenologically, to correctly determine the point. Every one should know what he is made of—what temperament or temperaments lead off, which greatly assist in forming character, habits, health, for good or ill, and what trade or profession he can best succeed at.

Until physiology, ethnology, and Phrenology become as text-books in our schools and colleges, instead of Latin and Greek, etc., which have outlived their usefulness, will children grow up, to be, and know nothing, comparatively speaking. We have not the space to elaborate our ideas. That the twentieth century will perfect this deficiency in education we believe; we must grope our way in darkness, until the dawn of the day-star arise in the minds of the American people.

ASPIRATION.—Here is what a lady writes about Miss Buckingham's "Self-Made Woman:" I have just finished "Mary Idyl," and feel that in a measure it must be the autobiography of a true life. A man will go through fire and water to ascend a ladder that points to the pinnacle of his ambition; but a woman—why, she will live on air, if need be, and catch the rain of heaven, and make a rainbow out of it to clothe herself with, while the prosperous world will say: "Where does she get her money?" It is full of heart-teachings for rich and poor, and old and young alike. Every school, college, and society library should have a copy of this persevering "Mary Idyl" to encourage those who seek improvement in heart, mind, or body. HOME BODY.

WORDS OF CHEER.—The following is from a theological student in a New England college. We welcome him to this new field of labor and of usefulness:

MY DEAR SIR—Having for the past three years made Phrenology a particular study, read nearly everything ever published on it—i. e., I mean on Anthropology. I propose in June next to make a tour through some parts of the country in the character of a lecturer and practical phrenologist. I have the greatest confidence in the immutable principles of this glorious science, and theoretically, at least, I understand them, it may be, better than any other theory, for I spend more time investigating them.

I write to you as Timothy would to Paul. I shall need *charts*, and other things, perhaps; have you any on hand? Please let me know, that I may procure some.

Phrenology is taking a deep hold upon the younger part of the mental world. It is a leaven in the meal. It tends to restore the excellent science of correspondences. Your "New Physiognomy" is to man what Swedenborg is to the Bible—you restored the principles of interpretation. Persevere, my brother; there is a reward, for you are working in a line with God.

[There is energy, hope, and zeal in these utterances, and we reciprocate his words of encouragement.]

The Library.

In this department are given the titles and prices of such New Books as have been received from the publishers. Our readers look to us for these announcements, and we shall endeavor to keep them well informed with reference to the current literature.

PLEASANT TALK about Fruits, Flowers, and Farming. By Henry Ward Beecher. New Edition, with Additional Matter from Recent Writings, published and unpublished. One vol. 12mo; pp. 500; muslin. Price, \$2.50. New York: J. B. Ford & Co.

Here we have the horse of Brooklyn Heights, without his harness on. Indeed, he is "out to pasture." We can almost see him rolling, tumbling, and shaking himself after a hard season's work in Plymouth pulpit. He will soon kick up his heels, give a rousing snort, and away like a shot he will go all round the horizon. Metaphor aside, Mr. Beecher in the pulpit is one thing, and Mr. Beecher on his farm is quite another person. Not that he loses his identity, or becomes somebody else, but that he revels in "pastures new," and gives himself up to growth in health and to a renewing of the vital functions. In this book he takes us with him on the road, in the field, meadow, orchard, garden, in shady nooks, near babbling brooks, where we breathe fully and freely the balmy air of an earthly elysium. Mr. Beecher is a whole-souled human being. He is ahead of his time, and is persecuted by bigots accordingly. What right has he to be more of a man than his neighbors? Let us cut him down to our own small and narrow measure. Jealousy demands it; the safety of the "totally depraved" depends on it; our "doxy" will fall unless we pull him down.

THE ELOCUTIONIST'S ANNUAL, NUMBER 2. Comprising New and Popular Readings, Recitations, Declamations, Dialogues, Tableaux, etc. Edited by J. W. Shoemaker, A.M., Conductor of the Elocutionist's Department in the *School-day Magazine*, etc. One vol. 12mo; pp. 192; muslin. Price, 75 cents. Philadelphia: J. W. Doughaday & Co.

If we—Americans—fail to become a nation of orators, it will not be from a lack of instruction books. Besides our own excellent manual, "How to Talk," we have others of equal excellence, all going to show how easy it is for one with good health and a good education to become a good speaker. This "Annual" is rich in fine selections.

JOHN ANDROSS. By Rebecca Harding Davis, author of "Life in the Iron Mills," "Dallas Galbraith," "Waiting for the Verdict," etc. Illustrated. One vol. 12mo; pp. 324; muslin. Price, \$1.50. New York: Orange Judd Company.

A poor young man, with talent, he became educated; worked his way up. Easily influenced; misled by designing rogues; he was overcome by a fascinating woman, and came near being ruined,

but finally rallied, and, following the right, concluded his career by returning good for evil. It is a novel of dramatic interest.

THE SERMONS OF HENRY WARD BEECHER, in Plymouth Church, Brooklyn. From *verbatim Reports* by T. J. Ellinwood. Two volumes. Ninth and Tenth Series. Octavo; pp. 482 and 503; muslin. Price, \$2.50 each. New York: J. B. Ford & Co.

Would the reader like to hear this renowned preacher? Distance may prevent. But he can read him, though he may not hear him. And one gets the thoughts, though he may fail to feel the magnetic thrill which a more intimate personal contact would induce. Here are the subjects of half a year's discourses.

CONTENTS OF NINTH SERIES, from Sept., 1872, to March, 1873:

The Duty of Living Peaceably; Faith in Prayer; The True Value of Morality; What is Salvation? "As to the Lord;" The Past and the Future; Moral Honesty and Moral Earnestness; Soul Sight; Exterior and Interior Divine Providence; The Use of Ideals; Earning a Livelihood; Motive of Action; War and Peace; The True Christian Toleration; The Remnants of Society; Morality not Enough; Unconscious Influence; True Knowledge of God; The Nature and Power of Humility; The Nature of Liberty; The Love of Praise; The Test of Love; Saved by Hope; The Power of God's Truth; Through Fear to Love; Weak Hours.

FIRST ANNUAL REPORT OF THE MORAL EDUCATION SOCIETY, of Washington, D. C. Presented at the Annual Meeting, Jan. 9th, 1874.

The lady managers say this report contains the Constitution of the Society, the reasons for its establishment, and a general view of our work. We hope to see the same work begun and carried on in every State, town, and village throughout our land. Those who would know more of the objects of this society should address, with stamps, either of these ladies, Mrs. Caroline B. Winslow, M.D., President; Lucinda B. Chandler, Hon'y President; or, Ellen O'Conner, Cor. Sec'y, No. 1 Grant Place, Washington, D. C.

PERSONAL RECOLLECTIONS, from Early Life to Old Age, of Mary Somerville. With Selections from her Correspondence. By her Daughter, Martha Somerville. One vol., octavo; pp. 375; muslin. Price, \$2.50. Boston: Roberts Brothers.

This is at once an elegant and an excellent book. If every woman in America would read these beautiful "Recollections," they would be moved to higher and holier motives than those which now actuate many of them. The publishers deserve special thanks for the excellent style in which they have performed their part.

THE CLIONIAN MAGAZINE, of the College of the City of New York. S. I. Samuels, Editor. \$1 per year. No. 1, Vol. I., February, 1874.

The *Clionian* issues no prospectus, gives the name of no publisher, nor the address of the editor. It is a college journal, and may be supposed to represent a close corporation.

THE WESTERN LANCET, a Monthly Journal Devoted to Medicine, Surgery, and the Collateral Sciences. Edited by R. Beverly Cole, M.D., M.R.C.S., Eng., Professor of Obstetrics and Clinical Diseases of Women, University of California. Octavo; pp. 50. Terms, \$3 per year in advance. Vol. III., 1874. San Francisco: Cubery & Co., publishers.

The March number contains an interesting case, illustrated by photograph, of skin grafting, which should be read by all physicians and surgeons.

THE CIRCUIT RIDER: A Tale of the Heroic Age. By Edward Eggleston, author of "The Hoosier Schoolmaster," "The End of the World," etc. Illustrated. One vol., 12mo; pp. 332; muslin. Price, \$1.50. New York: J. B. Ford & Co.

Full of human nature. Mr. Eggleston's best effort. We have here the experiences of those grand old pioneers of the Methodist Church, who hammered, roared, and sang Satan out of, and the Gospel into, the hearts of wicked, hardened men. Love-making—true to the life—gambling, horse-racing, camp-meetings, conventions, school teaching, and life on the borders, in nearly all their phases, are pictured in a most graphic manner in this tale of the "Circuit Rider."

MODEL FIRST READER. Sentence, Method. By J. Russell Webb, author of "Normal Readers," "Analytical First, Second, and Third Readers," and "Word Method," etc. One vol., 12mo, pp. 112; boards. Price, 45 cents. Chicago: Geo. Sherwood & Co.

The idea of the author is to teach the child how to express his thought, and we think he has adopted the right plan by putting the picture and words expressing the object beside each other. Mr. Webb, though a father, and possibly a grandfather, has not forgotten that he was once a boy. He realizes and anticipates the wants of boys—and of girls also—in this, his new school reader.

MODEL DIALOGUES: A New and Choice

Collection of Original Dialogues, Tableaux, etc., for School Exhibitions, Literary Societies, Lyceums, Anniversaries, and Commencements, the Holidays, Church, Sunday-school, and Sociable Gatherings, Temperance Meetings, and Home Amusement. Compiled by William M. Clark, editor *Schoolday Magazine*. One vol., 12mo; pp. 375; muslin. Price, \$1.50. Philadelphia: J. W. Daughaday & Co. The publishers say:

There have been brought together in "Model Dialogues" the best contributions of more than thirty prominent American writers, in which almost every shade of sentiment and emotion has been represented. Although the pieces are all the careful production of experienced and cultured writers, they are generally pictures of the cheerful and humorous side of life, rather than the melancholy or sentimental, while in a number of instances a bit of ridicule has been so cleverly put, that it will enable certain classes of folks to see themselves as others see them more effectually than by any other means.

Let the children and young folks have these "Dialogues." They will prove a real relish amid their studies or their work.

ARGUMENT before the Committee on Public Buildings and Grounds of the House of Representatives, Friday, Feb. 12th, 1874, upon the Memorial of the Board of Trustees of the Girls' Reform School, asking for the construction of suitable buildings for this institution, the District Legislature having provided the necessary legislation, and made an appropriation for the purchase of land. By Mrs. Sarah J. Spencer, President of Board of Trustees, Washington, D. C. The ladies pray the authorities "to make such an appropriation as will render it possible to open a National Girl's Reform School in the District of Columbia, wherein outcasts and criminals may be secured from temptation and vice, and educated and trained to become industrious, skillful, useful members of the community." The Board of Trustees comprises: Sara J. Spencer, President; Susan A. Edson, M.D., Vice-President; Emma A. Wood, Secretary; Peter G. Campbell, Treasurer; John F. Cook, Auditor; A. G. Riddle, Solicitor; Thomas B. Florence; A. W. Scharit; Caroline B. Winslow, M.D.; Mrs. Le Droict Langdon. Let the good work go on.

THE HORTICULTURIST continues its usefulness, and is a very pleasant monthly, adapted to the farmer, gardener, florist, and to the dweller in hamlet, village, or city, or even to the occupant of a single room. The April number has a beautiful picture of Fairmount Park, Philadelphia, and of the bridge across the Schuylkill. The *Horticulturist* was established in 1846 by A. J. Downing. Send \$2 to H. T. Williams, No. 76 Beekman Street, New York, and you will have the pleasure of welcoming its pleasant face monthly for a year.

CONTRIBUTIONS WANTED.—We received the following circular from an enterprising town in old Virginia. The officers, young men, appeal for aid; they say:

We take the liberty of inclosing you the circular of the "Library Association," which was organized on the 4th of March, 1874. Feeling assured that you will gladly contribute to an enterprise of so much importance, we kindly solicit your aid, by making us such donations or sending such papers, periodicals, books, maps, or other articles, as will enhance the interests of an association of the highest moral tone, aiming at progress in the Arts, Sciences, and Literature. What is needed most to elevate the mind of our youth is not that they should know all that has been thought or written in regard to education, not that they should become encyclopedias, but that the great ideas from which all discoveries result and which sum up all sciences, may be more fully comprehended and felt.

With every indication that our town will grow rapidly in the future, and become one of the largest manufacturing inland towns in the State, we feel that this institution is destined to exert an important influence upon society, and to awaken new and more intense interest in reading and literary culture in our midst, and also advertise the productions and gifts of our worthy contributors. Respectfully.

Now, what are we to do in such cases? We have many applications, and should be very glad to place our "good books for all" in the hands of these impecunious young Virginians, feeling assured they would do them much good. But we are not rich, and can not afford to give something for nothing. Where is the rich man, or woman, who would be glad to have us distribute our publications among the benighted at their expense? We are ready to accept the trust, and carry on the missionary work.

JOURNAL MISCELLANY.

In this Department will be published current and personal matters, such as may be separated from the body of the JOURNAL in binding.

That Same Familiar Head.—At the urgent request of "Many Readers," we resume our former Emblematic, Symbolical Heading, as every way appropriate for our title-page. We do not claim that this is strictly scientific. The symbols are intended more to indicate the natural language of some of the organs of the brain and their locality, as nearly as may be, and at the same time permit us to retain a symmetrical head and face. It may be regarded more in the light of a "trade-mark" than as an anatomical fact. We therefore replace the Head, which will be warmly welcomed by many old admirers, and trust it may win new ones. Those interested will confer a favor by passing it along.

The Holidays.—The annual season for present-making is with us once more, and it matters not how hard the times are, this season always brings with it the necessity of such recognitions of friendship and love as are always connected with holiday presents. We have no doubt more presents are made in the form of books and publications than in all other ways combined. For this there is the best of reasons; no more lasting, or appropriate, or cheaper gift can be given than a good book. It never loses its influence, and especially is this the case when it is received as a present. The lessons it then conveys receive, as it were, the indorsement of the giver. We would refer our readers to our list of books. It is not the expensive binding, or costly paper, which makes a book acceptable, so much as its contents; therefore, much discrimination should be used in selecting. We would suggest the appropriateness of giving one of our magazines as a present. This makes a renewal of Christmas and New Years twelve times a year, as it were, with a present each time.

Premiums.—This number of THE PHRENOLOGICAL JOURNAL will reach many persons who did not read the last volume. We would call the attention of these new readers to our premium offers, a list of which is published in this number. To those who wish, we will send, on receipt of stamp, an illustrated and descriptive list of premiums; from which it will be seen that our offers are the best ever made by any publisher, and such as will amply pay those who take an interest in procuring new subscribers.

A Dead Letter.—We have just received \$1.75 for the combined *Annals* from 1865 to 1872; but the party ordering gives neither name, post-office, town, county, or state. We hope he will not advertise us throughout his neighborhood as being swindlers.

The Health Almanac for 1874 is nearly ready for mailing, and will be sent in a few days to all who send two three-cent stamps. The one issued last year was satisfactory; but this for 1874 contains some improvements. One of the new features is the MONTHLY BILL OF FARE, published in connection with the calendar. These will enable readers to make such changes in their diet as are desirable, and introduce new and healthful dishes. It will supply a demand which has long been felt, nothing of the kind having before been published; a few appropriate advertisements have been inserted to help defray expenses, and it is published at the low price of 10 cents.

It is printed on tinted paper, and handsomely illustrated. Wishing our readers to have this Almanac, it is proposed to send it to every one who will send address with 6 cents (two three-cent stamps), and we will supply it for distribution to those who are interested, at 50 cents a dozen. Will not our readers see to it, that this HEALTH ALMANAC takes the place of the Patent Medicine Almanacs, which are scattered broadcast throughout the country. We await your orders.

Articulation.—The new method of educating the deaf and dumb is described at length in this number of the PHRENOLOGICAL JOURNAL. It is a wonderful thing to teach those who were born deaf and dumb to talk. Read the marvelous fact, and thank God—not for a new revelation sent—for this new discovery, in which the HUMAN MOUTH plays so important a part. Physiology, when thoroughly understood, will be found indispensable in character reading. It will be seen that the motions of the lips may be read like the letters in a printed book.

Books, Seeds, etc., by Post.—Here is the law on the subject. On pamphlets, occasional publications, transient newspapers, magazines, and periodicals; hand-bills, posters, sheet-music, unsealed circulars, prospectuses, book manuscript and proof-sheets, lithographs and engravings, seeds, cuttings, bulbs, roots, and scions—one cent for each two ounces or fraction thereof—weight of package limited to four pounds.

Up-Hill Work.—Owing to the hard times, some of our co-workers complain that they are unable to enlarge their clubs, or even to secure a full measure of renewals. We, too, feel the effects of that naughty panic, which unsettled business and threw so many out of employment. But we shall all learn lessons of economy, and good may come from this seeming evil. So far, our friends write hopefully, and we shall do our best to keep the subject before the people, and to push investigation, whether the times be hard or soft; and we know our friends and patrons will help us.

Come Early.—While we desire to begin the new volume, and the new year, with a full subscription list, still, there will be time enough given for those starting new clubs to complete them. Agents may have to call again and again before securing names, and some will be quite discouraged and give it up. But this should not be. Be patient; keep cool; call again and again; success will finally crown your efforts.

Registered Letters.—The charge for registering letters has been 15 cents. From the first of January it is to be reduced to 8 cents. We trust the next change will be a reduction to 2 or at most 3 cents. The rate in Canada is 2 cents, and why not so here? Are we to be outdone in postal facilities by our neighbors? We want ocean penny—two-cent—postage now. When all the world demand it, it will come.

A Good Thing for Hard Times.—We have just published a new circular, giving full particulars as to how one may make a few dollars for himself and do great good at the same time. It is entitled "A NEW OFFER," for 1874, and relates to our publications. Those who desire pleasant and profitable employment, may send stamp to this office, and ask for "A New Offer."

Look Out for Swindlers.—"About these days" there will be schemes, projects, and any number of traps set to catch rogues and greenies—rogues who hope to get something for nothing, and greenies who do not know enough to escape the mock auctions, the pocket-book dropper, the counterfeiter, dealer in bogus money, the lottery dealer, gift swindler, and "sitch" like. Look out!

Do not write letters to this office asking about the standing or honesty of any gift concern, patent medicine quack, "no cure no pay" doctor, nor other advertising doctor. *Each and all are quacks and rogues.* Look out!

Zell's New Descriptive Hand Atlas of THE WORLD.—This will be unquestionably one of the finest Atlases published. There will, when complete, be upwards of thirty maps, measuring sixteen by eleven inches, printed on colors, each one occupying two pages of the book. With each map is a complete index, embracing every name found thereon, with statistical information showing the population, size, length of rivers, etc.; routes of steamers, with distances from the principal points, are given; will be completed in twenty-five parts, published at 50 cents each.

Games and Pastimes.—This is the season for games and amusements, now that the winter evenings have come. In addition to books and periodicals, which all should be supplied with fully—books for instruction and improvement—there is room for games, puzzles, etc. There is croquet for the parlor as well as for the lawn, and magic hoops which can be used indoors as well as out. Among the largest publishers of games are Messrs. Milton Bradley & Co. We offer their celebrated "Field Croquet" as premium, as will be seen from our list, and now is the time to obtain a set for next summer. There is time for canvassing and time to read; therefore now is the time. Do not wait until it is wanted for use, but have it ready. They have recently published "Bell and Hammer," "Kakeba," etc. A full illustrated and descriptive circular of above and other games will be sent to any address by Messrs. Milton Bradley & Co., Springfield, Mass.

A New Inkstand.—Messrs. Root, Anthony & Co., wholesale stationers of New York, are manufacturing an Inkstand which, it is claimed, will produce ink for every day's use during one hundred years! Now we have one of these new inkstands in use, and it works well; but how are we to know—how can the makers prove—that it will give us ink for daily use a hundred years? We shall try the thing, and if it comes short of claim—good for one hundred years—we will expose them in the PHRENOLOGICAL JOURNAL. The Inexhaustible Inkstand costs \$2. A postage stamp to the makers, 62 Liberty street, New York, will bring a descriptive circular.

From an Unknown Hand.—Pleasant surprises are experienced when a kind-hearted person orders a useful magazine sent as a New Years present to a valued friend. We receive orders, now and then, to send THE PHRENOLOGICAL JOURNAL to several different persons, with a request that the one ordering it shall not be made known to the recipient; and thus it happens that many readers are indebted for its regular receipt to some "unknown hand." Why, is not this a happy way of doing good? Parents may order the JOURNAL sent to a son, or to a daughter, away at school in a foreign country, or in a distant state. In this way, at a small expense, much good may be done, and real gratitude begotten in the recipient.

Personal.

Three members of the notorious Ring which rendered New York almost bankrupt, Tweed, the "boss," and Ingersoll and Farrington, two of his pals, have been convicted and sentenced; the first to the penitentiary for twelve years, the second to State prison for five, the third to ditto for eighteen months.

Sesselin, well known in Paris by the sobriquet of the "Emperor," is dead. Sesselin was a coachman, and gained his imperial title from the fact that he bore a most striking resemblance to Napoleon I. He was very proud of this coincidence, and was careful to cut his hair like the great Emperor, and to wear a grey over coat.

Garibaldi has turned poet; is said to be writing a poem descriptive of one of his battle scenes, entitled "The Thousand of Marsala."

A Mrs. Sherman, of New Hampshire, declares, through a clerical friend and the press, that she has been healed of a spinal disease of many years' standing in response to prayer. She is an earnest Methodist lady. What say the friends of the miraculous Paray Monial to this?

M. de Lesseps is now occupied with the preliminaries of the "Grand Central Railroad of Asia." This project contemplates a railway over two thousand miles in length, from Ohrenburg to Peshawar. M. de Lesseps is organized for grand enterprises.

Business.

Poultry—Fish—Cattle.—Bronze Turkeys, Naraganset Turkeys; Rouen, Aylesbury, Muscovy, Cayuga, and Imperial Pekin Ducks. Toulouse Geese, Jersey Cattle, and various sorts of Fishes, for stocking farms, ponds, streams and lakes, are supplied by Mr. William Cliff, Mystic Bridge, Connecticut, who will send circular, with prices, on receipt of stamp.

Takes on Sight.—Last and best combination for Canvassers, Agents, and Salesmen!—Henry Ward Beecher's family newspaper gives every subscriber a pair of the largest and finest Oleographs—two most attractive subjects, that "take" on sight—painted by Mrs. Anderson, as contrasts and companions for her "Wide Awake" and "Fast Asleep." Agents have immense success; call it the "best business ever offered canvassers." We furnish the lightest and handsomest outfit, and pay very high commissions. Each subscriber receives, without delay, two beautiful pictures, which are ready for immediate delivery. The paper itself stands peerless among family journals, being so popular that of its class it has the *largest circulation in the world!* Employs the best literary talent. Edward Eggleston's serial story is just beginning; back chapters supplied to each subscriber. Mrs. Stowe's long expected sequel to "My Wife and I" begins in the new year. Any one wishing a good salary or an independent business, should send for circulars and terms to J. B. FORD & Co., New York, Boston, Chicago, Cincinnati, or San Francisco. Agents wanted.

The Annual of Phrenology and Physiology FOR 1874 will contain an unusual variety of entertaining and useful reading. The topics comprises among others, the following sketches and portraits of Harriet Hosmer, Sir Edward Landseer, Leading Editors of the American Religious Press, Charlotte Brontë, J. M. Hutchings and the Yo Semite, Princess Gisela of Austria, Duchess Marie of Saxony, the Dean of Chester, King of the Sandwich Islands, and others; also illustrated articles on Character in Every-day Life, A Spanish Mother and her Children, The New Caledonians, My Six School-mates and their Career, The Laughing Jackass; also name of the States and their significance, Facts about Storms, Phrenology and its Mission, Curiosities of Memory, How Mildness Subdues, Jo Denton's Vision, Health and Occupation, Education of the Hand, One place where the leak is, Shutting the Door, and Character and Impostors, etc. Price by mail, paid, 25 cents. Address this office.

Engravings for Books, Newspapers, Magazines, etc. Lecturers, Publishers, and others, desiring engraved illustrations for books, lectures, etc., can be furnished with electro-types of most of the wood engravings used in THE PHRENOLOGICAL JOURNAL and THE SCIENCE OF HEALTH, and our various publications. During the past few years, we have accumulated several thousands of these illustrations uninjured, having printed the magazines from electro-plates, and can furnish perfect casts at low prices. Persons wishing good engravings at fair prices, call on, or address, S. R. WELLS, 389 Broadway, N. Y.

Business.

Turkish Baths.—THE HAMMAM, Nos. 81 and 83 Columbia Street, Brooklyn Heights, N. Y. Three minutes' walk from Fulton Ferry. *Separate Department for Ladies.* Open from 9 a. m. to 9 p. m. CHAS. H. SHEPARD, M.D.

John Kent, Stereotyper, Electrotyper, and Printer, 13 Frankfort Street, New York. Cards, Circulars, Billheads, etc., neatly printed.

Printer and Stereotyper.—EDW. O. JENKINS, Steam, Book, and Job Printer, and Stereotyper, No. 20 North William Street, New York.

Important to Invalids.—Reduction of prices for the Winter at Hygeian Home. Unsurpassed for location, scenery, air, and purity of Water. Apply to J. S. PRESTON, M. D., Wernersville, Berks Co., Pa.

Advertisements.

Healds' Hygeian Home,

WILMINGTON, DELAWARE.

Special Terms until April 1st, 1874.

OPENED JAN. 1, 1871, for the Hygienic Treatment of Invalids, is beautifully located in the open suburbs of a pleasant, healthful city, overlooking the romantic and historic Brandywine and the Delaware River. Each room is warmed by steam-heated air, and thoroughly ventilated, giving a pure atmosphere free from gas and dust. Best appliances for Water and Sun Baths; Swedish Movements; Dr. Wood's Vibrator; "Health Lift," etc. A choice hygienic dietary, including the best grains and the finest fresh canned and dried fruits, etc. The Proprietors have had many years' experience as Hygienic Physicians. Mrs. H. will devote especial attention to lady patients, giving them the benefit of kindly sympathy as well as of experience and skill. For Circulars, etc., address, with stamp, PUSEY HEALD, M. D., or MARY H. HEALD, M. D.

F. E. SMITH & CO.'S

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This well-known House is convenient of access from all parts of the city, six lines of horse-cars passing near the door.

The table is supplied with an abundance of the best kinds of food, *healthfully prepared*; special attention being paid to the preparation of breads, fruits, farinaceous foods, vegetables, etc.

This house is noted for its pleasant parlors and the cheerful, home-like feeling which prevails.

In connection with the Hotel are Turkish Baths, the Swedish-Movement Cure, Dr. Wood's Passive Exerciser, Electro-Magnetic Baths, Health-Lift, etc. Circulars sent free. Terms reasonable.

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Building Felt (no tar), for outside work and inside instead of plaster. Felt Carpetings, &c. Send two 3c. stamps for circular and samples. C. J. FAY, Camden, N. J.

SEND STAMP FOR

DESCRIPTIVE CIRCULAR and TABLE OF CONTENTS of the

FAMILY PHYSICIAN.

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The most popular preparation of wheat for producing and maintaining a healthful active condition of the system. It contains in a larger proportion than most other articles of food the Phosphates and Nitrogenous elements so necessary to the perfect development of muscle, nerve, and brain, and is peculiarly beneficial to dyspeptics and persons of sedentary habits.

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☞ Six fine Dress Shirts of Masonville Muslin for \$12.
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To gentlemen residing outside of New York a good fit will be guaranteed by sending the following measurements in inches: Size of Collar worn; measure from centre of Shoulder along arm to Knuckle of small finger; around Chest, Waist, and Wrist. State number of Plaits; if for Studs, Spirals, or Buttons; style of Cuff.

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A SPECIAL LIST

of Medical Works designed for the private use of those who need them, will be sent to any address on receipt of stamp. Address S. R. WELLS, Publisher, 390 Broadway, New York.



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Samples of following articles mailed on receipt of
rice. New Patent Tidy
in. One dozen, silver-plated, 75c. Gold-plated,
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Send stamp for Circulars. Agents wanted.



BOOTS AND LASTS made on a new principle—only cure for tender feet. Recommended by Anatomists, Physicians and Chiropodists. **WATRINS, 114** Fulton Street, and 867 Broadway, N. Y. Three Medals and Six Diplomas awarded by the American Institute.

PRINCE' IMPROVED FOUNTAIN PEN.

"CAP" — THE HANDLE CONTAINS THE INK
As now improved, the most perfect pen manufactured. Writes ten hours with one filling. Saves one-third the time. Can be sent by mail in a registered letter. Send for Circulars. Manufactured only by **JOHN S. PURDY, 212 Broadway, cor. Fulton Street, N. Y.** Manufacturer of Gold Pens, Gold and Silver Holders, etc.

INDUCEMENT EXTRAORDINARY.

SEND "GEM" AND INSTRUCTION.



By special arrangement with the publishers, I will send for \$1.50 the "Gem" Microscope and one copy for one year of either N. Y. Weekly Witness, or Wood's Household Magazine. For \$2, the "Gem" and American Agriculturist or Lady's Floral Cabinet. For \$2.25 the "Gem" and Weekly Mail or Science of Health. For \$3, the "Gem" and N. Y. Daily Witness, American Arizan, Illustrated Christian Weekly, or Phenological Journal. For \$4, the "Gem" and Harper's Magazine, Weekly or Bazar. All publications are mailed direct by the publishers.

Orders must be sent to **L. G. ABBOTT, Mfr of Microscopes, 103 Beekman St., New York.**

A REPUTABLE, agreeable and lucrative in-door Business of permanent and increasing interest, already in successful operation in several cities, where it is indorsed and patronized by many of the most prominent residents, may be established with a moderate capital in any city or town.

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any two of the following Plants by mail, for 25 cents, or any five of them, for 50 cents: Fuschias, Geraniums, Heliotropes, Calceolarias, Tuberoses, Lily of the Valley, Grape Hyacinths, Oxalis, Narcissus, Tigridias, Tulipe, Lantanas, Bouvardias, with full Catalogue, or Catalogue free.

H. A. CATLIN, New Brighton, Pa.

Must Succeed. What Must? Oxford's PULPIT OF THE DAY. A Monthly Publication of Sermons by greatest preachers living. Sample copy, 10 cents. Only **One Dollar** a year, with Chromo. **WM. H. BROWNELL & Co., 92 White St., New York.**

JOURNAL MISCELLANY.

In this Department will be published current and personal matters, such as may be separated from the body of the JOURNAL in binding.

The Garden.—SEEDSMEN are now busy putting up fresh Garden Seeds for Spring planting, and the good husbandman is making out his lists preparatory to ordering supplies, that all may be on hand and ready when painting time arrives.

When it is seen that a family obtains half its living from the garden, one will make an effort to have a good one. A small piece of good, clean ground, well ploughed or spaded, properly fenced, fertilized, and cultivated, is the main thing. Girls and boys can help to take care of it, weed it, and keep off the bugs. Then, in good time, their labor will be rewarded by fresh delicious plants—asparagus, radishes, lettuce, cucumbers, peas, beans, and the rest. How delightful to contemplate. Then, while about it, do not neglect the posies. Flowers around one's dwelling indicate culture, refinement, civilization; and the health of American women will be improved by their more general cultivation of beautiful flowers.

Many country merchants keep seeds for sale, and houses in all the large cities are specially devoted to this interest. Our postal laws have been framed to facilitate the transmission of seeds through the mails, at a very small charge. All who have even a single rod of vacant ground, may have *something* of a garden. Those who have no land may at least have plants in pots, and place them in their windows. We have heard of gardens on the tops of houses; yea, and on board of ships. In the old country beautiful flower-gardens may be seen at all the stations along the railways, and they are *such* a luxury!

"Have you Seen It?"—We refer to THE NEW ILLUSTRATED ANNUAL OF PHRENOLOGY AND PHYSIOGNOMY for 1874, which is the *tenth* of the series, and just issued. (See announcement on another page.) These Annuals have from their commencement been very popular, containing, as they do, the gist of ponderous volumes, or "much in little." Its cost is so small and its attractions so great, that it sells on sight. Newsmen, agents, booksellers order them in large lots, and it has a run. Nor are these its chief merits. Large sales may be claimed for the vilest trash; but those who read this ANNUAL will obtain *healthful*, mental pabulum, will be the *better* for partaking thereof. Those interested in these subjects, may aid a good cause, by a liberal distribution of this new ANNUAL.

Canvass Now.—Hard times are passing over, and our AGENTS are now doing well with the canvass for subscribers to THE PHRENOLOGICAL JOURNAL, and it will pay to push vigorously for the coming few weeks. You will, by perseverance, reap a harvest for the efforts already made. Many felt they wanted—yes, *needed* THE PHRENOLOGICAL JOURNAL before, and now they can afford it. So push on; complete your clubs already commenced, and start new ones.

A Prehistoric Skull Dug out of the HEART OF THE COMSTOCK LODGE.—The *Virginia City (Nev.) Enterprise* says: "In the large cabinet of specimens of ore, minerals, and miscellaneous curiosities at the Palace Saloon in this city, is to be seen an ancient human skull, which is a great curiosity. The skull was found at the Ophir dump, during the palmy days in the history of that mine, by Judge A. W. Baldwin, killed some years since by a terrible railroad accident in California. The Judge picked it up as it rolled down toward his feet from a car load of ore dumped by a miner. It is labelled as having been taken out five hundred feet below the surface, but from what portion of the lead it came, can never be certainly known. Most likely from some drift at no great depth from the surface. Although the facial bones are gone, the remainder of the skull is entire. It is coated over with a shell of grey mineral matter, and where this is peeled off the substance beneath is quite black and presents the appearance of having been stained by sulphuret of silver. The outer shell appears to be silver ore. So confident was Judge Baldwin that this, at least, was silver, that he offered to bet one hundred dollars that it would assay at the rate of sixty-five dollars per ton. If there be a skull anywhere on the Pacific Coast belonging to prehistoric man, this must be that skull. It is certainly of a very unusual and peculiar shape. It is very short from base to summit, and exceedingly broad between the ears; indeed, it bulges out wonderfully in the region of the ears. No one capable of giving an opinion in regard to the age of the skull has ever examined it. The fact of its being dug out of the heart of the Comstock lode makes it an object of more than usual interest, whether or not it may contain silver. Although the skull has been in the saloon for some years, we are not aware that particular mention has before been made of it."

[We should be glad to have that "specimen" for our Phrenological Cabinet; or, at least, a cast of it. But why not the original? Here, it would be seen and studied by thousands, while comparatively few will ever examine it where it now is. Will not the present owner donate it for exhibition and preservation in this Craniological Museum?—Ed. PHRENOLOGICAL JOURNAL.]

Address Wanted.—Mr. George Franck sends us a letter, dated December 30, stating he has made an effort to get up a club for the S. of H., and thinks he will yet be successful; asks for some additional specimens, circulars, etc., sends stamps for the Almanac, but gives neither post office, county town, nor State. We, therefore, cannot respond, which, in his case, we very much regret. Pray tell us where you live.

Words of Encouragement.—Letters are coming in from local agents and from subscribers with words of cheer and hope. Though "hard times" have interfered with all our calculations, and prevented many from a prompt renewal, still we have much more to encourage than to discourage us. We have the assurance of cordial good will and kind co-operation from good men and true, far and near. Men who not only speak a good word for the cause we have so much at heart, but who lend a hand in the way of working up an interest, by getting up clubs of subscribers for the JOURNAL and selling books. They are not only good talkers, but real doers. Nor do they turn aside or give up when difficulties beset them, but, like brave soldiers, resolve on victory. It is this invincible spirit which accomplishes in any walk in life. They are the "I cans," while the "I cants" always fail. One who believes in the eternal principles of justice, and tries to live a righteous life, in brotherly kindness, and is charitable, in godliness, and is submissive to the Divine will, cannot fail to be blessed in his work and in his life. We number many of this spirit among our patrons, and their cheering words and deeds is a constant encouragement, for which we return our sincere thanks.

How to Learn Phrenology—OUR NEXT CLASS.—We shall enter upon our Tenth Term of Professional Instruction on the 5th of November next. Many have expressed a desire to attend. Some would join us were it not for the expense. For such, we have a new proposition, namely, for one hundred new subscribers to the PHRENOLOGICAL JOURNAL for 1874, we will give a scholarship to our next annual class. Full particulars sent on application with stamp. Address this office.

The Science of Health for February is an excellent number of this most useful publication. It contains "Drink—Death-Rate and Pauper-Rate;" "Disease and its Treatment;" "Of What did Agassiz Die?" "How to get Well and How to keep Well;" "A Terrible Lesson for Mothers," by Bertha Dayne, which is worth in itself the price of the magazine; "Occupation, as Affecting Health;" "Immortality and Insanity;" "Doctors and Drink;" "The Candy Curse;" "Nutrition and Food;" "Seasonable Recipes;" "Oat-Meal Crackers;" "Peas Cake;" "Whortleberry Mush;" "Dried Peaches;" "Dried Apple Pudding;" "Crusted Apple Pudding;" "Apple-Pudding Sauce;" "Boiled Rice;" "An Illustrated Description of "Boswell's Heater;" "Accidents of Children;" "Mr. Giles's Home;" "How to Varnish in Cold Weather;" "Ventilation of Closets;" "Intemperance in Women;" "A Sanitary Vegetable;" "Healthful Companionship;" "What is Perversion?" "Cause and Effect;" "A Victory of Beer at the Polls;" "A Great Arctic Salve;" "Mistress and Servant;" "Talks with Correspondents;" "Voices of the People;" "Our Puzzle Column;" "Hygienic Seasoning;" "Publishers' Department," Advertisements, etc. The price of this number is only 20 cts. Subscription price, \$2 a year; clubbed with Phrenological Journal a year at \$4.50.

A German Newspaper.—The *New Yorker Journal* says: "A SELF-MADE WOMAN; or, Mary Idyl's Temptations and Triumphs," is the title of a recent work by Emma May Buckingham, published by S. R. Wells, 229 Broadway, in which the struggles of a woman to refine her heart, to purify her soul, and to improve her physique, in spite of the opposing elements of poverty, envy, and prejudice, are described; and withal MARY IDYL is so sprightly and attractive, that lady teachers, cannot help taking fresh courage from the reading, and nerve themselves up to a like duty."

What to Do.—We urge upon every man or woman who happens at this juncture to be unemployed, to seize the golden opportunity for self-improvement of some sort, or the working out of something useful at home. To young men especially, we say, "Do not become loafers and toppers. Keep away from grog-shops and idle companions. Go to the libraries and read good books. Supply your minds with useful and ennobling subjects of thought. Hunt up your arithmetics and refresh your mathematics. Improve your penmanship. Learn to draw. Study the history of your own and other countries. In short, make effort to keep yourself busy about something that is profitable."—*Scientific American.*"

[Sensible advice. And we would add, to the above, the study of Phrenology, by which one may make a handsome income, when qualified to practice it. The STUDENT'S SET will furnish the means with which to enter upon this most useful and interesting study. See our Illustrated Catalogue for particulars.]

Bills of Fare for February.

One of the features of the HEALTH ALMANAC FOR 1874, is Bills of Fare for each month, and we give that of February here as a sample:

No. I.—Breakfast, 7 a.m. Oat-meal mush, mixed gems (corn and wheat-meal), rice and wheat-meal griddle-cakes, mutton chops, stewed dried peaches, bread, butter, milk, sugar.

Dinner at 1 p.m. Somp, mashed potatoes, tricasseed chickens, canned grapes. Graham bread. Dessert, rice and apple pudding (see *Science of Health* for February, 1873), peach tarts.

Supper, 6 p.m. Corn starch, gems, stewed prunes, cold pudding, butter, milk, cream, sugar.

No. II.—Breakfast at 8 a.m. Gems, warm rye and Indian bread (see *Science of Health* for February, 1873), Graham mush, stewed or canned huckle berries, browned sweet potatoes, milk.

Dinner at 2 p.m. Groat soup, dry peas boiled and served in their own juice, white (or Irish) potatoes, smothered onions (stewed onions covered with rice), canned plums. Dessert, maize pudding (see *Science of Health* for March, 1873), cranberry tarts.

Supper at 7. Blind man's buff.

It is well to have one or more moist dishes at every meal besides soups and cooked fruit; say mush with milk or cream, or some of the seeds or grains served in the juice in which they have been cooked. It helps to give variety to the meal, and favors doing without drink.

It is not too late now to send for the Almanacs, and they should be placed in every family; sent on receipt of two three cent stamps, or at 50 cents a dozen.

Our Handsome Head.—Letters of thanks come to us for putting that head on the JOURNAL cover. Here is a sample from a lady:

"Dear Phrenological:—I send you greeting, and congratulate you on the contents of all your numbers, and the head which appears on the cover of the January number. I admire and believe in your head-work, and hail the picture as a fitting symbol.

[We are glad, you are glad, all are glad. We shall keep that same head on till we can get up a better one.]

A Miserable Sinner.—The shameless creature who parades a phrenological description of himself in a circular or pamphlet, advertising quack medicines. It is no disgrace to phrenology, but it is to those who practice such tricks on the public.

Accidents are liable to happen to everybody, but certain classes, by the nature of their occupation, are specially exposed to casualties. Among the number may be mentioned all persons employed on railroads, steamers, and vessels of all kinds, carpenters, machinists, masons, painters, etc. The breaking of an arm or a leg may lay up the head of a numerous family for weeks, depriving them of the usual means of subsistence, and, perhaps, inducing much suffering. At this season of the year serious accidents caused by the slippery condition of the streets are quite numerous.

The **TRAVELERS' INSURANCE COMPANY**, of Hartford, Ct., insures against all forms of accidents. If you are traveling by rail or steamer, a ticket costing, perhaps, twenty-five cents a day, will insure you for several thousand dollars. What is termed a "*General Accident Policy*," running a year, is perhaps the best form of accident insurance. This covers not only accidents which may occur while traveling, but all other kinds. In case of death, the family of deceased is entitled to the sum insured; or, if the party is disabled, he will receive from the Company a weekly allowance of \$25 for a period not exceeding six months. The cost of these policies by the year is not great. The Twentieth Semi-Annual Statement of this Company is before us, and shows a healthy increase of business, the total number of Policies issued in 1873 being 35,897. The Statement can be consulted in our advertising department. All parties interested may obtain pamphlets giving full particulars, by addressing the Company as above.

Extension of Time Wanted.—A young medical graduate writes for books, and asks for an extension of our "new offer." He says:

"I have taken this from your 'new offer' list, and though its term has expired, I trust you will give me the benefit of agent's rates. If you could only feel and know how hard I have worked to get the people interested, I am sure you would cheerfully extend to me—a young beginner—a little advantage. Having worked my own way through a medical college, and squared up all arrears, I hand you my *last dollar* for the above works." [The favor is cheerfully granted.]

Cheap Reading.—During the time we have been publishing **THE SCIENCE OF HEALTH** we have accumulated more of some numbers than are needed to complete files and for binding. Wishing to place these where they will do the most good, we will send six copies of different numbers, post-paid to any address for 50 Cts. Now this is half price—and are there not many of our present readers who will take advantage of this offer, and send numbers to their friends, or, perhaps, make up clubs for sets of these back numbers? Better reading could not be furnished to Hospitals, Seamen, Reading-rooms or Families, who cannot afford to subscribe.

Dr. Heald, of Wilmington, Del., advertises **THE HYGIENIC HOME** in our present number. We are informed by those who have received treatment at his Home, that it is one of the best conducted institutions in America. It is not "run for mere money making," as some concerns seem to be, but in the interest of true Hygiene, and its patrons. Here are quotations from Dr. Heald's circular:

"Nature is a gentle and loving mother: Obedience to her Teachings leads to Health and Happiness."

"The Hygienic mode of Treatment is Nature's plan: By it we restore all curable Invalids to health."

See advertisement, and send stamp for particulars.

The Excelsior Printing-Press.—The Printing-Press has been, is now, and will continue to be, one of the great civilizing agencies of the world. "Knowledge, which is power," follows in its wake everywhere. Many of our greatest men have been printers, starting, perhaps, in the lowest position, and working their way up through the various grades of boy, apprentice, journeyman, etc., until the nation has been proud to honor them. The most notable example which occurs to us is that of Benjamin Franklin. His history is familiar, or should be, to every youth in the land. What has been done can be done again, and though all printers need not expect to be Benjamin Franklins, they may win for themselves enviable positions in the world. We would direct the attention of boys, young men, and all others having small jobs of printing to do, to the **EXCELSIOR PRESS**, manufactured by Messrs. Kelsey & Co., for which we are the New York agents. We are acquainted with no small press superior to it, and there is certainly not one that can rival it in cheapness. We have sold a good many of these presses, and thus far have heard no word of complaint. There is no better present a father can give his boy or boys than one of these **EXCELSIOR PRINTING PRESSES**. It is at once a source of amusement, instruction and profit. Catalogues furnished on application, with stamp, to S. R. Wells, 389 Broadway, New York.

The Health Almanac.—This should be placed in the hands of every family. To show its scope and value, we publish the following Table of Contents:

Introduction; Astronomical Calculations; What Shall We Eat? Notices of New Publications; Bills of Fare for Each Month—January, February, March, etc.; Seasonable Suggestions for Each Month—January, February, etc.; How to make Lean Folks Fat, and Fat Folks Lean; Perfect Bread—Graham Gems, Illustrated; Electro-Medical Apparatus; Sunshine; Cold Feet; Headache; Habits of Mechanics; Club Rates; Sprains and Bruises; a Hint to Nurses; Stammering; For the Centre-Table; Health of Farmers; Unbolted Wheat as Food; Important Household Invention; Dyspepsia; Pneumonia; Time Required for Digestion; Local Agents; Constipation; Abuse of Clergymen; a Healthy City; Outfits for Lecturers; Sunstroke; Cooking Eggs; Family Gymnasium; Neuralgia; Rules for Bathing; An Acceptable Drink; Food and Diet; Sleep; Utility of Phrenology, and the following is a list of the advertisements:

Scientific American; Hygienic Hotel; New York Tribune; Benjamin Pike's Son; Wheeler & Wilson; C. C. Schieffelder; M.D.; Elastic Truss Co.; F. J. Nash; Indispensable Hand-Book; J. C. Rainbow; Webster's Dictionary; Bust; the Silver Stamp; Portable Bath Co.; E. & H. T. Anthony; George Betts; Dr. R. T. Trall; Health-Lift Co.; How to Paint; Wesley Water Cure; Shorthand; J. S. Pratt & Co.; Family Physician; Special List; Ferdinand Schumaker; Baths and Bathing; Gem Microscope; James S. Preston; S. P. Glass, M.D.; J. J. Peret, M.D.; N. Cole; George F. Hawks; Heald's Hygienic Home; Dr. E. P. Miller; New Health Book Works by R. T. Trall, M.D.; S. H. McAllister; Wedlock; The Invalid's Library; Boswell's Heater; the Student's Set; the *Phrenological Journal*; Dr. Jerome Kidder; F. E. Smith; Bogle & Lyles; A. J. Bicknell; Complete List of S. R. Wells' Publications.

From the above will be seen the great value of the Almanac, and it is sent by mail, postpaid, on receipt of two three-cent stamps, or at fifty cents a dozen.

The Family Physician.—A new and elegant edition of the *Family Physician*, by Dr. Shew, has been published. A complete description of the work, with notices of the press and table of contents, sent on receipt of stamp. Copies sent by mail, postpaid, on receipt of price, \$4. A club of ten supplied at \$2.50 each, and an extra copy to getter-up of club. Address this Office.

Artificial Limbs.—In our advertising columns will be found the announcement of Mr. A. A. Marks, the Artificial Limb Manufacturer of this city. Having just taken the first premium—a Silver Medal—at the AMERICAN INSTITUTE FAIR, he desires to call the attention of those who have been so unfortunate as to lose a leg or an arm, to this fact. With what may be considered a pardonable pride, he points to the constant succession of First Premiums which the American Institute has awarded him, beginning with the year 1865. A finely illustrated pamphlet, containing a spirited portrait of Mr. Marks, printed on tinted paper, will be sent to any address *free*. Send for it.

Personal.

Mr. T. J. Waters, the Surveyor-General of the Japanese Government, recently completed the first suspension bridge built in Japan. It is constructed over a ravine filled with water, which separates the Mikado's palace from his pleasure gardens, and is intended solely for his own personal use and that of his immediate attendants.

George F. Robinson but lately received the medal awarded to him by Congress in 1871, for saving the life of Secretary Seward, when attacked by the assassin Payne, on the night of the 14th of April, 1865. The medal was made at the United States Mint in Philadelphia, at a cost of fourteen hundred dollars.

Alexander H. Stevens made a temperate and able speech in Congress on the Salary Bill last week, but on the wrong side.

Wendell Phillips, in his lectures, "Glances Abroad," indulges in prophecy as to the decline and fall of the American Republic.

Baron Rothschild, a Jew, aids every chapel, school, and alms-house in his own neighborhood in London, regardless of creed.

Ex-Judge Samuel Nelson, late Associate Justice of the Supreme Court of the United States, died suddenly of apoplexy, December 13th, at his residence at Cooperstown, N.Y.

Mr. Paul Du Chailu arrived in New York from Northern Europe last week, after more than a year's absence. He had been traveling in Norway and Sweden, traversing the country from east to west and from the southern extremity to the North Cape, studying the habits and character of the primitive people.

Business Cards.

E. & H. T. Anthony & Co., 591 Broadway, opposite Metropolitan. Chromos and Frames, Stereoscopes and Views, Graphoscopes, Megaethoscopes, Albums and Photographs of Celebrities. Photo Lantern Slides a specialty.
Manufacturers of Photographic Materials.

Trall's Hygeian Home and Hygeio-Therapeutic College, Florence Hights, N. J.

Philadelphia Hygienic Institute, No. 1516 Chestnut Street. Send stamps for Circulars.
R. T. TRALL, M. D.

Mrs. Helen J. Underwood, M. D. Residence and Office, 381 Wabash Avenue, Chicago, Ill.

Turkish Baths.—THE HAMMAM, Nos. 81 and 83 Columbia Street, Brooklyn Heights, N. Y. Three minutes' walk from Fulton Ferry. *Separate Department for Ladies.* Open from 9 a.m. to 9 p.m. CHAS. H. SHEPARD, M.D.

John Kent, Stereotyper, Electrotyper, and Printer, 13 Frankford Street, New York. Cards, Circulars, Billheads, etc., neatly Printed.

Printer and Stereotyper.—EDWARD O. JENKINS, Steam Book and Job Printer, and Stereotyper, No. 20 North William Street, New York.

ADVERTISEMENTS

BUILDERS SEND FOR CATALOGUE. A. J. BICKNELL & Co., 27 Warren St., N. Y.

1874. STATEMENT OF THE TRAVELERS.

20TH SEMI-ANNUAL STATEMENT OF THE
TRAVELERS INSURANCE CO.
HARTFORD, CONN., JANUARY 1, 1874.

ASSETS.	
Real estate owned by the company,	\$87,000 00
Cash in bank and hands of agents,	229,080 07
Loans on first mortgages real estate,	1,168,202 60
Deferred premiums,	57,765 14
Accrued interest,	52,694 03
United States Government bonds,	350,145 00
State and municipal bonds,	123,260 00
Railroad stocks and bonds,	163,450 00
Bank and Insurance stocks,	482,620 00
Total assets,	\$2,694,306 84
LIABILITIES.	
Claims unadjusted and not due,	\$173,524 74
Reserve, N. Y. standard, life department,	1,475,329 09
Reserve for re-insurance, acc. department,	183,628 94
	\$1,832,482 77
Surplus as regards policy-holders,	\$861,824 07

Statistics of the Year 1873.

LIFE DEPARTMENT.	
Number of Life Policies written in 1873,	2,461
Gain over 1872 in New Policies written,	94
Whole number written to date,	18,154
Gain in Net Premiums over 1872,	\$59,786 26
Whole Number of Losses Paid to Date,	226
Whole Amount paid in Losses,	\$511,738 99
ACCIDENT DEPARTMENT.	
Number of Accident Policies written in 1873,	35,897
Gain over 1872 in New Policies written,	3,479
Net Cash Premiums rec'd for same,	\$505,485 82
Gain in Net Premiums over 1872,	\$54,807 20
Whole number Accident Policies written,	302,869
Whole number Accident Claims Paid,	19,018
Whole Amount Acc't Claims Paid,	\$1,890,301 53
Total Losses Paid, both Dep'ts,	\$2,402,040 52
Average Paid (both Departments), for every working day, from beginning,	\$836 00

JOURNAL MISCELLANY.

In this Department will be published current and personal matters, such as may be separated from the body of the JOURNAL in binding.

Garden and Flower Seeds as Premiums.

—[Offer good from this date to June 1st.] We have made arrangements with Messrs. B. K. Bliss & Sons, the veteran Seedsmen, of No. 23 Park Place, to offer the very choice selection of GARDEN SEEDS and FLOWER BULBS enumerated below. To say that the selection comes from this well-known house, is a sufficient guarantee of its quality. An opportunity is here afforded to secure a fine variety of Seeds and Flowers.

We will send, by mail, post-paid, \$2.00 worth of Seeds and Bulbs, such as may be selected from this list for two subscribers to the PHRENOLOGICAL JOURNAL, at \$3.00 each; or, for three subscribers to the SCIENCE OF HEALTH, at \$2.00 each. These may be either new subscribers, or renewals. For double the number of subscribers, we will send double the quantity of Seeds or Bulbs. Who will have them? Speak quick.

All delivered free: 1 pint New Dwarf Wax Beans, 50c.; 1 pkt. Beet, New Egyptian Blood Turnip, 15c.; $\frac{1}{2}$ oz. do., Perpetual Spinach, 25c.; 2 oz. do., Lane's Improved Imperial Sugar, 25c.; 1 pkt. Cabbage, Early Wyman, 25c.; $\frac{1}{2}$ oz. do., Marblehead Mammoth, 50c.; $\frac{1}{2}$ oz. do., Improved American Savoy, 25c.; $\frac{1}{2}$ oz. do., Improved Brunswick, 25c.; $\frac{1}{2}$ oz. do., Premium Flat Dutch, 20c.; $\frac{1}{2}$ oz. do., Improved Red Dutch, for pickling, 25c.; $\frac{1}{2}$ lb. Carrot, Bliss's Improved Long Orange, 50c.; 1 pkt. Cauliflower, Early White Erfurt, 25c.; 1 pkt. do., Early Paris, 25c.; $\frac{1}{2}$ oz. Celery, Boston Market, 25c.; 1 oz. Cucumber, finest for pickling, 25c.; 1 pkt. Egg Plant, New Black Pekin, 25c.; 1 pkt. Kale, New Garfishing, 25c.; $\frac{1}{2}$ oz. Lettuce, Early Simpson, 25c.; 1 pkt. Muskmelon, Hackensack, 15c.; 1 pkt. do., Still's Hybrid, 15c.; 1 pkt. Watermelon, Japanese Cream-fleshed, 25c.; 1 pkt. Onion, New Queen, 25c.; 1 pkt. do., New Giant Rocca, 15c.; $\frac{1}{2}$ pint Peas, Laxton's Alpha, 25c.; 1 pint Peas, McLean's Little Gem, 30c.; 2 oz. Squash, True Boston Marrow, 50c.; 2 oz. do., Turban, 50c.; 2 oz. do., Genuine Hubbard, 50c.; $\frac{1}{2}$ oz. do., Marblehead, 25c.; $\frac{1}{2}$ oz. Tomato, Arlington, 50c.; 1 pkt. do., Grapeshot, 15c.; 1 Lillium auratum, or New Gold-banded Lily, from Japan, 50c.; 1 Lillium lancifolium rubrum, Japan Lily, red, 40c.; 1 Lillium gladiolifolium album, Japan Lily, white, 40c.; 1 doz. Gladioluses, fine mixed varieties, \$1.50; 1 doz. Mexican Tiger Flowers, \$1.25; 1 doz. Tuberoses, Double Italian, best, \$1.50; 1 doz. Hyacinths, double and single, in three colors, red, blue, and white (for fall planting), \$1.50; 4 doz. Tulips, double and single, early and late, (for fall planting) \$2.00; 100 Crocuses, fine varieties (for fall), \$1.00.

If preferred, a selection of thirty different kinds of the choicest flower seeds will be sent instead of above.

Any Time.—Subscriptions may date from any number the subscriber wishes, as we can still supply back numbers to January, but it is better to commence with the new volume for 1874.

A Spring Campaign.—It is always the case that we receive many clubs of subscribers to our magazines during the second three months of the year, but this will, undoubtedly, be more the case this year than usual, as the effect of the panic was to cause subscribers to withhold their subscriptions early in the season. Now that there are prospects of a good Spring trade, and the manufactories are opening and at work, confidence will be restored, money will again circulate freely, and readers will be ready to subscribe for their old favorites, and add other periodicals to their lists; therefore now is the time for our agents to push for subscriptions. Our Premium offers are still in force, and many of our Premiums are such as should be sought for and useful during the Spring and early Summer months. We would name croquet, that deservedly popular and healthful outdoor game; at every house there should be a croquet ground. We offer the beautiful sets made by Milton Bradley & Co., of Springfield, Mass. (who will send descriptive circulars). See the conditions of our liberal offer in Premium List.

CHILDREN'S CARRIAGES will also be in demand soon, and you can just as well have a handsome carriage, all ready, as not. This will make a beautiful present to a friend. Where there are older children, they can easily make up the club and get the carriage for a little baby brother or sister. We offer the beautiful Reversible Carriages; see advertisement and send for circular.

CLOTHES WRINGERS are needed more during the warm months than at other seasons; see that you have a good one. Our offer on this is very liberal. Besides these, we would mention the SEWING MACHINES, WATCHES, BOOKS, SILVERWARE, etc., all good and useful. Send address with stamp for our ILLUSTRATED PREMIUM LIST. Now is the time to commence for the Spring Campaign; begin at once.

Is he an Impostor?—The following letter and our reply need no explanation. Cornell University, Ithaca, New York, Jan. 28th, 1874. Messrs. Fowler & Wells: Dear Sirs,—Have you in your employ, a Phrenologist by the name of Chas. H. Agnew? Such a person is at present doing Cornell University at \$1.00 per examination, and has received from a number of students a number of dollars. Having some reasons for doubting the genuineness of the chart I hold in my possession, will you kindly inform me as to the real facts of the case. By so doing, you will greatly oblige many students; and especially yours, Spencer H. Coon, Class '76.

389 Broadway, New York, Jan. 30th, 1874. Mr. Coon, Dear Sir: I do not know the man. Respectfully, yours, S. R. Wells. Late Fowler & Wells.

[This is not the first instance in which such "impostors" have practiced their arts. Those who are trained in the New York school have their diplomas.]

Prospects.—Some of our readers may have heard of the late financial panic. Well, the patient was very ill. He came near going to his final account; but, after a severe crisis, he rallied, and is now getting better. If not quite well, he will be so, ere long. He takes his usual exercise; his rations regularly, and now looks to a course of Hygienic living, for complete recovery. Metaphor aside, business is improving, everybody is hopeful, plans are maturing for a more general "push" than for several years past. Some—habitual croakers—will continue to predict "breakers ahead," and may scare a few timid ones, while the more courageous and enterprising will occupy the field, and reap the harvest. We shall continue to sow, in the fullest faith, that, in good time, we shall be able to reap.

Wanted—A Fund, for Missionary Work. We receive, at this office, many applications for donations. One is a cripple, and cannot earn money to pay for books. Another is in prison—and the books furnished to convicts are not such as relate to Health, Hygiene, or to Self-Knowledge. Another is about to organize a new Reading-Room, and wants copies of all our "valuable publications"—no money yet in hand to pay for them; when rich enough, they may buy new supplies. Here is a case in point: though most such applications come from young men, this, if from young women, we omit names.

Texas.—Ed. "The Science of Health" and "The Phrenological Journal." Sir, I am instructed by the C—— Literary Society to ask of you the valuable donation to the Society, THE SCIENCE OF HEALTH and THE PHRENOLOGICAL JOURNAL for 1874. By complying, you bring the young ladies of the Society under very many obligations to you. Address, C—— Literary Society.

This is very modest, and it would give us real pleasure could we meet, but we have no fund for the purpose. We supply Young Men's Christian Associations, Hospitals, Asylums, and other charitable associations with our Books at wholesale, and our Journals at Club prices. This is the best we can do—paper-makers, printers, binders, and all helpers require pay for their commodities and for their services. Those who send us money, ask us to return its value, except in rare instances. There is a Mr. R—— S——, away up in Washington Territory, who, when renewing his subscription for our two Journals, at \$5, incloses \$10, and instructs us to send a duplicate set to such poor and worthy person as we may think proper; but such instances are very rare. We shall be very glad to fill all orders from any benevolently disposed persons, at our most liberal discounts. The object of our life and labors is to do good, by disseminating such useful truths as will tend to increase the usefulness and happiness of all whom we may reach by voice, or by pen. Can we do better? Can we do more?

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Flower and Vegetable Seeds.—The annual Catalogue of Messrs. Reeves & Simonson, 58 Cortlandt Street, N. Y., enlarged and improved, is before us. It contains upwards of a hundred pages of matter, printed on fine tinted paper, and interspersed with numerous illustrations. This beautiful Catalogue will be sent free, to every reader of THE PHRENOLOGICAL JOURNAL, who writes for it, mentioning at the same time where this notice was seen.]

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Registered Letters.—The fee for registering letters, mailed at any post-office in the United States or Territories, addressed to any other post-office in the United States or Territories, has been reduced from fifteen cents to eight cents, in addition to the regular letter postage. By adding eight cents in postage stamps, you can secure a receipt for your letter, which almost universally secures its safe delivery, except in Texas and some out-of-the-way places, where letters are boldly opened, the money taken out, and then forwarded to their destination. The only safe way to send from these points is by Post-Office Order, or Draft on New York; and this is the better way in all cases, as it is entirely safe; but, if you cannot obtain these, register your letters.

The Science of Health for March contains "The Mother's Moulding Work," by Mrs. Dudley; "How to Get Well, and How to Keep Well," by Ernest Wellman, M.D.; "Disease and Its Treatment," by Robert Walter, M.D.; "Poor Mrs. Harris;" "Sanitary Impurities," by Dr. Trall; An Illustrated Poem, "Remorse;" "Popular Physiology," with Eight Illustrations; "Tobacco-Using and the Remedy;" "Notes of Travel in Utah;" "To be Shaken Before Taken," an Exposure of Quack Medicines; "How to Eat and How to Digest;" "The Aereot Mission in India;" "Instincts About Food," by Julia Colman, containing the Laws of Species in Regard to Food—One Man's Food Another Man's Poison, How to Cook Hominy, Hominy and Beans, Sump or Corn Grits, Curdled Eggs, Cocoanut and Apple-Pudding, Cocoanut and Sago Pudding, Apple-Pie Pudding, Orange-Pudding Sauce, Keeping Apples, Canning Apples, etc.; "Housework Hints;" "The Adulteration of Food," "Arrangement of Rooms;" "How to Insert Screws in Plaster Walls." Among the topics discussed editorially are "Dietetic Alcohol and Hygienic Tobacco;" "Of What are We Made?" "Apples and Phosphorus;" "Drugopathic Victuals and Drink;" "Inheritance," etc. The above, with "Talks with Correspondents," "Voices of the People," "Literary Notices," "Puzzle Column," and "Seasoning," make up a most excellent number of this practical and useful magazine. Only 20 cents a number. \$2.00 a year. Clubbed with the PHRENOLOGICAL, at \$4.50.

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Health Tracts.—We have received from many of our readers calls for Health Tracts for distribution, and have now commenced the publication of a series of popular Tracts, and we hope our readers and the friends of Health Reform will respond and order in such a way, as shall justify us in publishing others soon. We have now ready

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Agents friends who are interested in the cause will find in these good seed for sowing, and it will prepare the field for a harvest of subscriptions and sales. They will make converts to the cause. Who will have them?

A Self-Made Woman; or, Mary Idyl's Trials and Triumphs. By Emma May Buckingham. New York: S. R. Wells. 12mo. pp. 343; cloth, \$1.50.

This volume, as its name indicates, is written in the interests of woman in her aims and endeavors at self-culture; and we must say, it is an effort well put forth. Its pages are full of interest, as well as profit. The story is that of a girl, who, at the age of thirteen, starts out with the determination to do something for herself and others, and to attain to a position of more than ordinary grade through a course of thorough mental, moral, and physical culture. It extends over a period of twenty-five years. The scenes are laid partly in the Northern, and partly in the Southern States, immediately prior to and during the late war. The pictures are all sufficiently graphic, many of them exceedingly tender and touching, while, as with a steady hand, through privations, temptations, disappointments and clouds, interspersed with sunshine and cheer, the hero is strengthening and growing in body, and mind, and heart for the coming duties of after years. No scene, a few of the scenes may seem unattractive; but on reflection they will be found to be what might occur in the real history of such a person. In fact, we cannot suppress the conviction that the authoress has drawn less upon her imagination than upon real life and history for the facts and incidents presented. They are admirably put together and display a masterly hand at work among the pages. The book, as a whole, is beautiful, inspiring, encouraging, and can hardly fail to awaken to noble effort and self-denial many a girl whose lot in early life may be somewhat like that of Mary Idyl. We wish the gifted author a wide hearing, and a rich reward for this, her noble effort toward making her sex to the work of self-culture, and to a higher womanhood.—*Baptist Union.*

The Cincinnati Monthly.—This is the name of a fine Irish Monthly, published by E. R. Thompson & Co., Cincinnati, O. It is a Magazine of original and selected matter for home reading. The selections are usually very judiciously made and the publishers secure a great amount of energy and push in making up the magazine in all its departments. The editorial topics are discussed in a fair, just and energetic manner, and we are no reason why the Cincinnati Monthly should not succeed. Send 25 cents to the publishers, for sample number. Address as above.

Prizes for Cheap Houses.—"The New Jersey State Agricultural Society, at their recent State Fair, did a commendable thing in offering premiums for the best designs for cheap dwelling-houses. Two prizes were given, one for the best plan for a house to cost not more than \$1,000, and one for a house costing not more than \$1,500, the latter having been won by a plan under twenty-one years of age. The two plans were similar in general features, and of course were for small houses, but houses which should contain every needed convenience for comfortable living."—*New York Observer.*

Not having seen the plans of the prize houses, we are not aware of the sort of material used; whether of brick, stone, concrete, adobe or wood. We commend a trial of Concrete, made of lime, sand and gravel, where the material may be found near at hand. The process is given at length in a manual entitled "A HOME FOR ALL," published at this office.

The Phrenological Journal has an able editorial article on the late panic, in which it sets forth the antecedents of the crash without reserve or circumlocution. The cause, it alleges, is to be found in the general distrust which grows out of dishonesty in high places. When the people discover their public men engaged in defrauding the national treasury, speculating in wild-cat securities, voting themselves thousands of dollars in "back pay," doubling their own salaries at pleasure, they begin to open their eyes. With the loss of confidence, a panic ensues. Under an honest government, to which the people could place reliance, there could be no grounds for such scares. Unscrupulous Congressmen have pillaged from the property of the nation, while the President has looked on with blind indifference. "Instead of honest, capable statesmen, we have in our Legislature wicked rogues, miserable quacks, and ignorant tricksters. The exceptions are comparatively few." As a nation we are decidedly sick and in debt, but not yet in a hopeless state, or beyond recovery. The remedy for the patient is simple diet, plain clothes, and hard work. We want clean, healthy men in our public offices, and until we secure them we may expect to suffer all the evils which now curse us. The Journal is plain-spoken and on the right track, and well deserves the attention, not only of believers in Phrenology, but of unbelievers.—*N. Y. Tribune.*

"Hard Times Come Again no More."—It is the voice of many, that "times are improving." Money begins to circulate, manufacturers are starting their works, farmers are selling their crops, merchants are buying goods, and best of all,—so far as we are concerned—agents and others are ordering new supplies of books. With the coming spring, it is predicted, will come new life, activity, enterprise, and progress throughout the land. Let all thank God, take courage and push on. Hope comes from Heaven—Despondency, from the other place.

"A First-Rate Notice."—The *Elkhart* (Indiana) *Observer* says:

"The most useful magazine which comes to our attention is *Wells' Psephonomical Journal*, and *Less Intermittent*. The great question of the age is human culture, and the elevation of man. Full descriptions of the great underlying principles of life are to be found in each number. Three dollars cannot be better invested than in a year's subscription for this Journal. Address E. R. Wells, 98 Broadway, N. Y."

We take of our hats to *The Elkhart Observer*.

Prospects.—Some of our readers may have heard of the late financial panic. Well, the patient was very ill. He came near going to his final account; but, after a severe crisis, he rallied, and is now getting better. If not quite well, he will be so, ere long. He takes his usual exercise; his rations regularly, and now looks to a course of Hygienic living, for complete recovery. Metaphor aside, business is improving, everybody is hopeful, plans are maturing for a more general "push" than for several years past. Some—habitual croakers—will continue to predict "breakers ahead," and may scare a few timid ones, while the more courageous and enterprising will occupy the field, and reap the harvest. We shall continue to sow, in the full-faith, that, in good time, we shall be able to reap.

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We take off our hat to *The Elkhart Observer*.

Anatomical Illustrations, showing the EFFECTS OF INTemperance ON THE HUMAN BODY.

SIX COLORED DRAWINGS, showing Different Stages of Disease and Destruction of the Stomach. Mounted on muslin, and bound at edges. Price, \$9.

SIX COLORED PORTRAITS to accompany the above, \$9. EIGHT COLORED PORTRAITS—"The Two Paths of Life," mounted, as above, \$12.

These are, probably, the most striking and effective arguments against intemperance ever designed. Temperance Lecturers will find them great aids in producing conviction. They may be had at this office.

The Best Annual.—An agent, in acknowledging the receipt of the PHRENOLOGICAL ANNUAL, says: "It is the best one ever published." All are pleased with this, and it is having a very large sale. Our friends and agents can do well for themselves and the cause, by taking an interest in distributing this.

Beautiful Flowers.—DELICIOUS VEGETABLES. We call attention to a NEW PREMIUM in the present number. It consists of choice Flower and Garden Seeds, sent pre-paid by return post. Will not this tempt our readers? See advertisement.

Flowers.—We have before us the Catalogue of Mr. C. A. Reeser, of Pleasantville, Pa., whose advertisement will be found elsewhere. It is copiously illustrated and neatly printed, and will be sent, together with a package of choice pansy seeds, on receipt of ten cents. Mr. Reeser also publishes a Monthly Journal, styled the *Florist's Friend*, which all lovers of Flowers and Plants should read.

Not Too Late.—It is not too late to subscribe or to make up clubs for the magazines. The numbers, from January, can still be supplied, and are sent to all who do not advise to the contrary. It is better for all to do this, as the volumes are then received complete.

Notice to Club Agents.—We would again say to our agents, no premium can, in any case, be sent until the club is full; but we will send, at any time, any premium to which the agent may be entitled, whether it be the one which was worked for or not; and no names can, under any circumstances, be entered on our books, until paid for. All will see, at once, the necessity of this, to avoid complications. It is better, in all cases, to send exactly the amount necessary to pay for the names sent, as it saves all trouble of keeping accounts.

Plants and Seeds.—Messrs. B. K. Bliss & Sons, of 23 Park Place, New York, whose advertisement will be found on our fourth cover page, send us their "ABRIDGED CATALOGUE AND GARDEN ALMANAC for 1874." Besides numerous illustrations, it contains full directions for sowing flower and other seeds, together with valuable hints to farmers and gardeners for each month in the year. Every farmer should have a copy. It will be sent to any reader who will inclose two stamps, and state that the advertisement was seen in THE PHRENOLOGICAL JOURNAL.

Nursery Stock Low.—We would call attention to the advertisement of Jones & Palmer, who give special and good reasons for offering a portion of their stock low. Let every reader of THE PHRENOLOGICAL JOURNAL send for a price-list.

Digestion and Dyspepsia. By R. T. Trall, M.D. New York: S. R. Wells. \$1.

The author gives a complete explanation of the physiology of the digestive processes, with the symptoms and treatment of our national disease, dyspepsia, and other disorders of the digestive organs. Dr. Trall gives some wholesome advice to sufferers, and we commend it to their attention."—*Albany Chronicle*.

Personal.

The Number of Eminent Men who passed from this earthly scene of their trials and triumphs during the year 1873, is very large. A few may be mentioned here.

Science mourns not Agassiz alone, but Liebig, Sedgwick, Maury, Douai, Doste, Gustave Rose, Torrey, De la Rive, Nélaton, and others, each distinguished in some special department. John Stuart Mill, Girardin, Von Raumer, Lord Lytton, Thierry, and Knight are well-known names; as also Landseer, Hiram Powers, Sir Henry Holland, and Macready; Chief Justice Chase, Judges Nealon, Tracy, and Peckham; Chancellor Zabriskie, Lord Westbury, and Baron Wolverson. From the clergy have been taken Bishops McIlvane, Wilberforce, Armitage, and Randall; Revs. Gardiner Spring, John Todd, Storrs, Noel, McGuffey, Guthrie, Leavitt and Ferris; so also Dr. Harvey Peet, Louis Napoleon, King of Sweden, King John of Saxony, Empress of Austria, Lewis Tappan, Thornton Hunt, Ratazzi, Von Bernstoff, and many others whose names do not at once occur to us, have gone to that other sphere.

Mr. J. A. Houser, of Indiana, who dropped the practice of law a year or more ago, for that of Phrenology, is meeting with a full measure of success as a lecturer and examiner, which proves the wisdom of his later and better choice in regard to a "calling" or profession. We hear favorable reports from our friends, as to the good Mr. Houser is doing, by teaching the people how to live wisely and well; and how each may make the most of himself. Mr. Houser never fails to say a good word for the JOURNAL, and thereby induces many to become subscribers, for which he has theirs, and our thanks.

Mr. J. E. Aspinwall recently visited Central New York, and the *Waterford Advertiser* of January 30th, in an editorial, says: "We recommend the science of Phrenology, and also Mr. Aspinwall, as worthy the confidence of all who may wish to avail themselves of the benefits of the science by him."

Mr. Duncan McDonald having recently returned from Europe, is pushing on the good cause in the Rocky Mountains; commanding full houses, and doing a very large business.

Henry E. Swain spends his entire time, summer and winter, in the field, chiefly in applying the science as an examiner.

Mr. Macduff, in Kentucky, and Mr. Bateman, in New England, are reaping golden opinions, and are satisfied, we believe, with their pecuniary harvest.

Mr. U. E. Traer and Mr. C. S. Powers are doing well in Iowa.

The Veteran D. G. Derby, of Missouri, has been lecturing of late in Kansas; James McCrea and Wm. Richards are at work in Pennsylvania; Dr. Chandler reports Progress, in Perry Co., Ohio. Others should and shall be noticed, as we learn of their movements. We hear good accounts from I. L. Roberts, of Florida; from Mr. Beverly, of Illinois; from J. R. Cook, of Missouri; of A. S. Matlock, of Tennessee; and of David King, of Ohio.

The Head of Haydn, the great musician, is in the possession of Dr. Rokitsansky, of Vienna. It is preserved under a glass cover, and the doctor points out to his visitors a slight deficiency in the bony substance of the nasal organ, the seat of disease which had given so much pain and caused so much irritation to the venerable Haydn during the latter part of his life.

Professor Donders, of Germany, has been redetermining the time necessary for the transmission of sensation to the brain, the formation of judgment, and the transmission of volition to the hand. When the eye receives the sensation it requires 15th of a second, but when the ear is employed only 10th of a second is needed.

Madame Parepa-Rosa, a singer of true eminence and highly esteemed in America, where she resided several years, and contributed much towards improving the popular taste in musical matters, died in London, on the 22d of January.

Prof. Proctor's Lectures on Astronomical subjects have, thus far, proved very successful as a means of instruction to the people who attend, and of profit to the learned lecturer.

Prof. Agassiz left no fortune for heirs to quarrel over, simply his house and library. What an example to this money-covetous generation!

Business.

Brilliant Success.—It is permitted to few men or companies to achieve acknowledged superiority in any important position or business. The present generation has witnessed stupendous rivalry in several branches of industry, and notably the Sewing Machine business. Amid a multitude of competitors, steadily and surely the Wheeler & Wilson Company held their way from the beginning, upon fixed and honorable principles. Long since, their leading position in America was established. Abroad, at London, in 1862, they won the highest premium; at Paris, in 1867, they distanced eighty-two competitors, and were awarded the highest premium, the only Gold Medal for Sewing Machines exhibited; and lastly, amid unparalleled competition, followed the splendid triumphs at Vienna, noted in our advertising columns.

The Animal Kingdom.—The American Society for the Prevention of Cruelty to Animals, of which Mr. Henry Bergh is President, is performing a work which must meet the approval of all right-thinking people. *The Animal Kingdom* is a Journal published under the auspices of this Society, and is devoted exclusively to the welfare of our humble fellow-creatures—the dumb animals. It is filled with interesting stories, sketches, etc., and has among its contributors, Henry Ward Beecher, Wayne Hovey, Whittaker, Russell, Mrs. Wallace, and other charming writers. Those who feel an interest in the cause it advocates, can receive the paper by inclosing one dollar, the yearly subscription, and addressing THE ANIMAL KINGDOM, 210 East 13th Street, New York.

For Sale Cheap. APPLETON'S ENCYCLOPEDIA.—I have a Set of this great work, which I will sell cheap for cash. It consists of 16 volumes, bound in Library style, entirely new and fresh, never having been used. For price and particulars, address, "HARD TIMES," Care S. R. WELLS, 289 BROADWAY, New York.

Drs. Strong's Remedial Institute, Saratoga Springs, has Turkish, Russian, Sulphur, Hydro-pathic and Electro-Thermal Baths. The Equalizer Movement Cure, and other facilities for the treatment of Chronic Diseases, described in their Circular.

Business Cards.

E. & H. T. Anthony & Co., 591 Broadway, opposite Metropolitan. Chromos and Frames, Stereoscopes and Views, Graphoscopes, Megalectoscopes, Albums and Photographs of Celebrities. Photo Lantern Slides a specialty. Manufacturers of Photographic Materials.

Trall's Hygeian Home and Hygeio-Therapeutic College, Florence Heights, N. J.

Philadelphia Hygienic Institute, No. 1516 Chestnut Street. Send stamps for Circulars.

Mrs. Helen J. Underwood, M.D. Residence and Office, 381 Wabash Avenue, Chicago, Ill.

The Bath.—Its History and Uses in Health and in Disease. Twenty Engravings. TRALL, 25 cents.

Turkish Baths.—THE HAMMAM, Nos. 81 and 83 Columbia Street, Brooklyn Heights, N. Y. Three minutes' walk from Fulton Ferry. *Separate Department for Ladies.* Open from 9 a.m. to 9 p.m. CHAS. H. SHEPARD, M.D.

John Kent, Stereotyper, Electrotyper, and Printer, 13 Frankford Street, New York. Cards, Circulars, Billheads, etc., neatly Printed.

Printer and Stereotyper.—EDWARD O. JENKINS, Steam Book and Job Printer and Stereotyper, No. 20 North William Street, New York.

ADVERTISEMENTS

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"GEM STAMP." FOR Marking CLOTHING, Books, Cards, etc. This Stamp, with name in either Script, Old English, or roman type, a bottle of *Indelible Ink* and a pad will be sent post-paid, by mail, to any address upon receipt of 50c. Agents wanted. New York Stencil Works, 87 Nassau Street, New York.

REEVES & SIMONSON,
Seedmen and Florists,
58 Cortlandt Street, New York.
Our annual Illustrated and Descriptive Catalogue of Vegetable, Flower, and Field Seeds, also of Hot-house, Bedding, and Vegetable Plants is now ready for 1874. Sent on receipt of postage stamp. Trade lists for merchants only sent on application.

EASY BOOTS BOOTS AND LASTS made on a new principle—only cure for tender feet. Recommended by Anatomists, Physicians and Chiropractists. WATKINS, 114 Fulton Street, and 867 Broadway, N. Y. Three Medals and Six Diplomas awarded by the American Institute.

EAT TO LIVE.
F. E. SMITH & CO.'S
Crushed White Wheat,
ATLANTIC FLOUR MILLS, BROOKLYN, N. Y.

Is superior to all other Whole Wheat Preparations. Is used by thousands that can use no other. Its popularity is due to its PERFECTION of manufacture. Is a most WHOLESOME, DELICIOUS, and salutary food for all. Is invaluable for CHILDREN and invalids, especially the dyspeptic. PAMPHLETS SENT FREE containing valuable information on food, with extracts from LIERIG, JOHNSON, and other scientists. Try the Crushed White Wheat. Sold by all Grocers.

ARTIFICIAL LIMBS.
Marks' Patent. Report of Judges, American Institute Exhibition, 1873. To the Board of Managers: Gentlemen.—After a full and impartial examination of the articles above described, the Judges make report that they find the Artificial Limbs on exhibition by A. A. Marks worthy of the confidence heretofore reposed in them. We cheerfully indorse all that has been said of them by former examinations: their simple construction and easy movements, durability, &c. Respectfully, John Osborn, M.D., D. F. Fetter, M.D., C. D. Varley, M.D., JUDGES. Whereupon the Board of Managers awarded the *Highest Premium, SILVER MEDAL.* Persons interested and desiring to know what has been the reports, awards, etc., of the American Institute to these Celebrated Limbs for the last 10 years will receive a large Illustrated Pamphlet, containing other valuable information, FREE, by addressing A. A. MARKS, 575 Broadway, New York City.

Hygienic Hotel,

13 & 15 Laight Street,
 NEW YORK.

This well-known House is convenient of access from all parts of the city, six lines of horse-cars passing near the door.

The table is supplied with an abundance of the best kinds of food, *healthfully prepared*; special attention being paid to the preparation of breads, fruits, farinaceous foods, vegetables, etc.

This house is noted for its pleasant parlors and the cheerful, home-like feeling which prevails.

In connection with the Hotel are Turkish Baths, the Swedish-Movement Cure, Dr. Wood's Passive Exerciser, Electro-Magnetic Baths, Health-Lift, etc. Circulars sent free. Terms reasonable.

WOOD & HOLBROOK, Proprietors. Healds' Hygeian Home,

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Special Terms until April 1st, 1874.

OPENED JAN. 1, 1871, for the Hygienic Treatment of Invalids, is beautifully located in the open suburbs of a pleasant, healthful city, overlooking the romantic and historic Brandywine and the Delaware River. Each room is warmed by steam-heated air, and thoroughly ventilated, giving a pure atmosphere, free from gas and dust. Best appliances for Water and Sun Baths; Swedish Movements; Dr. Wood's Vibrator; "Health Lift," etc. A choice hygienic dietary, including the best grains and the finest fresh canned and dried fruits, etc. The Proprietors have had many years' experience as Hygienic Physicians. Mrs. H. will devote especial attention to lady patients, giving them the benefit of kindly sympathy as well as of experience and skill. For Circulars, etc., address, with stamp, PUSEY HEALD, M. D., or MARY H. HEALD, M. D.

Building Felt (no tar), for outside work and inside instead of plaster. Felt Carpetings, etc. Send two 3c. stamps for circular and samples. C. J. FAY, Camden, N. J.

Certified Report of Judges American Institute Exhibition, 1873.
 "This Material is one of Unusual Merit, as its Continued Success Demonstrates, and we Recommend it to all As the Best in Use for the Purposes Claimed."

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The ASBESTOS ROOFING is adapted for steep or flat roofs in all climates, and can be cheaply transported and easily applied. ASBESTOS ROOF COATING for restoring and preserving roofs, etc.

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Also, Hosiery and Men's Furnishing Goods. Six superior Dress Shirts made to measure, of Wamsutta XX Muslin, for \$13.50 and upward, according to the linen.

Six fine Dress Shirts of Masonville Mus. for \$10.50

Six good " " Harris " " \$9.

To gentlemen residing outside of New York a good fit will be guaranteed by sending the following measurements in inches: Size of Collar worn; measure from centre of Shoulder along arm to Knuckle of small finger; around Chest, Waist, and Wrist. State number of Plaits; if for Studs, Spirals, or Buttons; style of Cuff.

The Trade supplied with Dress Shirts to Order. When you write, state that you saw this in the PHRENOLOGICAL JOURNAL.



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 Business Men do their own Printing and Advertising. Boys and Amateurs have delightful amusement and money making. Send stamp for circular, specimens, etc., to the Manufacturers, KELSEY & CO., Meriden, Conn.

The Mountain Home,

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For Beauty of Location, Grandeur of Scenery, Healthfulness of Climate and Purity of Water, this Health Institution

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in America while, for appropriateness in arrangements, excellence of management, and skill and efficiency of treatment, we believe it to be UNSURPASSED!!! Persons out of health should visit us and see for themselves.

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The Family Physician.—A Ready Prescriber and Hygienic Adviser. With Reference to the Nature, Causes, Prevention, and Treatment of Diseases, Accidents, and Casualties. With a Glossary and copious Index. 800 pages. Illustrated with nearly 300 Engravings. Intended for use in the Family. \$4.00

JOURNAL MISCELLANY.

In this Department will be published current and personal matters, such as may be separated from the body of the JOURNAL in binding.

GOOD POTATOES.—A NEW AND VALUABLE PREMIUM.

THE primary object we had in view, when offering this new and valuable potato premium to present subscribers, was to induce *them* to aid in still further extending the circulation of our Journals. All *past* contracts, which have nothing to do with the new premiums, will be filled to the letter; and so will this new one to all who accept. Two or three who subscribed, before we had any idea of offering the potato, now write to inquire if we cannot give *them* this potato premium. We reply, certainly not. We pay cash for the potatoes, and offer them *only* for NEW SUBSCRIBERS. It is expected that *present* subscribers will induce a friend or neighbor to subscribe at regular rates, and that he—the present subscriber—will get the premium potatoes as compensation for his pains. If he then wishes to divide the potatoes with the *new* subscriber he may do so. *That* is nothing to us. But we must have a new subscriber—in every instance—with regular rates, before we can send the potatoes. “DO NOT MIX THINGS.” Other premiums cannot be substituted for this, nor this for others. Each proposition is distinct, and we shall keep our accounts in exact accordance with our offers. Every promise will be carefully kept—every engagement will be filled. Do not ask us to change, modify, nor alter our offers; we are doing the best we can, and considerate persons will not try to “ride a free horse to death.” See the original offer annexed, and be governed accordingly.

A Smart Man in our Post-Office.—Perhaps “cute” would be a better word than smart. He spies the word “book post” on an envelope containing a circular, on which the regular postage—one cent—has been paid, and, because that word “book post” had been written thereon, he marks up the postage to 20 cents! Those simple words convey no other information than that, instead of its being a letter, it is only a circular, the rates of which are the same as on books. So we are choused out of 20 cents, or else we decline to receive the circular sent to our address, and let it go to the dead-letter office. Now, our law makers were not cute enough for this New York post-office clerk, who “sticks” one and all, when the letter of the law—not its spirit—permits him to do so. It is a mean, contemptible thing to do, and we are sorry a strict construction of the law makes it necessary or admissible for any man to do it.

Again, two or three photographs are inclosed in an envelope, and properly addressed, with, say, a two-cent stamp, which pays the postage. But the sender, thinking to simplify, or make it plain that it is not a letter, subject to three cents instead of two, writes the word “photographs” on the envelope. This, according to Mr. “Cute,” subjects the thing to be marked up to 18 cents! You remonstrate that there is nothing in it but the photographs, and that the postage—two cents—was all that ought to be charged. But look here, says Mr. “Cute,” see that word “photographs” on the upper left-hand corner of the envelope! And the law says there shall be no other writing than the address on the envelope. We are beaten. The good intention of our correspondent costs us 18 cents extra.

A bookseller in Canada sends us a list of his books, and prepays the same with a cent stamp. He writes on the envelope “by book post,” and we are charged 20 cents extra. Beautiful, isn't it?

Grain Speculators in Chicago.—Is it a fact that the “operators” in grain are a pack of thieves? A poor woman writes from Hamilton, Illinois, as follows:

“My husband visited Chicago, where he was met by a member of the Board of Trade, and accosted thus: ‘I understand, friend C., you have lost your property by fire. Now, if you can raise a few thousand, I will put you in the way of prosperity,’ with a jerk. ‘Come with me, let me introduce you,’ and away he went to be fleeced by this band of robbers, the grain speculators of Chicago. He came home, after a stay of three weeks, penniless. We are old and poor. There are hundreds of families in this State now in poverty from this same cause. Oh, how sickening! After toiling for many years to save and secure a home for our old age, to be swindled out of all and made so poor! Only the poor can understand the situation. Nearly all the poverty in the West comes through some folly or deliberate rascality of these men, who hold all the property, and keep the bank accounts.”

[It is a most cruel thing thus to mislead, and drag down to poverty and want, aged people, who have worked hard all their lives to secure a support for themselves. There are accommodations in our State prisons for a few more, and all honest men ought to help catch and shut up the rogues.]

Edward Wilson sends us a letter, with stamp, asking a reply, but fails to name post-office, county, or State. He will probably consider himself a much neglected individual, and instead of asking blessings on our head, he *may* get angry and scold. Then, when he gives us his address, we'll be revenged on him by returning his former letter, that he may see how careless or neglectful he was! Then he will write and tell us how sorry he is for making us so much trouble.

Another Bogus Professor.—Prof. Gilbert delivered a lecture on Phrenology in Weed's Hall last Friday evening, or rather, he didn't. He drew a large enough audience to net him five or six dollars, when he suddenly remembered an engagement outside, and going out absolutely forgot to return. Finally "the audience" got tired of having the fun all to themselves, and dejectedly filed out and off. And now there is one more hotel and ball bill unpaid.—*Ballston Journal*.

[We never heard of this new "Prof." before.]

The Postal Card Nuisance.—We advertise to send certain documents, circulars, catalogues *gratis*, on receipt of stamp with which to prepay postage, which *must be prepaid*, or they cannot be sent. Now here is where the nuisance, or, more properly, the *imposition*, comes in. Mr. A. wants us to send to him, by return post, a book-list—of the Harpers', Appleton's—a catalogue of a Seedsman; a "Heater" circular; a specimen copy of a newspaper published in Boston or San Francisco; a new price-list of dry goods for the spring trade; an estimate for a Sunday-school library; and there are persons who write an order on a one cent postal card for a sample number of a twenty or thirty cent magazine, with not a word about the prepayment of postage, leaving that little matter for the publisher to attend to. Oh, the *meanness* of some folks! We have concluded to pay no attention to requests which come to us on postal cards, asking an expenditure of time or money of us, without the sender making provision therefor. Little things are little things, we know, but we don't like to be imposed on by one who is so insufferably mean as to require us to lose two cents to save him one.

Australia.—Numerous applications come to us by post, asking where and from whom, in Australia, our publications may be had. The object of this is to ask our friends in that country to name responsible booksellers in the chief towns in that country, with whom we may arrange for permanent agencies. We should like also to hear from New Zealand for the same purpose. At present our publications reach Australia, by post, *via* England, and it is both slow and expensive. We much prefer to ship direct from New York. We hope some time to visit both Australia and New Zealand, when we will open the way for an extensive trade in all our publications. Meantime, we will be glad to hear from correspondents.

Good Potatoes.—Every new thing must "have a run." Now it is short-horned cattle, and \$10,000, \$20,000, \$30,000, or \$40,000 are paid for a cow. Now the chicken fever—like the epizooty—runs through the land, and \$20 a dozen are paid for fancy hen's eggs; and \$2, \$3, and—would it be believed—even \$250 have been paid for a pair of handsome chickens! \$50 for turkeys, \$5,000 for a buck lamb! \$300 for a stock pig; \$20,000 to \$30,000 for a horse; and, it is only three years ago, when \$50 were paid for a single seed potato of a new and choice variety. "Can these things pay?" Yes, when good seed is wanted it will pay to get the best. We conceived the idea of trying to enlarge our subscription list by furnishing our patrons with the earliest and best seed potatoes yet discovered or developed, and doubt not many will avail themselves of our liberal offer. We want new subscribers, and everybody wants good, early, mealy potatoes. Our advertisement tells how to secure them. Let the thing be talked up; the new subscribers obtained, the potatoes properly planted—then, "all will be lovely."

Expression: its Anatomy and Philosophy. By Sir Charles Bell, K.H. With Original Notes and Illustrations designed by the Author; and with additional illustrations and notes by the Editor of the *Phrenological Journal*. An entirely new and enlarged edition. Price \$1.50. New York: Samuel R. Wells.

The *Historical Magazine*, says: "This volume—the work of one of the most accomplished men in Europe—whose observations of the nervous system led to discoveries therein which have immortalized his name—is one, of which the importance cannot be too highly estimated.

It is not a mere re-hash of well-known facts; nor is it made up of theories having no foundation beyond the mere imagination of an active brain. On the contrary, it is the result of the life-long observations and study of one of the most profound thinkers and accomplished scientists of his times, verified by a careful study of the works of the great masters of ancient and modern art; and it commends itself to all who feel interested in the causes of movements in the countenance and in the frame of the body, under the influence of passion or emotion—and who is not? Especially important is it to those who affect either to study art or to practice it.

The volume is a very handsome one, both in typography and illustrations.

Our New Publications.—Among the books published recently at this office, the one of special interest to the readers of the PHRENOLOGICAL JOURNAL, is the work on DIGESTION and DYSPEPSIA by Dr. Trall. This is meeting with a large sale, and letters of commendation are received from readers nearly every day. It just meets the wants of so many cases. It is undoubtedly the best and most practical work on the treatment of dyspepsia and other disorders of the digestive system which has been published.

The Bath, by the same author, contains a description and instructions for taking all kinds of baths—from hot to cold and mud to sand. There are two editions of this,—one in paper covers, worth twenty-five cents, and one in handsome muslin, with gilt side-stamp, price fifty cents by mail, post-paid.

Our Story, "THE SELF-MADE WOMAN; or, the Trials and Triumphs of Mary Idyl," is meeting with ready sale, and by some of the critics being warmly commended.

The Annual of Phrenology and Physiognomy for 1874, the best one ever published, is having a run. It is sent by mail, post-paid, for twenty-five cents per copy. We still have copies of the HEALTH ALMANAC for 1874, which we can supply to all who send address with two three-cent stamps. We would also mention our Health Tracts: No. 1. HYGIENIC against DRUG MEDICATION by Dr. Trall, is supplied for distribution at fifty cents per one hundred copies, or ten cents per dozen, by mail, post-paid. Tract No. 2. THE CONFESIONS AND OBSERVATIONS of Sir Edward Lytton Bulwer, price \$1.50 per hundred, or twenty-five cents per dozen by mail, post-paid. Orders for the above should be addressed to this office.

Wells' New Descriptive Chart, with all the Organs and Temperaments in Tables, for the Use of Examiners; giving a Delineation of Character. 12mo. with 40 or more illustrations. May now be had in fancy muslin, flexible covers, at 50 cents a copy. The same cheap edition, in pamphlet form, only 25 cents. Either edition sent, pre-paid, first post. The usual discount is made to lecturers, examiners, agents, and booksellers. Address this office.

Important to Agents.—To persons who are prepared to devote their whole time, or to make a special effort to increase the circulation of the *PHRENOLOGICAL JOURNAL* and our publications during the spring and summer months, we are prepared to make special rates and such arrangements as will meet their cases, and enable them to make it pay better than ever. Such persons will please write us at once, stating in full their circumstances and position, and just what they think can be done; giving particulars as to the territory they might canvass, time they could give to the matter, etc. Address this office, at once.

Homes for the Poor.—A movement has been commenced in New York, by several philanthropic gentlemen, for the provision of healthful and convenient dwelling-places for those worthy people whom circumstances compel to live amid unpleasant, and in most cases improper, associations. The success which has attended the undertaking of M. Godin, at Guise, France, is the precedent that stimulates this effort on the part of Rev. Drs. Crosby, Hitchcock, and Messrs. Parke Godwin, Peter Cooper, Saml. Leavitt, and others, to improve the home associations of the working class. By way of beginning the good work, these gentlemen have in view a plan for converting unused down-town buildings of a good class into neat and comfortable dwellings. The effort is worth the hearty co-operation of all who have means to apply to a purpose which has at once the character of a charity and of reasonable investment.

Temperance Literature.—The present agitation of the temperance question, which is going on so gloriously in many parts of the country, has created a demand for temperance literature and works giving the facts relative to the subject. We have recently republished Armstrong's "History of the Temperance Reformation," covering the ground from the organization of the first temperance society in the United States to the adoption of the Maine Liquor Law. The work is full of interest at the present time, and one that should be in the hands of all active, working, temperance people. Price \$1.50.

Temperance in Congress is a record of the ten-minute speeches delivered in the House of Representatives by the leading Senators of the nation at the first meeting of the Congressional Temperance Society. Price 25 cents.

Dr. Trall's work on the ALCOHOLIC CONTROVERSY, being a review of the *Westminster Review* on the Physiological errors of Teetotalism, will furnish a fund of argument to those who wish to meet this view of the case. Price 50 cents.

Friends of the good work should take an interest in the distribution of these books, placing them where they will do the most good. We presume our readers are not drug-taking, and therefore take no whiskey, even from doctors, and will you not urge your friends to positively decline, under any circumstances, the taking of alcohol even from doctors? This will be a step in the right direction; the direction of hygiene as well as of temperance. It will be a long stride towards the suppression of the traffic when the doctors cease to prescribe "whiskey."

Cannot preach without it.—A correspondent says: "Elder P., a Christian minister, and a very successful one, has been reading the *PHRENOLOGICAL JOURNAL* for the past four years, and says he 'can't preach without it.'"

[All clergymen would preach better after reading the *Journal*. Then, why not put it into their hands? We will furnish it to such at club-rates.]

Not too late.—It is not too late to canvass for the *PHRENOLOGICAL JOURNAL*. In fact, it is just the time; push at once for subscriptions. We find that many people throughout the country have been waiting for the hard times to pass by before making up their list of reading matter for the present year, and many have not even yet renewed their subscriptions for old favorites, or added new periodicals to their list. Times are certainly better; business is reviving, manufactories are resuming, and many of them are in full blast at the present time. So to agents we would say: Complete your clubs; our premium offers are still open to all. Unless other instructions are given, all subscriptions received before the June number is published will be dated January, and thus keep the volume and the year complete.

Postage.—The postage on the *PHRENOLOGICAL* is twenty-four cents a year, to be prepaid quarterly in advance at the post-office of the subscriber. If it is not paid in advance, it is subject to charges of four cents per copy. We, under no circumstances, prepay the postage on subscriptions which are sent in the United States. Canadian subscribers and those in the provinces must remit the additional amount—twelve cents—which we have to prepay.

A Watch Premium.—The following letter is from one of our agents:

Mr. S. R. Wells: Dear Sir—Allow me to acknowledge the receipt of a very fine watch, manufactured by the "National Watch Co.," Elgin, Ill. It is a silver hunting-case, "J. T. Ryerson movement," and is a perfect beauty, and you may know I feel very proud of it. Having been a subscriber and reader of your *Journal* for many years, I have learned so much of you that I did not doubt but that you would fulfill all your promises! Yet, I hardly expected you would send me a premium for the subscribers I sent you, as I was so long in making up the number. I now tender you my thanks, and will try to send you more names during the year—that the principles advocated, and the good reading matter you furnish, may be the means of doing more good. "As every person will feel happier, and try to live for nobler purposes in life," who will read it.

Respectfully yours, D. S. G.

Crushed Wheat.—Messrs. F. E. Smith & Co., proprietors of the Atlantic Flour Mills, Brooklyn, N.Y., whose advertisement will be found elsewhere, took a step in the right direction when they commenced the manufacture of their now celebrated "CRUSHED WHITE WHEAT." This article is not ground in the usual way, but literally crushed by the aid of powerful machinery invented for the purpose. Thus none of the nutritious elements of the wheat are lost. It is a fact becoming better known every day, that fine flour preparations are not healthy for a continuous diet. The reason of this is made apparent when we learn that the most nourishing portion of the wheat lies in the bran, which in the process of bolting is separated entirely from the flour. People are becoming informed on these points, and crushed wheat, Graham flour, etc., are forming an important part of the daily food of thousands of families. Messrs. F. E. Smith & Co. have taken pains to publish a neat little pamphlet on the subject of wheat, giving its chemical composition, and much other interesting information. This pamphlet will be sent free to every one of our readers who will write for it, and mention that the advertisement was seen in the *PHRENOLOGICAL JOURNAL*.

Farm Implements and Fertilizers.—A good farmer will always have good tools, and will ever be on the alert for any improvements in machinery which may tend to save time and labor in carrying on the operations of the farm. The work of a score of men can often be done by a single machine, and at a small percentage of the cost of hand labor. Then, again, the wide-awake farmer will experiment with all the fertilizers coming within his reach, with the view of ascertaining what particular fertilizer or fertilizers are best adapted to his soil. It is not necessary to invest much money to do this, but it should be done. He would be called a very poor farmer who didn't know what kind of food on which his cattle or sheep or horses would thrive best. Why shouldn't it be considered just as necessary for him to know what food or manure is best adapted to his soil? When these facts have been brought out, he can feed or manure his land intelligently, and with a very clear idea as to what the result will be. The shrewd, intelligent farmer thinks of all these things.

In this connection we would direct attention to the advertisement of Mr. H. B. Griffing, of No. 60 Cortlandt Street, New York, proprietor of the METROPOLITAN AGRICULTURAL WORKS. He deals extensively in all kinds of farm machinery and tools, and also in the various fertilizers, such as guano, ground bone, pou-drette, etc. His "AGRICULTURAL ALMANAC" for 1874, neatly printed, and filled with illustrations of tools and machinery, will be sent FREE to every reader of the PHRENOLOGICAL JOURNAL who will write for it, and mention at the same time where he saw the advertisement.

Double Refined Poudrette.—Farmers and gardeners will be interested in the advertisement of Mr. James T. Foster, of 66 Cortlandt Street, New York, agent for the sale of the "Lodi Manufacturing Co.'s" POU-DRETTE. This fertilizer is one of the cheapest in the market, and very excellent results are reported from its use. Farmers would do well to give it a trial. We have remarked elsewhere on the desirability of experimenting with fertilizers for the purpose of determining the kinds best suited to particular soils. It is certainly folly to suppose that land will produce large crops year after year without being properly fertilized. One might just as soon expect his horses to continue doing their full complement of work, day after day, on an insufficient allowance of food.

An interesting pamphlet, giving full particulars of the manufacture of POU-DRETTE, with prices and testimonials from those who have used it, will be sent free to every one who will take the trouble to write for it, and state that this notice was seen in the PHRENOLOGICAL JOURNAL. See advertisement elsewhere.

The Dry-Earth Closet.—We have heretofore had our say as to the sanitary value of Earth Closets. Physicians would do well to make that as their first prescription for the sick-room, thus deodorizing all odors and preventing tendency to typhoid diseases. Every farmer should have one for his barn and one or more for his house, and he can thereby, every year, save more than their cost. Of course, we would advise the best; and Kent's Improved Earth Closet is the best we have seen. Price \$12.00 to \$20.00. Send to B. L. Kent & Co., Coatesville, Penn., for a circular.

Fashions.—Many of our lady readers will be interested in the advertisement of SMITH'S BAZAAR, on another page. This publication is finely printed and illustrated, and supplies all the latest information on the subject of dress.

Asbestos Roofing.—This article, manufactured by Mr. H. W. Johns, of 87 Maiden Lane, New York, has been before our readers and the public so long, and has obtained such a reputation, that it seems hardly necessary for us to recommend it. The testimony in its favor is too strong to admit of a question. Asbestos, as most of our readers are aware, is a mineral substance of a fibrous nature, absolutely indestructible by fire. Mr. Johns produces from this and other substances a roofing material adapted to *sleep* as well as *flat* roofs, and possessing great durability, while affording absolute protection from the elements. A handsome descriptive pamphlet and samples of roofing will be sent free to every reader who will take pains to mention the PHRENOLOGICAL JOURNAL. See advertisement on another page.

Are You Going to Paint? This is a question which the AVERILL CHEMICAL PAINT CO., of 33 Burling Slip, New York, ask the readers of the PHRENOLOGICAL JOURNAL on another page. Owners of buildings very naturally inquire what advantages the AVERILL CHEMICAL PAINT possesses over the old-fashioned "lead and oil" which they have been accustomed to use. The answer is, while costing no more, this paint comes MIXED all ready for instant use, which is an important consideration, in view of the valuable time often spent by painters in preparing their paints. In durability, too, it far exceeds "lead" paint. It gives a smooth, glossy surface, which will neither *crack*, *peel off*, or "ch^uk." In beauty it cannot be surpassed. The Company manufacture a large variety of shades, adapted to nearly every purpose and taste. Not the least of the advantages possessed by this paint, is the facility with which it can be applied by inexperienced persons, thus enabling many people to do a great share of their own painting. Every reader of the PHRENOLOGICAL who will write to the company, stating where this advertisement was seen, will receive, *free of charge*, by return mail, a pamphlet describing this Paint, and the manner in which it was discovered, together with numerous testimonials and a sample card of all the different colors made.

In the Beginning.—Our Journals—PHRENOLOGICAL and SCIENCE OF HEALTH—are both stereotyped, and back numbers, from the commencement of a volume, may still be had. New subscribers will be furnished from January, unless otherwise ordered.

Complete Sets of Phrenological Journal. new series, from 1870 to 1874, nicely bound in yearly volumes, may be had at \$12 for the set; or, single yearly volumes at \$4 per copy. Address this office.

Waltham Watches.—These celebrated watches are too well known to need commendation at our hands. We simply wish to direct the attention of our readers to the advertisement of Messrs. Howard & Co., on the second page of cover. This firm has been dealing in WALTHAM WATCHES so long, on a plan, if we mistake not, original with themselves, that they have become almost as well known as the watches they sell. Their plan of doing business is explained very clearly in the advertisement referred to, and will commend itself to all contemplating the purchase of a good time-piece, as being entirely fair and honorable. Write to them.

Mr. John Saul, of Washington, D. C., issues a catalogue of seeds for 1874, which he sends, post-paid, for ten cents. This is a long established and thoroughly reliable concern, and our readers will do well to correspond with the same.

Where to Buy Clothing.—Many people who have been economizing in the matter of clothing, on account of the hard times, (making their old clothes do another season,) are now beginning to think about a suit for the approaching spring and summer. They still feel, however, the habit of economy lingering about them, and are likely to look around carefully before purchasing, feeling in no mood for high prices. The farmer or mechanic wants, perhaps, a Sunday suit, the merchant a business suit, and very many who contemplate taking to themselves partners for life, want wedding suits. Where to obtain these much desired garments, substantially made in good style, and at prices to correspond with the times, is the problem which is to be solved.

For years the well-known house of Freeman & Burr, Merchant Clothiers, of No. 138 and 130 Fulton Street, New York, have made it a special feature of their business to fill orders from the country. Started as an experiment, at first, this branch of their trade has gradually grown till they not only receive orders from every part of the United States and Canada, but also from South America, and even from Europe. The system of self-measure, perfected by Messrs. F. & B., is so simple, that a misfit is hardly possible, and people find that, besides having their clothing made up in New York style, they can make a saving oftentimes of twenty-five per cent. or more. Every reader of THE PHRENOLOGICAL JOURNAL who will send his address to Messrs. Freeman & Burr, and state where this notice was seen, will receive by return mail, *free of charge*, a handsome FASHION BOOK, giving all the styles, together with samples of goods, and rules for self-measure. Then he can compare quality of goods and prices, and determine whether or not it will be to his advantage to purchase in New York. Read advertisement on last page of cover.

Hecker's Wheaten Grits.—The attention of readers is directed to the advertisements of Messrs. Hecker & Brother in another column. The reputation of this house is such, that their goods hardly need commendation at our hands. HECKER'S WHEATEN GRITS, or CRACKED WHEAT, may be found in all parts of the country, and as people are every day appreciating more and more the importance of correct living, the demand for this preparation is constantly increasing. Wheat in its natural state contains in the proper proportions all the essential elements for human food. When we destroy that proportion by separating the white, or starch-producing part of the grain from the outer covering, or that which becomes bran, as is the case in the manufacture of fine flour, we greatly lessen its value as an article of food. It is a fact, revealed by chemical analysis, but not generally understood, that by far the most nutritious part of wheat is the bran, which is practically *thrown away* in making fine flour, or considered as suitable only for horses and cattle. Gluten is the nutritious portion of wheat; yet it is a singular fact, that taken alone, *gluten* would not sustain life any considerable time. Neither will starch, of which wheat contains five times the quantity that it does of gluten, sustain life by itself. But these two elements—gluten and starch—combined with the other elements, water, sugar, albumen, etc., as they are found in wheat, form a perfect food for man. Preparations of whole wheat, therefore, such as wheaten grits, crushed wheat, or Graham flour, should take the place of fine flour, the principal part of which is starch.

The Science of Health, for April, contains an article on the Autopsy of Agassiz, by Dr. Trall; Disease and its Treatment, showing the *modus operandi* of disease; How to Get Well, and How to Keep Well, No. 4, showing the predisposing causes of disease, and unhealthful agencies, discussing particularly the influence of alcohol; an interesting and important subject is discussed under the title of One or More in the Same Bed; Mrs. Dudley tells the readers How to Kill Babies Quickly; Medical Legislation in Canada; Skin Grafting; Foot Hills of California; Bloodopathy, by Dr. Trall; a Review of the Terrible Lesson for Mothers; How the Gout Came; Fish as Human Food, with illustrations and Seasonable Recipes, giving instructions for baking shad, cooking other kinds of fish, using rhubarb, and how to make cocoa-nut cracknels; A Clean Skin; Planting Peas; Grafting Trees, etc. In Timely Topics we have Dead at the Top; The Great Temperance Movement; Courage against Timidity; American Oatmeal; Pork Worms. These, with Answers to Correspondents, and Voices from the People, a column of Puzzles, and a column of Humor, make up an excellent number. Only 20 cents. Subscription price, \$2.00 a year. Clubbed with the PHRENOLOGICAL JOURNAL at \$4.50. Address this office.

Atlas of the World.—To our friends who are desiring a complete atlas, we would recommend "The Descriptive Hand Atlas of the World," just completed, by T. Ellwood Zell. This is certainly a very magnificent affair, containing 35 elegantly engraved and beautifully printed double-page maps, which comprise the whole world, with nearly 300 pages of letter press description, containing census tables, comparative tables of population, physical geography, etc. This is sold, bound in muslin, at \$15; in half morocco, \$18.50. May be ordered from this office.

Personal.

Mrs. Anah Goss, of Amherst, N. H., celebrated her one hundred and fourth birthday lately. It occurred on Sunday, and shortly before it she said to her daughter: "Now, Elizabeth, you know that my birthday this year comes on the Lord's day, and as His days are so much better than any of my days, I want you to write to our friends not to visit us on the Sabbath, but to come Saturday."

General Harney testified before the House Military Committee yesterday that the troubles with the Indians were principally caused by fraudulent agents and by whiskey dealers. He had never known but one Indian agent who had not grown rich in office. He's about right.

Miss Crocker, Miss Peabody, and Miss May are just now the lions of Boston and elsewhere in Massachusetts. The decision of the Supreme Court of that State in their favor as to their right to hold office as members of the School Board, is a title to distinction at once just and proper.

Descartes' Skull.—A cast of the skull of Descartes—which is kept at the Paris Garden of Plants—has been given by Prof. Gervais to the Archaeological Society of Touraine. A cast has also been taken for London, and another for Stockholm.

Miss Mary Chapman, of Philadelphia, is lecturing in Illinois, on Phrenology, with great success. So the local newspapers say, and we are glad of it. We trust she will find encouragement everywhere.

Hon. Constant Cook, an aged and highly esteemed citizen of Bath, N. Y., died February 24th.

Mr. Jewell, the American Minister, and his family are said to be very popular among the people of St. Petersburg.

Charles Darwin is revising and enlarging his work on "The Descent of Man." It needs a good deal of revision. We hope the author will "see it" in the right light.

An Imposter.—A so-called phrenologist, out West, claiming to be a son of *O. S. Fowler*, is swindling the people. *O. S. F.* never had a son.

Mr. F. E. Aspinwall, one of our recent graduates, is reported by the *Waterford (N. Y.) Advertiser* to be doing creditably the part of a phrenological examiner.

Samuel B. Colby, formerly of California, will confer a favor by reporting at this office.

Business.

For Sale Cheap, APPLETON'S ENCYCLOPEDIA.—I have a Set of this great work, which I will sell cheap for cash. It consists of 16 volumes, bound in Library style, entirely new and fresh, never having been used. For price and particulars, address, "HARD TIMES," Care S. R. WELLS, 389 BROADWAY, New York.

Drs. Strong's Remedial Institute, Saratoga Springs has Turkish, Russian, Sulphur, Hydro-pathic and Electro-Thermal Baths, the Equalizer Movement Cure, and other facilities for the treatment of Chronic diseases described in their Circular.

Business Cards.

E. & H. T. Anthony & Co., 591 Broadway, opposite Metropolitan. Chromos and Frames, Stereoscopes and Views, Graphoscopes, Megalectoscopes, Albums and Photographs of Celebrities. Photo Lantern Slides a specialty. Manufacturers of Photographic Materials.

Trall's Hygeian Home and Hygeio-Therapeutic College, Florence Heights, N. J.

Philadelphia Hygienic Institute, No. 1516 Chestnut Street. Send stamps for Circulars.

Mrs. Helen J. Underwood, M.D. Residence and Office, 381 Wabash Avenue, Chicago, Ill.

Turkish Baths.—THE HAMMAM, Nos. 81 and 83 Columbia Street, Brooklyn Heights, N. Y. Three minutes' walk from Fulton Ferry. *Separate Department for Ladies.* Open from 9 a.m. to 9 p.m. CHAS. H. SHEPARD, M.D.

John Kent, Stereotyper, Electrotyper, and Printer, 13 Frankford Street, New York. Cards, Circulars, Billheads, etc., neatly Printed.

Printer and Stereotyper.—EDWARD O. JENKINS, Steam Book and Job Printer, and Stereotyper, No. 20 North William Street, New York.



ADVERTISEMENTS

BUILDERS SEND FOR CATALOGUE. A. J. BICKNELL & Co., 27 Warren St., N. Y.

REEVES & SIMONSON,

Seedmen and Florists,

58 Cortlandt Street, New York.

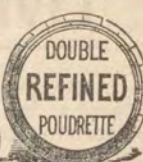
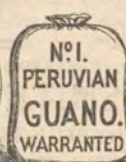
Our annual Illustrated and Descriptive Catalogue of Vegetable, Flower, and Field Seeds, also of Hot-house, Bedding, and Vegetable Plants is now ready for 1874. Sent on receipt of postage stamp. Trade lists for merchants only sent on application.

Building Felt (no tar), for outside work and inside instead of plaster. Felt Carpetings, etc. Send two 2c. stamps for circular and samples. C. J. FAY, Camden, N. J.



Farm Implements AND FERTILIZERS

Buy the Best and at Lowest Prices.



Agricultural Almanac Sent Free.

H. B. GRIFFING,

58 & 60 COURTLANDT STREET, N. Y.

State you saw this adv't in THE SCIENCE OF HEALTH.

TO FARMERS.

DOUBLE REFINED POUDRETTE of the "Lodi Manufacturing Co." for sale in lots to suit customers. This article is sold for HALF THE PRICE of other fertilizers, and is cheaper for Tobacco, Cotton, Corn and Vegetables than any other in market. Price (delivered on board in New York City), \$3.50 per ton.

HENRY T. HORTON, Cheshire Co., N. H., writes: "I find, from experiments made last year, the *Double-refined Poudrette* is the cheapest fertilizer to use on Tobacco. I put it beside Peruvian Guano with equal cost of both, and the Tobacco was 30 per cent. better where I used Poudrette."

W. H. REMINGTON, Hartford Co., Ct., writes: "I have used Poudrette on Corn, Potatoes and Tobacco. There was but one piece of corn in the place equal to mine, and that had 30 loads of manure per acre and mine none. The Tobacco started as soon as set and grew luxuriant."

A Pamphlet giving full directions, etc., sent free on application to **JAMES T. FOSTER,**

66 Cortlandt St., N. Y.

State where you saw this advertisement.

NEW AND RARE PLANTS

FOR SPRING OF 1874.

John Saul's Catalogue of New and Beautiful Plants will be ready in February, with a colored plate. Mailed free to all my customers; to others, price 10 cents. A plain copy to all applicants free.

JOHN SAUL, Washington City, D. C.



"GEM STAMP." FOR marking CLOTHING, Books, Cards, etc. This Stamp, with name in either Script, Old English, or roman type, a bottle of *Indelible Ink* and a pad will be sent post-paid, by mail, to any address upon receipt of 50c. Agents wanted. New York Stencil Works, 87 Nassau Street, New York.



BOOTS AND LASTS made on a new principle—only cure for tender feet Recommended by Anatomists, Physicians and Chiropodists. **WATKINS**, 114 Fulton Street, and 267 Broadway, N. Y.

Three Medals and Six Diplomas awarded by the American Institute.



Printing Presses. The Best Made!

\$6 Size for Cards, Labels, Envelopes, &c. | \$11 Size for Circulars, Etc. **Business Men** do their own Printing and Advertising. Boys and Amateurs have delightful amusement and money making. Send stamp for circular, specimen, etc., to the Manufacturers, **KELSEY & CO., Meriden, Conn.**



"L" or "K!" Eyes, Noses, Cheeks, Chins, Lips, Mouths, "How to Read Them," in **New Annual of Phrenology and Physiognomy**, 1874. Sent first post, for 25 cents. **S. R. WELLS**, 389 Broadway, N. Y.

JOURNAL MISCELLANY.

In this Department will be published current and personal matters, such as may be separated from the body of the JOURNAL in binding.

"Your Best Thoughts."—We desire to hear often, and direct, from each and all of our friends; especially from such as are interested in the spread of the truth as it is in "THE SCIENCE OF HUMAN NATURE." We want suggestions. Our agents, and other fellow-workers in the cause, have views as to what ought to be done to further and help on the work. We shall be thankful for any advice or effort our friends may have to offer. The question is this: *What should be done to bring the PHRENOLOGICAL JOURNAL right home to every family?* We want advice; we want help. Reader, please give us your "BEST THOUGHTS" on the subject.

Sound Judgment.—The editor of the *Huntingdon (Pa.) Journal* has been reading the *Illustrated Annual of Phrenology and Physiognomy* for 1874, and says that it "contains much valuable information, illustrated with more than fifty engravings. It is surprising how so much information can be given for the small sum of twenty-five cents." He also looks over the *PHRENOLOGICAL JOURNAL*, and is of opinion that "In all matters of progress it occupies the front rank, even greatly in advance of more pretentious periodicals. Every number contains interesting texts enough from which to fill volumes."

A Suggestion.—The *Belfast (Me.) Journal*, in a recent issue, says that "Mr. L. C. Bateman, one of our most energetic young phrenologists, while lecturing in the village of Presque Isle during the last fall, obtained the skull of James Cullen, the brutal murderer, who was lynched by the citizens of that place the previous Spring. As Cullen was the *first and only man* ever lynched in New England, this skull is certainly a valuable phrenological prize. We will venture to predict that it is a brutal specimen of humanity. If the story be true, can't our brother B. donate it to the phrenological museum?" Just as Mr. Bateman wishes. He may find it of value in his lectures, for a time at least, like all crania which possess peculiar characteristics.

Around the World.—Messrs. Cook, Son, & Jenkins, 202 Broadway, New York, and in Fleet Street, London, have issued new circulars for a series of tours in America and in Europe during the present year. Those who may wish to avail themselves of cheapest rates of travel at home or abroad will do well to consult the *EXCURSIONIST*, single numbers of which are sent, post-paid, for ten cents. Steamships, railways and hotels are placed at the disposal of these gentlemen on the most liberal terms.

Back numbers still supplied.—Unless we have instructions to the contrary, we in all cases commence the subscriptions with the beginning of the volume. This gives to the subscriber a complete set of numbers, which may be bound to good advantage.

Lectures wanted on Phrenology.—A correspondent writes us from Travers City, Michigan, expressing a desire that we visit that place and give the people a course of lectures. Should we not be able to accept the invitation, the writer desires that we send some one instead. The people are hungry for practical phrenology; who will respond? But there are many other places where lectures are wanted. Indeed, there are ten invitations where there can be one response. The supply is likely to be much short of the demand for some years to come. We wish clergymen, who are accustomed to lecture, would turn their attention to phrenology, and thus help to supply this demand. "Who will come over and help?"

The Science of Health for May is an excellent number, and discusses the following subjects: Tobacco as a Predisposing Cause of Disease; A Mother's Character-Moulding; Fruit and Health; The Philosophy of Fowler & Wells, by Dr. Trall; Idiosyncrasies; Temporary Teeth; Nature Suggests Activity; A Hygienic Baby; Impure Water; Delicately Nurtured, by Julia Coleman, with recipes for boiled wheat, warm mushes, canned fruit, dried fruit, bananas, etc.; Housework Hints; Uses of Waste Paper; Advice to Painters; How Long shall we Sleep? Spring Maladies; Openings for Hygienic Homes; Lectures to Ladies by Ladies; Shall we Sit or Stand while Eating? Asthma; Answers to Correspondents; the Voice of the People; the Library; Puzzle Column; Wit and Humor, etc. Only 20 cents a number, \$2 a year; and clubbed with the *PHRENOLOGICAL JOURNAL* for \$4.50. Address this Office.

FOR LECTURERS.

Anatomical Illustrations, showing the effects of Intemperance on the Human Body in six colored drawings larger than life, showing Different Stages of Disease and Destruction of the Stomach. Mounted on muslin and bound at edges. Suited to exhibit to an audience in the lecture-room. Price, \$12. Six colored portraits to accompany the above, \$12; if desired, may be had separate or together. These drawings are from the well-known plates of Dr. Sewell, which were made from actual inspection of different human stomachs in health and in different stages of disease, from one just beginning to drink moderately to the common tippler, and to the sot and the one who dies with delirium tremens. Very effective! Also,

Eight colored portraits—size of life—entitled "THE TWO PATHS OF LIFE," the good and the bad, and why; striking contrasts. Mounted, as above, \$12. These are, probably, the most effective arguments against intemperance ever designed. Temperance Lecturers will find them great aids in producing conviction. They may be had at this Office.

Only a few more left.—Those who want, must speak quick. The new Health Almanac for 1874 has "had a run," and has nearly run out of print. It will be sent—single copies—as long as it lasts, post-paid, at 10 cents a copy, or at 50 cents per dozen. It is a good campaign document for teaching health reform on hygienic principles. Contains a monthly Bill of Fare; How to make Graham Gems, by Julia Coleman, with other Household matters.

Ironing clothes without heat would appear to many, at first glance, to be an impossibility. Yet it can be done, and with a great saving, not only of labor, but of time. A MANGLE is by no means a new invention. In the old countries of Europe it may be found in almost universal use. There, no housekeeper would be without one, for it is estimated that linen and all plain articles can be run through the mangle in one quarter part the time it would require to iron them in the usual way. In this country mangles, outside of the large cities, have been comparatively but little known, the chief obstacle to their general adoption being their high price. We are glad to learn that Messrs. Haley, Morse & Co., of 31 Cortlandt Street, New York, besides high-priced mangles for laundries and large families, are introducing a small mangle at so low a price that every family can afford one. This firm also manufactures the UNION WASHER and welcome CARPET SWEEPER. A neat, illustrated circular, fully describing these different articles will be sent, *free*, to every reader of THE PHRENOLOGICAL JOURNAL who will write for it and state where this notice was seen. See advertisement elsewhere.

Three Months Free.—As we have always found this to be an inducement, or an incentive to persons to subscribe at once, we have decided to offer the last three numbers of this volume—April, May and June—to new subscribers who subscribe for the year beginning with July, before the first of July. This gives fifteen numbers for the price of twelve, and is certainly better than any chromos which can be offered. Agents have now an opportunity of pushing forward their efforts to obtain subscribers. Names will count on premium list in this case, as though no premium was given to each subscriber. But all should state distinctly, when ordering, just what is expected.

Canvassers are referred to the advertisement of Mr. George Betts, 543 Broadway, New York, wholesale dealer in light metallic goods for agents. The DUPLEX VENTILATED GARTER and TIDY PIN deserve special mention. The former is eagerly sought after by ladies in consequence of ease it gives the wearer. The latter is very effectual in holding tidies in their places, besides being neat and ornamental. Write for circulars and mention the PHRENOLOGICAL JOURNAL.

The Yankee Letter-File and Binder is a new and novel invention for filing letters and bills, which puts them in the form of a book when the file is full, and dispenses entirely with the old-fashioned style of folding and indorsing. Each file is provided with an index, so that any letter may be referred to instantly. This is, altogether, the most complete and practical file we ever remember to have seen, and has already been adopted, the proprietors inform us, by a large number of houses in this city and elsewhere. We illustrate this invention in our advertising columns, and commend it to the attention of readers. When you write for further particulars, or order, state you saw the advertisement in the PHRENOLOGICAL JOURNAL.

Silverware.—In the "good old times" when our grandmothers were girls, pewter tea sets and dinner services were in style, and not every family were able to afford even these. At the present time such articles would be considered too poor for the poorest. Silver, at an early day, came to be used extensively in the manufacture of tea or dinner services, but its great cost confined it to the tables of the rich only. Families of moderate means could not afford such luxuries. To meet the wants of this latter class, electro-plated ware came into existence, and within a comparatively short space of time this industry has assumed almost gigantic proportions. Plated ware may now be found in almost every household, and has even, to a great extent, usurped the place of solid silver on the tables of the most aristocratic and wealthy. The heavy plate will last with ordinary usage for years, and when worn off can be renewed at a small cost.

One of the oldest and most substantial houses in this business is Messrs. Reed & Barton, whose factory is located at Taunton, Mass., and warerooms at No. 2 Maiden Lane, New York. This firm have a reputation second to no other in their line. Every piece which bears the stamp of their name is warranted to be of the finest quality. Besides this high standard of quality, it would be difficult to match in beauty of design and elegance of finish the goods now on exhibition at their warerooms in Maiden Lane. In our advertising columns we illustrate a tea service of a very rich design.

The goods of this house may be found in all parts of the country. If you insist, when purchasing silverware, that it shall bear the imprint of Reed & Barton, you will be sure to get good goods. This concern manufactures for us all the silverware we offer as premiums. Hundreds have been supplied with spoons, forks, napkin-rings, fruit-baskets, etc., of their make, and we have yet to hear the first word of dissatisfaction. Consult their advertisement.

Tait's Portable Bath.—Surely no reader of THE PHRENOLOGICAL JOURNAL need be told very much about the importance of frequent bathing. The bath, as all are aware, is one of the most prominent health-preserving and health-restoring agencies at the disposal of the hygienist. Without, in this connection, giving reasons, no one will be likely to disagree with us when we state that in every household there should be either a bath-room or a bathing apparatus of some description. All modern houses, in cities, are now furnished with bath-rooms as a matter of course, though it is but a few years since bathing was so little thought of that builders never made provision for a bath-room, except by special agreement. In the country, facilities for bathing are not so good, a bath-room being the exception, rather than the rule. The *Light Portable Hot Air, Vapor, and Cold or Warm Water Shower-Bath*, as the inventor calls it, meets the wants of those desiring a cheap bathing apparatus completely. As its name implies, it is portable; can be used in any room (an important advantage over the ordinary bath, as it enables the bather to take his bath in a warm apartment, and when not in use can be drawn up and suspended near the ceiling, entirely out of the way. By a simple contrivance one may take a hot air or Turkish bath, or a vapor bath, two further advantages this bath possesses. As will be seen by reference to our advertising columns, where the advertisement of the Portable Bath Company, with an illustration of the bath, appears, it has received the endorsement of so high an authority on such matters as Dr. Trail. We may further say that not the least

of the merits of this bath is its cheapness. A descriptive circular giving full particulars, prices, etc., will be sent on application to the company.

"Zero Refrigerators."—Zero signifies an intense degree of cold, so one would suppose the article named above would be cool and just what is wanted, and so it is. See the advertisement of Alexander M. Lesley in this number, and send to him for his descriptive circulars.

Give it to your Boys.—The Illustrated Annual of Phrenology and Physiognomy for 1874 contains lessons in economy, industry, temperance, application, etc., all of which are necessary to insure success in life. It costs only twenty-five cents, and will be richly worth a dollar to any boy who can read.

Agents Wanted.—We will give steady employment and good pay to all who can devote time to the introduction of our useful publications. Write and state what you are prepared to do, giving us full particulars as to time you can devote to it, etc., and inclose stamp for our new terms for 1874.

Personal.

Mrs. Fawcett, the wife of Professor Fawcett, of England, was severely injured by a fall from her horse. She is one of the leading women of England, a writer on political economy, and a sister of Elizabeth Anderson, the most noted woman physician in Great Britain. Mrs. Fawcett has gained celebrity as a lecturer. Her husband, the Professor, is blind, and Mrs. Fawcett not only transacts his business, but by reading to him keeps him well informed on all current and scientific subjects.

A Tall Family.—Abner McClrath, of Euclid, Ohio, is the father of a race of tall boys and girls. There are seven sons and four daughters. The height of the old gentleman, now sixty-one years of age, is six feet and one-half inch. The height of the wife is five feet nine inches. Of the seven sons, four are each six feet and five and a half inches, and three, six feet two inches in height; while the four daughters are each five feet eleven inches in height.

Thomas Toundrou, one of the oldest stenographers in this country, still continues certain journalistic relations in New York. He had among his earliest pupils the late George B. Peabody, whom he instructed in Salem, Mass., in 1831. He also taught Henry T. Tuckerman in 1832, and Edgar A. Poe in 1833. As long ago as in June, 1826, Mr. Toundrou reported a speech delivered in the British Parliament by William Cobbett.

Ex-President Céspedes, of the so-called Cuban Republic, was shot and killed by some Spanish troops on the 27th of February. His whereabouts had been betrayed by a negro, and he was fired upon while endeavoring to escape.

Sir Francis Petit Smith, who died recently in England, was the inventor of the screw method of propelling ships, and for his services to the British navy was in 1855 granted a pension of \$1000, and was knighted. We shall give a portrait and sketch of him soon.

Charles Orton has made a confession, which is published in the London *Globe*, that the Tichborne claimant is his brother. He says he recognized him the first time he saw him, but kept silent in consideration of being paid £5 a month.

Mr. M. L. Langley, of Arkadelphia, Arkansas, has been lecturing to crowded houses, his audiences being composed of leading citizens of both sexes. Mr. L. will accept invitations to lecture in all parts of the State.

Mrs. Edward M. Knox's—late Miss Florence Rice—late brilliant charity concert at Steinway Hall netted over seventeen hundred dollars, which has been judiciously distributed among various needy charitable organizations. Mrs. Knox possesses a heart as good and warm as her voice is sweet and rich.

Testimonial to Dr. Derby.—Messrs. Jacob Esty, Jno. R. Seaton and Noah T. Frederick, of Deer Creek, Mo., send a copy of resolutions of thanks tendered to Dr. Derby for his late lectures on phrenology in that place.

Mr. Shinley Brooks, editor of the London *Punch*, is dead. Mr. Brooks has long been known as a general writer of much excellence. Fun doesn't seem so conducive to longevity as some would have it. But a short time ago Mr. Lemon, and now his successor.

Mrs. Phoebe Strickland, of New London, Ct. recently attained to her 100th year. She received many calls from the young and old. She has four children living, the youngest of whom is seventy-two.

The Tichborne claimant has been convicted of perjury and fraud, and sentenced to fourteen years of penal servitude. Thus endeth the great trial.

BUSINESS.

The Supreme Court of the United States has recently decided the suit of the Florence Sewing Machine Company against the Singer, Grover & Baker, and Wheeler & Wilson Sewing Machine Companies, involving over \$250,000, in favor of the Florence Co.

Mattson's Syringe.—This instrument, now in such general use, has recently been much improved. These improvements are illustrated, and generally described in our new *Special List*, sent on receipt of stamp. Address this Office.

A New Book on Health.—One which should be read by all. *DIGESTION AND DYSPEPSIA*, with directions for treatment. Not medical, but popular. Price \$1, postpaid. Address S. R. WELLS, Publisher, 389 Broadway, New York.

Drs. Strong's Remedial Institute, Saratoga Springs, has Turkish, Russian, Sulphur, Hydro-pathic and Electro-Thermal Baths, the Equalizer Movement Cure, and other facilities for the treatment of Chronic diseases described in their Circular.

Business Cards.

Trall's Hygeian Home and Hygeio-Therapeutic College, Florence Heights, N. J.

Philadelphia Hygienic Institute, No. 1516 Chestnut Street. Send stamps for Circulars.

Mrs. Helen J. Underwood, M.D. Residence and Office, 381 Wabash Avenue, Chicago, Ill.

Turkish Baths.—THE HAMMAM, Nos. 81 and 83 Columbia Street, Brooklyn Heights, N. Y. Three minutes' walk from Fulton Ferry. *Separate Department for Ladies.* Open from 9 a.m. to 9 p.m. CHAS. H. SHEPARD, M.D.

John Kent, Stereotyper, Electrotyper, and Printer, 13 Frankford Street, New York. Cards, Circulars, Billheads, etc., neatly Printed.

Printer and Stereotyper.—EDWARD O. JENKINS, Steam Book and Job Printer, and Stereotyper, No. 20 North William Street, New York.

Advertisements.

SPECIAL NOTICE.—Readers will oblige the Publisher if they will state, when writing to any of our advertisers, that the advertisement was seen in the PHRENOLOGICAL JOURNAL.

BUILDERS SEND FOR CATALOGUE. A. J. BICKNELL & Co., 27 Warren St., N. Y.

HOUSEHOLD BLESSINGS.

Union Washer || Welcome
and Wringer. || Carpet Sweeper.
AMERICAN MANGLE
For Ironing WITHOUT HEAT.

HALEY, MORSE & CO.,
31 Cortlandt St., New York.
SEND FOR ILLUSTRATED CIRCULAR.

EAT	Crushed
TO	White
LIVE.	Wheat,

PREPARED BY

F. E. SMITH & CO.,
Atlantic Flour Mills Brooklyn, N. Y.,

Is superior to all other Whole Wheat Preparations. Is used by thousands that can use no other. Its popularity is due to its PERFECTION of manufacture. Is a most WHOLESOME, DELICIOUS, and salutary food for all. Is invaluable for CHILDREN and invalids, especially the dyspeptic. PAMPHLETS SENT FREE containing valuable information on food, with extracts from LIEBIG, JOHNSON, and other scientists. Try the Crushed White Wheat. Sold by all Grocers.



George Betts,

Manufacturer and
Wholesale Dealer in
**PATENTED
NOVELTIES**

AND
'AGENTS' GOODS,
543 Broadway, N. Y.

Samples of following articles mailed on receipt of price. New Patent Tidy Pin. One dozen, silver-plated, 75c. Gold-plated, \$1 25. Duplex Ventilator Garter and Armlet, 40c. Lock-Stitch Ripper, 35c. Webster's Button hole Worker, 50c. Button-hole Cutter, 25c. Thread and Twine Cutter, 25c. Nebraska Perfume Stone, 25c. The Mosco Folder for Milliners and Dress makers, 75c.

Send stamp for Circulars. Agents wanted.

Building Felt (no tar), for outside work and inside instead of plaster. Felt Carpetings, etc. Send two 3c. stamps for circular and samples. C. J. FAY, Camden, N. J.

HOME OF HEALTH,

37, 39, and 41 West 26th St., New York City.

We believe we can cure every form of Chronic disease that is not incurable by the use of the Turkish Bath, Electric and Galvanic Baths, Movement-Cure, Rubbing-Cure, Water-Cure, and proper diets, without drugs of any kind.

Reader, if you have any form of disease, write to us, explaining your case (inclosing a stamp), and we will tell you what can be done for you, without charging for reply.

Address **Dr., or Mrs. E. P. MILLER,**
37, 39, and 41 West 26th St., New York.

Healds' Hygeian Home,
WILMINGTON, DELAWARE.

OPENED JAN. 1. 1871. for the Hygienic Treatment of Invalids, is beautifully located in the open suburbs of a pleasant, healthful city, overlooking the romantic and historic Brandywine and the Delaware River. Each room is warmed by steam-heated air, and thoroughly ventilated, giving a pure atmosphere, free from gas and dust. Best appliances for Water and Sun Baths; Swedish Movements; Dr. Wood's Vibrator; "Health Lift," etc. A choice hygienic dietary, including the best grains and the finest fresh canned and dried fruits, etc. The Proprietors have had many years' experience as Hygienic Physicians. Mrs. H. will devote especial attention to lady patients, giving them the benefit of kindly sympathy as well as of experience and skill. For Circulars, etc., address, with stamp, PUSEY HEALD, M. D., or MARY H. HEALD, M. D.

Hygienic Hotel,

13 & 15 Laight Street,
NEW YORK.

This well-known House is convenient of access from all parts of the city, six lines of horse-cars passing near the door.

The table is supplied with an abundance of the best kinds of food, *healthfully prepared*; special attention being paid to the preparation of breads, fruits, farinaceous foods, vegetables, etc.

This house is noted for its pleasant parlors and the cheerful, home-like feeling which prevails.

In connection with the Hotel are Turkish Baths, the Swedish-Movement Cure, Dr. Wood's Passive Exerciser, Electro-Magnetic Baths, Health-Lift, etc. Circulars sent free. Terms reasonable.

WOOD & HOLBROOK, Proprietors.

What is Wanting?

to make the MOUNTAIN HOME the most desirable spot on earth for the invalid? The universal testimony of those who have visited us, and are cognizant of our success, is that

Nothing is Wanting.

Says an aged hygienist of twenty years experience: "The world ought to know that by many years of observation and experiment, you have gathered together the fragments of hygienic science, and arranged them into a complete whole." Surgeon-General Palmer says: "As regards softness and purity of water, beauty of location, grandeur of scenery, pure, bracing air, a mild climate, and great natural advantages of place and surroundings, the 'Home' stands pre-eminently superior to any in America." Reader, if you would keep posted on what is doing in the hygienic world, you will send now, enclosing stamp, for our circular. Address,

ROBERT WALTER, M.D.,

Mountain Home,
Wernersville, Berks Co., Pa.

JOURNAL MISCELLANY.

In this Department will be published current and personal matters, such as may be separated from the body of the JOURNAL in binding.

A Few Friendly Words.

To Our Readers.

We have felt the "panic," and heard of "hard times." But, instead of sitting down, with folded hands, lamenting these misfortunes, we propose to redouble our efforts, and come up out of the slough of despond, into the bright and shining light of a better hope, better health, and of good cheer. Heaven is a condition rather than a place, and "the world is what we make it."

WHAT IS WANTED. "KNOWLEDGE IS POWER." The people would be more healthful, more virtuous, more thrifty and more successful, if they only knew how. Our publications teach exactly these things. Could every family have the reading of our Journals, it would be the best investment of time and money they could make. But *they*—many of them—do not *know* this. How are they to be informed and convinced? We advertise liberally, but this can never reach all who ought to be reached. In studying up a plan, to be adopted during the present "hard times," we have decided to appeal directly to those whom we *know* to be interested in the cause we advocate, and to ask them to make "one long pull, strong pull, and a pull altogether," to place one or both of our Journals into the hands of a few hundred new readers. We propose, for these hard times, a short and cheap campaign. This is the plan:

Strike for Half-Yearly Subscriptions!

In view of the "scarcity of money," one may spare a dollar or two, when he could not well spare three or five. Now we propose to accept *half-yearly* subscriptions, at the same rates we receive *yearly* subscriptions, as follows: the *Phrenological Journal*, single copy half-a-year, \$1.50; a club of five copies, half-a-year, \$6; club of ten copies—and one extra—\$10, which is only \$1 each for half-a-year. Is not this cheap enough? If not, we will send it "ON TRIAL" three months for fifty cents! But we think a half-year's volume, at only a dollar, would prove the most satisfactory all round. A new volume begins with the next number, and now is a good time to strike for a club of ten or twenty at \$1 each. Friends of the *Journal* may now render essential aid, at a small cost of time and effort, in behalf of a really worthy object. Will they do it?

The *SCIENCE OF HEALTH* will also be furnished to subscribers half-a-year, at yearly rates; i. e., single subscribers, six months, for \$1; or in clubs of five, at \$3; and in clubs of ten, at \$7.50, which is only seventy five cents for a half-yearly volume.

The thing, it strikes us, to be done *now*, is to "go for" "HALF-YEARLY" subscribers. Give the people a taste of this sort of healthful and improving literature, and they will be *sure* to want more.

Can you not get up a club of ten, twenty, fifty, or

even a hundred, at these very low rates? Will you not try it? Some will say, "This is not the right season;" others, that they have more than they can now read. We reply, they have not *these Journals*, which convey more *useful* knowledge than all the rest now published. This may be urged as a *fact*, and what is the small price, compared to the great gain?

A Premium Book.—In consideration of the dullness of the season, and the hard times which all have experienced, we have decided to offer a premium to those of our subscribers whose time expires with the close of the present volume, the June number, who will renew promptly, sending in their subscriptions before the 1st of August. It has been decided to offer "WEDLOCK" as this premium, as it has been the most popular book we have published for many years—meeting with a large sale constantly. We have no doubt many of our readers will be very glad to avail themselves of this offer. The book will be sent to every subscriber, old or new, who sends us one year's subscription to the *PHRENOLOGICAL JOURNAL*, between the present time and the 1st of August, remitting, with the subscription price of the *JOURNAL*, fifteen cents extra for mailing the book. Those who have already obtained this, or who may desire some other book instead, may select any other of our publications of the same price, \$1.50, or a higher-priced book, by remitting the difference in price. Those who have received the three extra numbers gratis, or other premiums, will, of course, not be entitled to this. Those whose subscription does not yet expire, may obtain the premium by renewing for another year, in advance. Agents will do well to push forward their efforts in canvassing, as, with these premiums to offer, you must certainly succeed in making up large lists of names.

Notice to Local Agents.—We desire to call the attention of our agent-friends to the announcement, made in another place, of our new premium arrangement. We have decided to offer a book premium, "WEDLOCK," to every subscriber whose subscription is received between the present time and the first of August, who send fifteen cents additional for mailing the premium. This offer is made to new or old subscribers, and our agents are authorized to make the same inducement in their canvassing. This will certainly insure success. If you have not a copy of the book, send on your subscription for the *JOURNAL*, and receive the book, to use in canvassing at once.

Reports of Signal Bureau.—The monthly "Weather Reviews," issued by the Chief Signal Officer, General Meyer, are interesting sheets, and furnish no little curious information with regard to the isobarometrical, isothermal lines, and hygrometric conditions of the country. We thank the Bureau for remembering us in its circulation of the "Review."

The Science of Health, for JUNE,

closes the second year of this most practical and useful magazine. It contains an excellent article on the Importance of Pure Water, and the subject of drink as related to health; Dr. Trall discusses Charles Sumner's death, and *Angina Pectoris*; Dr. Wellman has an article on *Condiments as a Predisposing Cause of Disease*; Howard Glyndon an article on *Hurry and Worry*; Alexander Wilder says, "Salute no Man by the Way;" Dr. Walter discusses the *modus operandi* of acute diseases, in the series of articles, *Disease and its Treatment*; Popular Physiology, illustrated, shows the process of digestion. There is an excellent article on English and American Women, their Health and Physical Habits; Miss Coleman discusses the subject of Milk as Food for Babies and for Adults—also tells us How to Raise and Use Strawberries; Eleanor Kirk asks the question, "Is Ignorance Bliss?" Among the Timely Topics discussed editorially is, The End of the Volume; Death in the Barnyard; The Centennial Hygienic Convention; Where will You Summer? The Increase of Intoxication. Another thing of great importance is a complete List of the Hygienic Homes in America. This alone may be worth many times the price of a year's subscription. A variety of subjects is discussed in the Answers to Correspondents, the Voices of the People, the Library, etc. Only 30 cents for the number, including all the above, or \$2 for a year's subscription, with a book premium; clubbed with THE PHRENOLOGICAL JOURNAL at \$4.50. Address this office.

Lamina.—A new article has been in-

vented in this city, which is pronounced by no less authority than Prof. Youmans to be a great discovery, and one that is destined, at no distant day, to produce a great reform in many kinds of commerce. It is a substance called Lamina, is in one form a colorless liquid, and in another is carried to the consistency of a solid in a perfectly black color. Its merits are, that it waterproofs and polishes. It is used, in one form, as a shoe dressing, and the manufacturers of shoes are using it on the leather before making it into shoes and boots. Umbrella manufacturers are negotiating for it for their umbrellas. Laundries use it successfully, in its colorless form, to waterproof lace curtains, and the like. Dealers in leather satchels, etc., and harness-makers, pronounce it the best article ever devised for waterproofing and dressing all kinds of articles. It waterproofs the finest shades of ribbons and silks, kid gloves, and even straw hats and bonnets. The present address of the Lamina inventors is 392 Broadway, New York, where all letters of inquiry may be addressed.

Skulls, for Our Museum.—A corres-

pondent writes us, from Florida:

"When visiting Santa Rosa Island, I procured a number of skulls from an ancient mound; I have also the skulls of alligators and of bears. If you would like some of them, I shall be happy to send them to you for your museum, where they can be seen."

[Of course, we shall be glad to have the skulls, and to place them on free exhibition. Good skulls are always welcome.]

How Many in One Bed? Should

two, or more, sleep together? Effects. Is Blood Good Food? Is Alcohol Good Medicine? May we Eat Fish? THE SCIENCE OF HEALTH for April (30 cents, or \$3 a year) answers all these questions. Address this office.

"Go West, young man, go West!"

But why go West? Because land, there, is rich and cheap. But the word "West" is very indefinite, and covers a great country. True, one can scarcely go amies, in going West from any of the Atlantic states. He may go to Minnesota, Dakota, Nebraska, Montana, or other of the territories, and do well. But why go off the main line of travel, between the East and the West? Why not find a home somewhere within easy reach of the great Union Pacific Railroad? Is not Nebraska destined to become one of the richest of our western states? Is she not the most central of all the states, midway between the Atlantic and the Pacific? This was once the paradise of the buffalo and of the Indian. Their remains lie whitening on the plains. This rich pasture-land is to be the heart of American civilization. Corn, wheat, and other grain, roots and fruits, horses, cattle, hogs and sheep, will thrive, and enrich their owners, in this good country. Millions of unoccupied acres may be had, at low prices, and on long credit. Write a letter—inclosing stamp—to Mr. O. F. Davis, Omaha, Nebraska, asking for a copy of "The Pioneer," an illustrated sheet, giving information about these cheap Nebraska farming lands.

New Helpers in the Field.—Good

men are taking hold of phrenology, with a view to bringing it home to the people, in a more acceptable manner than hitherto. It must be confessed, with humiliation, that some of the ignorant and blatant self-styled professors, who go about the country boasting of their wonderful exploits, not only bring themselves, but the subject, into contempt. The public have not always been able to discriminate between the genuine and the "bogus." It affords us real pleasure to announce that Mr. John G. Evans, of the Bangor Seminary, is about to take the lecturing field.

The London New Era, a journal of

eclectic medicine, pays THE PHRENOLOGICAL JOURNAL the following compliment: "This is one of the most useful and interesting journals issued by our trans-Atlantic brethren. We regret that there is nothing like it on this side of the water. The articles are high-toned, both in a literary and a moral point of view. The numbers contain portraits and sketches of a score of most interesting characters. Our readers will do well to subscribe to this excellent journal."

[We are supplying our Old-country cousins, through our excellent agent, Mr. James Burns, of 12 Southamptown Row, London, not only with THE PHRENOLOGICAL JOURNAL, but also with our other publications, at New York prices, duties added.]

Baker's Bolster Bed.—The atten-

tion of readers is directed to the advertisement of this Bed in another column. The Bolster attachment renders the ordinary bolster entirely unnecessary, and can be obtained with no other bed. Send to Henry Baker, 189 Canal Street, New York, for illustrated and descriptive circular, which will be mailed, free, to any address.

Premiums.—The premium offers

which we made at the beginning of the year still hold good, and now is the time to work. A new volume begins with the next number, and besides we are offering a BOOK PREMIUM to every subscriber, which will facilitate the efforts of the agents. A complete and illustrated PREMIUM LIST will be sent to any address on application with stamp for postage.

Our New Health Tracts.—We have just published Health Tracts numbers three and four, being reprints from the pages of the *SCIENCE OF HEALTH*. Number three is a four-page tract entitled "HOW SICK PERSONS ARE CURED," being one of a series on Disease and Its Treatment, by Dr. Walter. This is an excellent article, and well adapted to circulate as a missionary document. It will tend to open the eyes of those who are attempting to regain health by adding to the causes of disease by taking drugs. Those who are interested in the subject of health reform—and who is not?—should place a copy of this in the hands of each of their friends with a word of commendation.

HEALTH TRACT NUMBER FOUR is on "THE USE OF ALCOHOL AS A PREDISPOSING CAUSE OF DISEASE." This is by Dr. Wellman, and is a clear statement and a logical argument against the use of alcohol whether as a medicine or as a beverage. Friends of the cause should give this a wide circulation. These we can furnish at the rate of \$1 per hundred, or at twenty cents per dozen.

Many of our Tract number one, "HYGIENIC vs. DRUG MEDICATION," by Dr. Trall, are being distributed. This is supplied at fifty cents per hundred, or ten cents per dozen.

Tract number two, "CONFESSIONS AND OBSERVATIONS OF SIR EDWARD LYTTON BULWER" is pleasant reading, decidedly cool and refreshing for these Spring and Summer days. Supplied at \$1.50 per hundred; twenty-five cents per dozen. Orders for these should be addressed to this Office.

The Victor Sewing-Machine, whose proprietors have been pushing it vigorously within a year, has many excellencies which ladies will appreciate. One of the most important is a SELF-SETTING needle. Those who have broken needles and worn out their tempers in vain efforts to set the needle correctly, will comprehend this improvement. The machine is, moreover, simple in construction, and easily managed. In their circular the proprietors say:

"Wherever introduced, the 'Victor' has met with universal favor; and so great has been the increasing demand the past year, that the Victor Sewing-Machine Company have been compelled to build a new and extensive factory, and to more than double their facilities for supplying the wants of the sewing-machine trade."

The "Victor" is provided with the customary attachments for hemming, felling, quilting, embroidering, etc., etc. See advertisement elsewhere, and examine this machine before purchasing.

How to Swim.—For practical instruction in this healthful art, with illustrations, by which boys—yes, and girls too—may learn, in an hour, how to swim, see our little book entitled "The Bath, Its History and Uses." Besides all the different processes



in Bathing, we have swimming with a plank; with a bladder; with a rope; plunging or diving; treading water; side swimming; thrusting; swimming on the back; floating, etc. It costs, in paper covers, when sent pre-paid by post, only 25 cents; or, when nicely bound in embossed muslin, gilt side stamp, 50 cents. Address S. R. WELLS, 389 Broadway, N. Y.

A Strong, Healthy, Two Year Old.

—With this number the *SCIENCE OF HEALTH* completes its second year, and is "a promising two year old," and its success is due to the fact that it has been practical, and its friends have given it their encouragement.

Digestion and Dyspepsia.—A complete Explanation of the Physiology of the Digestive Process, with the Symptoms and Treatment of Dyspepsia and other Disorders of the Digestive Organs. By R. T. Trall, M.D. Illustrated. Price, \$1. Published by S. R. Wells, New York.

The late celebrated Dr. Pepper, of Philadelphia, Pa., once said before his class at the University of Pennsylvania, that out of the many thousand cases of Dyspepsia and kindred diseases of the stomach that came under his notice while in charge of the Pennsylvania Hospital, ninety-nine out of every hundred were caused directly or indirectly by the use of Tobacco. This is the most valuable testimony relative to the cause of this prevalent, and often said to be national disease, that could be obtained. The best talent in the land is engaged in determining how the suffering resulting may be relieved, and we hesitate not to say that Dr. Trall brings to the task abundant ability, and shows how it may be accomplished without the aid of medicines. This book would prove of immense value to thousands of sufferers from this terrible disease.—*Weekly Pilgrim*.

Does Your Shirt Fit?—Those who answer negatively, may learn how to reply affirmatively by reading this notice. Nearly every one has been annoyed (perhaps is now) by shirts which will persist in bulging out and wrinkling, when it is desirable to have them lay smoothly against the chest. Mr. J. W. Johnston, of 360 Canal St., N. Y., makes shirts which fit faultlessly, and sends them to all parts of the country by express. A circular giving directions for self-measure will be sent free to every reader who will take the trouble to write, and state that this notice was seen in the *Phrenological Journal*.

Our Blank Circular.—With the present number we inclose a blank for the convenience of subscribers who will renew, and for friends who may wish to form clubs of new subscribers for the year, or for the half-year. These blanks should be cut out, and when filled with names returned to this Office, with post-office orders.

Personal.

The Prattsburg News speaks thus kindly of Dr. Hedley's Lectures on Physiognomy, as being "a decided success. His audience, during the entire week, was good, but was increased, the last two evenings, to the full capacity of the church. The tone or key-note of his lectures was to teach men and women to be good, to do good—to communicate a more genial, loving spirit, to live for the happiness of others, and for the more perfect development of every right and noble impulse in man."

Mr. James McCrea, a young phrenologist, has been complimented, by the Pittston people, by a vote of thanks, at the close of a course of lectures delivered by him at that place.

Dr. Derby, the eminent phrenologist, has been giving lectures in the Christian Church of Unionville, Mo., for the past week, to crowded audiences. He is well and favorably known in this section, and the mere announcement of his lectures is sure to draw a full house, and his efforts have always given the best satisfaction.—*Republican*.

Mr. James Bogardus, the well-known inventor of many useful mechanical appliances, died at his residence in New York on the 20th of April, at the age of seventy-five.]

Mr. Daniel W. Drake, of Beloit, Wis., has offered prizes for the six best essays on butter-making. For the best essay, \$200 is to be paid; for the second, \$150; for the third, \$100. These essays must be sent to E. P. Wells, of Milwaukee, before the 1st day of June. Cannot some of our lady readers compete for these?

The Duchess of Edinburgh has a settled income of about \$150,000, only, a year, while her jewels are worth the paltry sum of \$2,500,000. Poor thing!

Dr. Brown Sequard teaches that each half of the brain is a whole brain. Evidently the great "nervist" has been studying phrenology lately.

General Garnet's military expedition to the Gold Coast, and chastisement of the Ashantees, cost the British government only \$4,000,000. About as much as a respectable Indian foray costs us.

BUSINESS.

Microscope, Spy Glasses, Lenses.—Price List free. McALLISTER, Optician, 49 Nassau St.

Offensive Breath.—Its Cause and Cure given in the New Annual of Phrenology and Physiology for 1874. Price, by first post, twenty-five cents. Address S. R. Wells, 389 Broadway, New York.

Every one will do well to notice the offer of the publisher of the *Cincinnati Monthly*, to send that magazine and *Wood's Household Magazine* both one year, and include a copy of the beautiful chromo "Yosemite" for \$1.50. It is seldom so much is offered for so small a sum. Sample copies of both magazines will be mailed, postpaid, for ten cents. Address R. S. Thompson & Co., Cincinnati, Ohio.

Mattson's Syringe.—This instrument, now in such general use, has recently been much improved. These improvements are illustrated, and generally described in our new *Special List*, sent on receipt of stamp. Address this Office.

A New Book on Health.—One which should be read by all. DIGESTION AND DYSPEPSIA, with directions for treatment. Not medical, but popular. Price \$1, postpaid. Address S. R. Wells, Publisher, 389 Broadway, New York.

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Trall's Hygeian Home and Hygeio-Therapeutic College, Florence Hights, N. J.

Philadelphia Hygienic Institute, No. 1516 Chestnut Street. Send stamps for Circulars.

Mrs. Helen J. Underwood, M.D. Residence and Office, 381 Wabash Avenue, Chicago, Ill.

John Kent, Stereotyper, Electrotyper, and Printer, 13 Frankford Street, New York. Cards, Circulars, Billheads, etc., neatly Printed.

Printer and Stereotyper.—EDWARD O. JENKINS, Steam Book and Job Printer, and Stereotyper, No. 20 North William Street, New York.

ADVERTISEMENTS.

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BUILDERS SEND FOR CATALOGUE. A. J. BICKNELL & Co., 27 Warren St., N. Y.

HOUSEHOLD BLESSINGS.

Union Washer || Welcome
and Wringer. || Carpet Sweeper.

AMERICAN MANGLE

For Ironing WITHOUT HEAT.

HALEY, MORSE & CO.,

31 Cortlandt St., New York.

SEND FOR ILLUSTRATED CIRCULAR.



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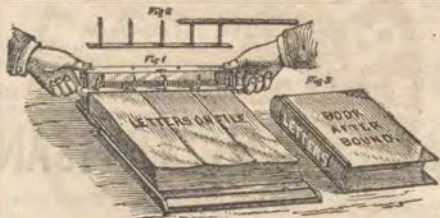
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CONTENTS.

I. GERALD MASSEY, THE POET, AUTHOR,—with portrait, - - -	5
II. REAL SUCCESS, - - -	11
III. ANALOGOUS EXPRESSION IN MAN AND ANIMALS, with 12 Illustrations, -	13
IV. THE ARTICULATION SCHOOL for the Deaf and Dumb, - - -	17
V. HOOSAC TUNNEL—Illustrated with views and portraits, - - -	21
VI. MONEY: Its Functions and Requirements—the Currency of the Future, - - -	25
VII. "THROWING MONEY INTO THE FIRE," - - -	29
VIII. CLEAN OR UNCLEAN LITERATURE, - - -	31
IX. PERVERTED SELF-SACRIFICE, - - -	33
X. ONLY ONCE; or, the Murderer's Story, - - -	34
XI. THE NEEDS OF THE BODY THE BASIS OF ALL EDUCATION, - - -	37
XII. THE SLAVE TRADE, and those interested—Illustrated, - - -	38
XIII. INSANITY: Its Moral Treatment. By a Patient, - - -	40
XIV. SALUTATORY—PROGRESS, - - -	47
XV. THE USE OF IT, - - -	50
XVI. THE GENESIS OF GEOLOGY, No. 3. The Origin of Coal, - - -	54
XVII. SIR RODERICK MURCHISON, the Eminent Geologist—Portrait, - - -	56
XVIII. BOURBON REVIVAL IN EUROPE, - - -	59
XIX. PEN PICTURES OF IRISH CUSTOMS—WAKES, - - -	64
AGRICULTURAL HINTS, - - -	66
EDITORIAL AND CURRENT ITEMS:—The Holidays; National Centennial; Thirty Reasons; U. S. Nautical School; Sincere Work; Character and Photographs; Respectfully Declined; English Literature; The Mound Builders; Telegraphic Courtship; Letters from the South—Life in Texas; Arctic Exploration.	
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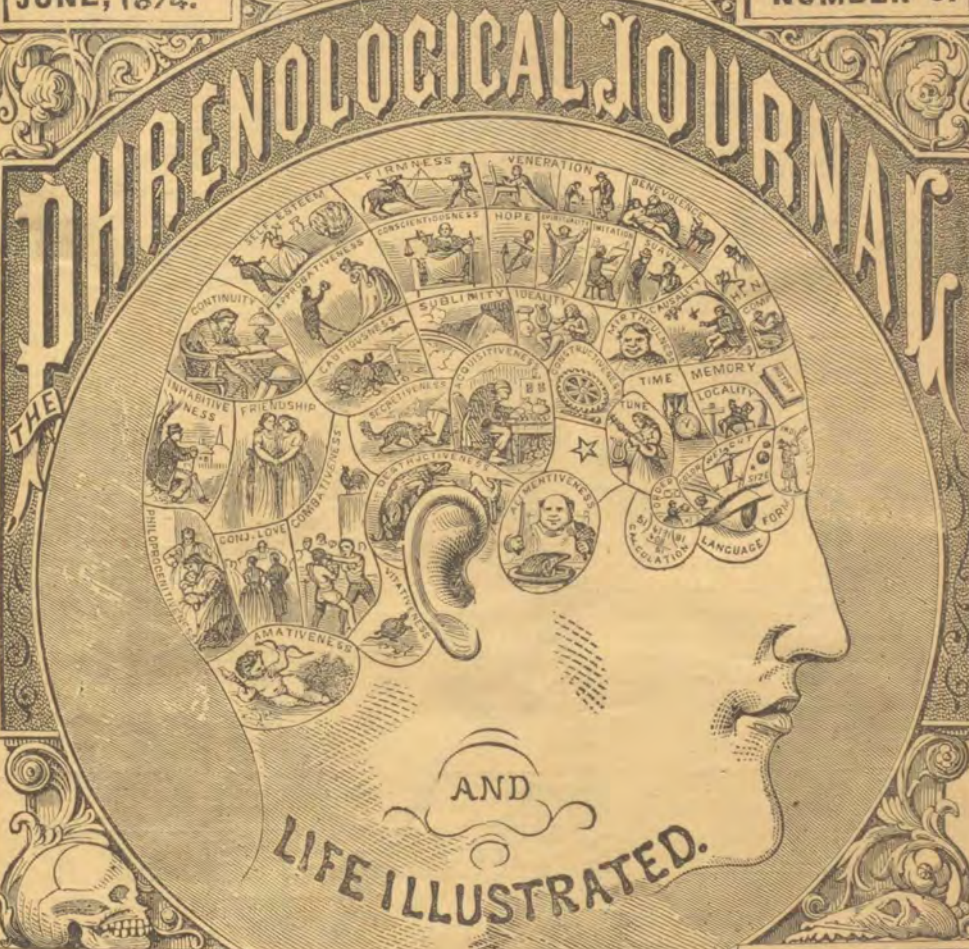
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CONTENTS.

I. DR. DIO LEWIS, the advocate of the Woman's Temperance Movement.—Portrait,	345
II. THE STUDY OF THE MIND NEXT TO THE STUDY OF THE BIBLE,	349
III. A PARABLE OF THE KINGDOM; OR, TYPES AND SHADOWS OF THINGS TO COME,	352
IV. THE LATE JACOB KNAPP, the Revivalist.—Portrait,	356
V. STOLEN GLIMPSES.—No. 2,	358
VI. JOHN AND JANE.—How They Kept House,	360
VII. A NEW AMERICAN SCULPTOR, Miss Caroline S. Brooks.—Portrait,	366
VIII. A FACE AND ITS IMPRESSIONS,	367
IX. BELLA FRENCH, a Western Author, Poet and Publisher.—Portrait,	368
X. A SUNDAY EVENING IN WATER STREET,	371
XI. THE SILK TRADE IN AMERICA,	373
XII. DUDLEY W. ADAMS, Master of the the National Grange.—Portrait,	376
XIII. THE TEETOTAL MUDDLEMENT,	382
XIV. TEMPERATE IN ALL THINGS,	383
XV. ELECTRO-BIOLOGY,	385
XVI. OUR OPPORTUNITIES,	386
XVII. SACRAMENTAL WINES,	387
XVIII. THE BIBLE AND PHRENOLOGY,	389
XIX. LANGUAGE AS RELATED TO MAN,	393
XX. PLANT LIFE IN OUR TERRITORIES,	396
XXI. A HANDSOME MURDERER.—Emil Lowinstien.—Portrait,	398
XXII. THE OCTAGON IN CENTRAL PARK,	399
XXIII. FAULTS IN ELOCUTION,	400
EDITORIAL AND CURRENT ITEMS.—A Great Enterprise; A Stop and a Start; Phrenological Instruction; Suggestive Facts; Wilhelm Von Kaulbach; Names of Places; Irish Saints; Discussion on Immortality; A Natural Artist.	
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